



MACKEY'S
REVISED ENCYCLOPEDIA



OF FREEMASONRY

VOLUME 1



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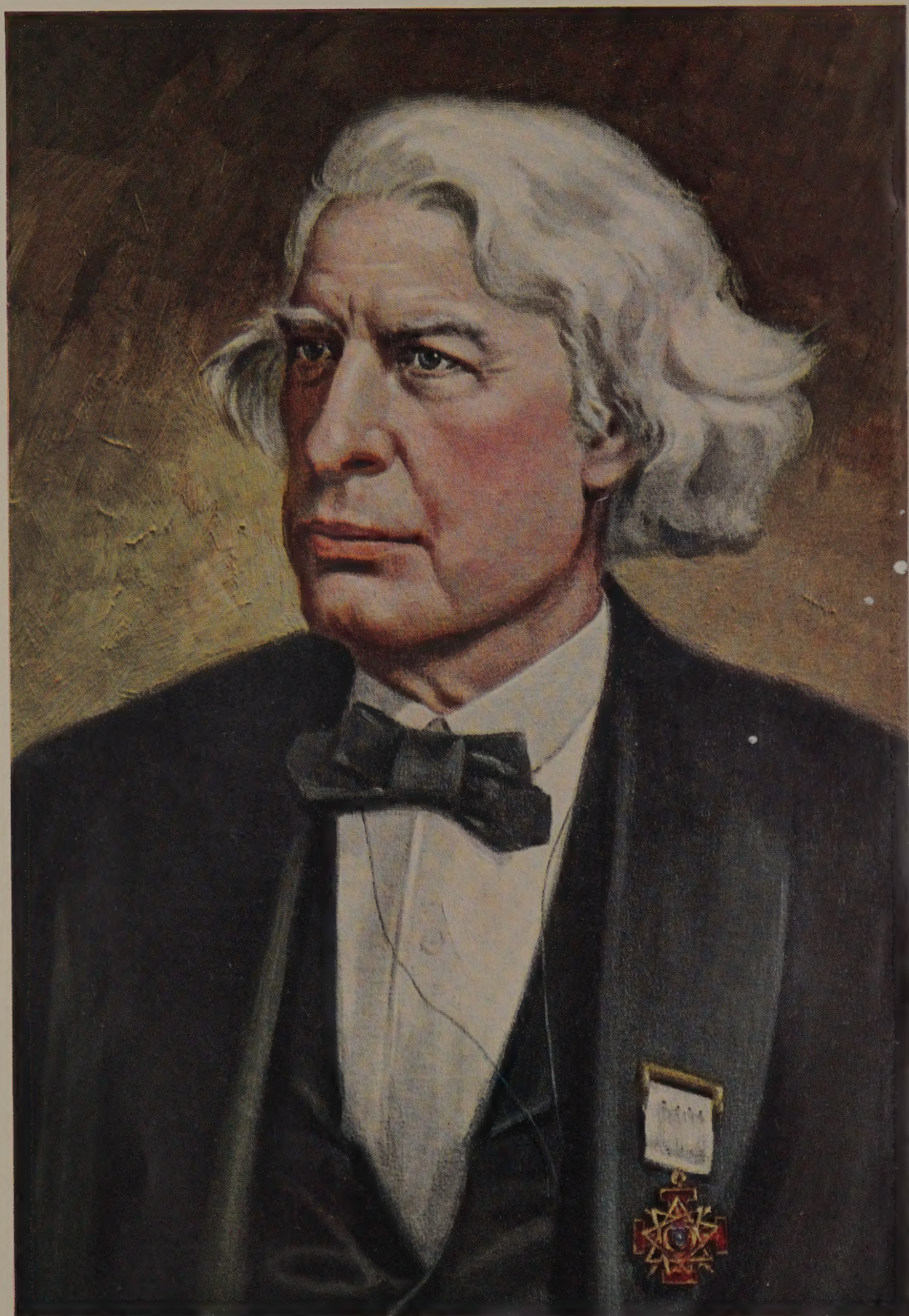
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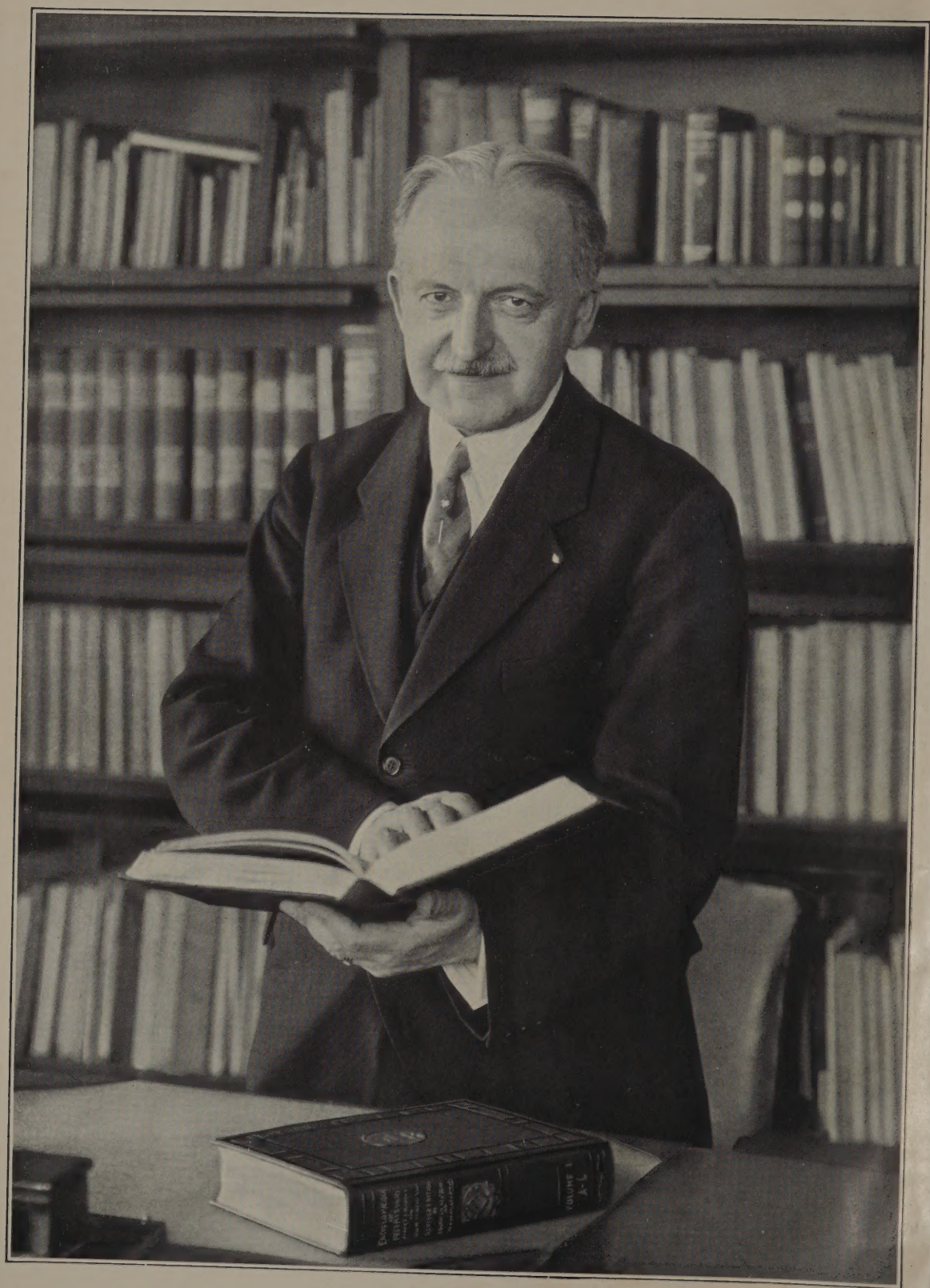
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ALBERT GALLATIN MACKEY 33°
Masonic Author and Historian

As a contributor to the literature and science of Freemasonry, Dr. Mackey's labors have been more extensive than those of any other in America or in Europe.



ROBERT INGHAM CLEGG 33°
Masonic Author

NEW EDITION—REVISED AND ENLARGED

ENCYCLOPEDIA OF FREEMASONRY AND KINDRED SCIENCES

*Comprising the whole range of the Arts, Sciences, and
Literature of the Masonic Institution*

By **ALBERT G. MACKEY 33°**

ANCIENT AND ACCEPTED SCOTTISH RITE, SUPREME COUNCIL, SOUTHERN JURISDICTION, UNITED STATES OF AMERICA. AUTHOR OF *THE HISTORY OF FREEMASONRY*, *LEXICON OF FREEMASONRY*, *TEXTBOOK OF MASONIC JURISPRUDENCE*, *SYMBOLISM OF FREEMASONRY*, ETC., ETC.

REVISED AND ENLARGED BY **ROBERT I. CLEGG 33°**

ANCIENT AND ACCEPTED SCOTTISH RITE, SUPREME COUNCIL, NORTHERN MASONIC JURISDICTION, UNITED STATES OF AMERICA. EDITOR-IN-CHIEF, THE MASONIC HISTORY COMPANY, ACTIVE AND HONORARY MEMBER OF MASONIC BODIES CONFERRING ALL REGULAR DEGREES IN THE UNITED STATES AND EUROPE, CORRESPONDING MEMBER OF MASONIC RESEARCH ASSOCIATIONS IN THE UNITED STATES, ENGLAND, IRELAND, FRANCE, GERMANY, SWITZERLAND AND BELGIUM, AND OFFICIAL REVISOR OF VARIOUS AUTHORIZED STANDARD WORKS ON THE HISTORY, JURISPRUDENCE AND SYMBOLISM, OF THE MASONIC INSTITUTION.

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TO THE CRAFT HAS EVER FAITHFULLY SERVED AND INSPIRED
THE MASONIC HISTORIAN TO LABOR ZEALOUSLY IN
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*This Encyclopedia is the
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P R E F A C E



ONCE delivered an address before a Lodge on the subject of the external changes which Freemasonry had undergone since the period of its revival in the commencement of the eighteenth century. The proper treatment of the topic required a reference to German, to French, and to English authorities, with some of which I am afraid that many of my auditors were not familiar. At the close of the address, a young and intelligent Brother inquired of me how he could obtain access to the works which I had cited, and of many of which he confessed, as well as of the facts that they detailed, he now heard for the first time. It is probable that my reply was not altogether satisfactory; for I told him that I knew of no course that he could adopt to attain that knowledge except the one that had been pursued by myself, namely, to spend his means in the purchase of Masonic books and his time in reading them.

But there are few men who have the means, the time, and the inclination for the purchase of numerous books, some of them costly and difficult to be obtained, and for the close and attentive reading of them which is necessary to master any given subject. It was this thought that, years ago, suggested to me the task of collecting materials for a work which would furnish every Freemason who might consult its pages the means of acquiring a knowledge of all matters connected with the science, the philosophy, and the history of his Order.

But I was also led to the prosecution of this work by a higher consideration. I had myself learned, from the experience of my early Masonic life, that the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history. If Freemasonry was not at one time patronized by the learned, it was because the depths of its symbolic science and philosophy had not been sounded. If it is now becoming elevated and popular in the estimation of scholars, it owes that elevation and that popularity to the labors of those who have studied its intellectual system and given the result of their studies to the world. The scholar will rise from the perusal of Webb's *Monitor*, or the *Hieroglyphic Chart* of Cross, with no very exalted appreciation of the literary character of the Institution of which such works profess to be an exponent. But should he have met with even Hutchinson's *Spirit of Masonry*, or Town's *Speculative Masonry*, which are among the earlier products of Masonic literature, he will be conscious that the system which could afford material for such works must be worthy of investigation. Oliver is not alone in the belief that the higher elevation of the Order is to be attributed almost solely to the judicious publications on the subject of Freemasonry which have appeared during the present (nineteenth) and the end of the last (eighteenth) century. It is the press that is elevating the Order; it is the labor of its scholars that is placing it in the rank of sciences. The more that is published by scholarly pens on its principles, the more will other scholars be attracted to its

investigation. At no time, indeed, has its intellectual character been more justly appreciated than at the present day. At no time have its members generally cultivated its science with more assiduity. At no time have they been more zealous in the endeavor to obtain a due enlightenment on all the topics which its system comprehends.

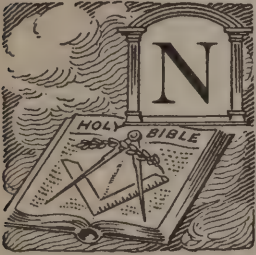
It was the desire to give my contribution toward the elevation of the Order, by aiding in the dissemination of some of that light and knowledge which are not so easy of access, that impelled me years ago to commence the preparation of this work—a task which I have steadily toiled to accomplish, and at which, for several years, I have wrought with unintermitted labor that has permitted but little time for other occupation, and none for recreation. And now I present to my Brethren the result not only of those years of toil, but of more than thirty years of study and research—a work which will, I trust, or at least I hope, supply them with the materials for acquiring a knowledge of much that is required to make a Masonic scholar. Encyclopedia learning is not usually considered as more than elementary. But knowing that but few Freemasons can afford time to become learned scholars in our art by an entire devotion to its study, I have in important articles endeavored to treat the subject exhaustively, and in all to give that amount of information that must make future ignorance altogether the result of disinclination to learn.

I do not present this work as perfect, for I well know that the culminating point of perfection can never be attained by human effort. But, under many adverse circumstances, I have sought to make it as perfect as I could. Encyclopedias are, for the most part, the result of the conjoined labor of many writers. In this work I have had no help. Every article was written by myself. I say this not to excuse my errors—for I hold that no author should wilfully permit an error to pollute his pages—but rather to account for those that may exist. I have endeavored to commit none. Doubtless there are some. If I knew them, I would correct them; but let him who discovers them remember that they have been unwittingly committed in the course of an exhaustive and unaided task.

For twelve months, too, of the time in which I have been occupied upon this work, I suffered from an affection of the sight, which forbade all use of the eyes for purposes of study. During that period, now happily passed, all authorities were consulted under my direction by the willing eyes of my daughters—all writing was done under my dictation by their hands. I realized for a time the picture so often painted of the blind bard, John Milton, dictating his sublime verses to his daughters. It was a time of sorrow for the student who could not labor with his own organs in his vocation; but it was a time of gladness to the father who felt that he had those who, with willing hearts, could come to his assistance. To the world this is of no import; but I could not conscientiously close this prefatory address without referring to this circumstance so gratifying to a parent's heart. Were I to dedicate this work at all, my dedication should be—To FILIAL AFFECTION.

ALBERT G. MACKEY

INTRODUCTION BY THE REVISOR



NO OTHER book of the Masonic Institution and its associations has had the confidence and admiration of the Freemasons of the world as has the justly famous Encyclopedia written by Doctor Mackey. He put into this monumental labor the rich knowledge of an active and earnest Craftsman, a keen student and an acknowledged scholar, a logical and independent thinker, and ever a clear expositor of his loving esteem for the Masonic Institution he served loyally and nobly for many years. The Revisor has conscientiously aimed to faithfully follow Doctor Mackey's example to the very best of his ability and has spared no possible effort to carry out in this revision what it is sincerely believed would have been the purpose of the original author had he lived to undertake the task.

Unity is essential in work of this kind and the Revisor has compiled the information furnished by so many of his Brethren to present a uniformity of method. To do this concisely meant a condensation of very much material even with the enlarged space of this new book. Information came from many sources, with no little repetition. The work of revision has been to bring these, as well as the earlier productions, into strict accord with the latest ascertained facts and to add such comments as would be fully justified by careful independent investigation.

During the years that the Revisor has had the examination and amendment of Doctor Mackey's works in hand, and particularly this Encyclopedia, an undertaking begun for his own personal use long before any thought entered the Revisor's mind as to publishing these memoranda, his personal correspondence grew gradually with Brethren everywhere who were in a position to furnish any desired facts. Many of these have ended their earthly pilgrimage. The Revisor recalls sadly the numerous names of this goodly fellowship who should with the living be mentioned with grateful remembrance for their fraternal encouragement and aid. Reference to all is impossible within the allowable space that may be given for that purpose. Among these Brethren of the past and present are the Grand Secretaries and Grand Records of Masonic Bodies, all of whom answered patiently questions that in many instances required special research, and other officials of various State and National organizations, etc., whose intimate association with the historical development of their particular domains was especially valuable. A number of these contributors are gratefully listed below in alphabetical order:

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Brother W. J. Songhurst of Quatuor Coronati Lodge not only through a long personal correspondence contributed freely of his fine fund of information, but allowed the full use of the libraries in his care at London.

At the British Museum the Revisor occupied a desk for some months, as was also the case at the Grand Lodge Library in London. In that city other famous collections were placed at his service, such as that of the Royal Institute of British Architects. Visits were also made to other sources of information in Europe and America and in all cases the desired data if obtainable at all was kindly placed at the Revisor's use.

To all of these considerate associates the Revisor extends this sincere expression of his gratitude. Let him not in closing omit to offer his cordial acknowledgments to his loyal Brethren of The Masonic History Company, to Walter C. Burrell, Clifford E. Burrell, and John R. Flotron, whose confident patience has endured and whose cheering faith never failed.

ROBERT I. CLEGG 33°



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READER'S GUIDE

TO THE ENCYCLOPEDIA

Directions for the Systematic Study of Freemasonry, with this the latest edition of Mackey's Encyclopedia as the textbook



AT THE very outset of his Masonic career the candidate learns that he is a member of a truly ancient and honorable Order, ancient as having existed from time immemorial and as honorable because tending in every particular so to render all men who will

conform to its precepts. This assertion is strictly correct. Sometimes, by a confusion of dates and data, or by a misapprehension of Freemasonry, there is a difference of opinion as to the beginning of the institution. This is due to the same cause that in like manner affects the history of other events, a mere variation of the viewpoint.

CRAFT EXPLAINED. Freemasonry may be defined as a moral system. Masonic truths are impressed upon the memory by a masterly, free and striking use of symbols. Familiar tools of the builders' art and trade are skillfully employed, the level, the plumb, the square, the compasses, and others, including a color symbolism, to show in simple style the foundations of a plain, straightforward philosophy of life and a positive preparation for immortality. Allegories and legends of a traditional type afford a Masonic connection with antiquity, and by a quaint and richly suggestive ritual are most impressively imparted to the initiate. Such, in brief, is the story of what is Freemasonry as taught.

Of the notable parallels between the glowing Freemasonry of the present and the remotest glimmer of the light from a dim past there are many. In curious folklore and in unfaltering fact, in poetic fancy and in sober prose, the records prove a fascinating field of research, at once of novelty and allurements, as convincing as they are captivating.

OLD CHARGES. First of all are the direct historical documents. Those closest to a relationship with Freemasonry are the *Old Charges*. They contain the rules of the Craft, the standard of good morals, the regulations for fraternal intercourse of a social character, and also for the best teamwork

of which an artisan and his associates could be capable at their labor. Early records of the Lodge of Alnwick show that on September 29, 1701, the rules as then revised at a general meeting provided, among other requirements, that Freemasons should not take Apprentices without "entering" them and giving the "Charge" within a year.

Formerly there were at least two classes of skilled workmen in stone, the one a local organization officially and actually, by legal enactment and by neighborhood ties, bound to the progress and the destinies of a city or town; and the other being a traveling body of cathedral builders designing and erecting these glorious houses of God, spacious splendors in shapely stone quarried and carved with devoted skill. These productions were indeed as sublime choruses crystallized into harmonious Gothic architecture, stirring songs of praise set in the enduring stone. To labor was then to pray. He that would grasp the spirit of the Masonic ritual must not forget the influence of that era of refinement and of lofty purpose in the building art.

LANDMARKS. The working dangers of the trade, the united effort needed for best results, the responsibility for important enterprises to be spread over a larger support than was practicable by the mere individual, gave rise to the organization of Freemasons, chartered by Governments, patronized by princes. Signs and words were necessary for their membership recognition one with another as a brotherhood proud of its trust, jealous of its place, enjoying a high repute for a skill based certainly upon many methods secretly held and privately taught only to those duly qualified. Uniform "Charges," or instructions, were essential in properly educating the youngest members.

Thereupon there grew up slowly into legal shape the set rules that common-sense agreement favored to distinguish the Craft. Of such are the *Landmarks*, these being the generally accepted conditions of true Freemasonry in practice and in precept.

FREE AND ACCEPTED. Wars and consequent economies in building, and a less exalted aspiration to the writing of sermons in stone, checked the progress of Operative Masonry. With printing,

the Bible of stone gave place to the Bible of paper. Architecture, says Victor Hugo, was the chief and universal mode of writing. From the moment that printing was discovered, architecture gradually lost its virility, declined, and became denuded. Trade secrets became of less consequence as artistic and elaborate building slackened.

To maintain the old organization, the ranks were more frequently filled by a non-operative class; such were not made "free" of all privileges by an apprenticeship but being otherwise "acceptable" were admitted accordingly. Thus there arose the combination of operative and speculative members, the *Free* and the *Accepted* Masons.

TRADITION AND CUSTOM. Tradition means much to us. Custom is no less overflowing of message to Freemasons. The tribal system found all over the world frequently employs a "Men's House" where initiatory rites and ceremonies were practised, and where the young men at their earliest matured age and of goodly physical condition and repute were formally introduced and welcomed into complete fellowship with the adult leaders of the clan. This, as will readily be seen, is a remarkable comparison with our own system.

Our first President, General George Washington, so far as the available data go, was initiated prior to his twenty-first birthday, a proceeding probably due to his well-known maturity of mind rather than to any advantage by being born a "Lewis," the son of a Freemason, as may in fact have been the case.

FREEMASONRY A RESERVOIR OF TRADITIONAL SCIENCE. "Mysteries," as they are termed, were of two kinds, both of the greatest interest to the Masonic student. First of these may be mentioned the plays performed by the Craftsmen of the Middle Ages. These performances were dramas used when the written word was less easily read by the multitude, and were given to bring Scriptural teachings to the public notice by plays. Of these duties faithfully rendered by the pioneer members of the Craft, there are many unmistakable reminders yet to be noted by the observant in our ritualistic work.

Secondly, we have the earlier mysteries. These were the ceremonies whereby the elect of the early nations, such as those of Greece and Rome, received the fundamentals of a philosophy denied to the general mass of the people. These mysteries and cults, organizations of Craftsmen and of Crusaders, the disciples of Mithras and of Eleusis, of Druids and Dionysians, of the Collegia and the Comacines, and the Knights Templar and the Culdees and the Essenes, held together by a common bond of knowledge and of service, preserved the standards of faith and handed on the torch of enlightenment to their successors, the Freemasons of today. They taught the fact of resurrection, the mystery of death, the hope of immortality, the

realities of religion; the very duties done by Freemasonry now in the same secrecy of manner upon the like selected quality of mankind.

Well has it been said of the Freemasons that they are depositories of a concealed and traditional science. So was it asserted by Henry Hallam, the historian.

SPECULATIVE FREEMASONRY. There came an era when the influx of Speculative Freemasons was the more clearly noticeable. As far back as the 8th of June, 1600, we find that James Boswell, the Laird of Auchinleck, was present at a meeting of the Lodge of Edinburgh, and like his operative Brethren, and by a means known to many of the Craft even to this day, he attested the Minutes by his Mark.

Caution, continuous and controlling, has hidden in mystery the ceremonies of the Craft. How much in the early days there was beyond a reading of the "Old Charges" and the communication of the various means of recognition to the duly "entered" Apprentice it is now very difficult to say with confidence.

DEVELOPMENT OF DEGREES. Among the Operative Masons an Apprentice became passed as a journeyman Fellow Craft after suitable probation, and then progressed to the position of Master Mason according to circumstances. There is the mention in Stukeley's *Diary* of 1682 that at a Lodge then held in the Masons' Hall in London he was of those present the "Senior Fellow." And while the Master Mason's position gets attention in early records, yet there is not any too clear an explanation of what the name at all times really included.

In fact the term "Master Mason" has by commentators of authority been deemed to mean of old, as a Degree or rank among the operatives, that merely of the Fellow Craft. This of course suggests a two Degree system, and that is frequently so held, the arrangement of the Third Degree as we know it being believed to follow rather than precede the revival of 1717. Laurence Dermott held that the Third Degree was then remade and not created. Just how much Clare, Ramsay, Desaguliers, or Anderson may have had to do with the Third Degree is now almost beyond accurate determination with the information at hand.

That the Degree as we have it came into popular vogue in the first half of the eighteenth century is evident from the records of the Lodge at the Queen's Head, near Temple Bar, London. These show that on the 15th of December, 1724, the "Philo Musicae et Architecturae Societas" made Freemasons of several applicants, and there is a distinction to be seen between Masters and Fellow Crafts.

FIRST GRAND LODGE OF FREEMASONS. Elsewhere there are similar records. In the charter granted by the Grand Lodge of Scotland for the

"Old Kilwinning Lodge of Inverness," under date of November 30, 1737, it is of record that the members had "received and entered apprentices, past Fellow Crafts, and raised Master Masons" from December 27, 1678. Aside from these scattered and fragmentary evidences of the early Bodies and their practises, we possess the fully verified account of several representative Freemasons and Masters of Lodges in 1717, meeting to form a Grand Lodge in the city of London. Dr. James Anderson states the facts thus:

King George I entered London most magnificently on September 20, 1714; and after the Rebellion, A.D. 1716, the few Lodges in London wanting an active Grand Master, by reason of Sir Christopher Wren's disability, thought fit to cement under a new Grand Master, as the center of Union and Harmony. For this Purpose, the Lodges:

1. At the Goose and Gridiron, in the Saint Paul's Churchyard.
2. At the Crown, in Parker's Lane, near Drury-Lane.
3. At the Apple-tree Tavern, in Charles Street, Covent-Garden.
4. At the Rummer and Grape Tavern, in Channel Row, Westminster, and some old Brothers met at said Apple-tree; and having put into the Chair the oldest Master Mason (being the Master of a Lodge) they constituted themselves a Grand Lodge pro Tempore in due form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolved to hold the Annual Assembly and Feast and then to chuse a Grand Master from among themselves till they should have the Honour of a Noble Brother at their Head.

Accordingly, On Saint John Baptist's Day, in the year of King George I, A.D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron, now removed to the Queen's Arms in Saint Paul's Churchyard.

Before Dinner, the oldest Master Mason (being the Master of a Lodge) in the Chair, proposed a list of proper Candidates, and the Brethren, by a Majority of Hands, elected Mr. Anthony Sayer, Gentleman, Grand Master, who being invested with the Badges of Office and of Power by the said oldest Master, and installed was duly congratulated by the Assembly, who paid him the Homage.

MR. JACOB LAMBALL, Carpenter, CAPT. JOSEPH ELIOTT, were elected *Grand Wardens*.

Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every quarter in Communication at the Place that he should appoint in his Summons sent by the Tyler.

Thus came about the organization of the Body from whence all other regular Grand Lodges, directly or indirectly, derive their status. Note that it was of the two classes of membership already discussed and that this distinction is shown, even in the election of the officers. Therefore, is it in the regulations, resulting from the inauguration of this Body, the old trade rules were modified so as to lay less stress upon the purely technical art of stoneworking and to permit a continuance of the acceptance of members whose labors were to be applied to the proper preparation of material for the up-building of society, fit corner-stones of the temple of good men square and true, solid and secure, lending their support to all in aid of the Brotherhood of Man and the Fatherhood of God.

INTRODUCING THE TEXTBOOK. Having thus far given the student a few hints as to the foundation facts of Freemasonry, let us now lay down a convenient track for the further research, that he may take up with pleasure and with very great profit. Masonic reading is to be done on a definite plan if the student is to get out of it either pleasure or progress.

Luckily, the Encyclopedia affords us a means that is at once concise and accurate, clear and inviting. In the Encyclopedia the information is put in a pithy style, short and strong, and has been edited to the very last limit by Brethren whose years of experience and success have gained for them the highest praise and confidence of all well-posted Freemasons. In giving the references we prefer to present them here in an alphabetical order. They are thus handy for consultation. First of all, lay us down a sure footing for the student's path.

FOUNDATION PRINCIPLES. General foundations of Masonic knowledge beginning with fundamentals may be supplied by first examining what is said under the several headings of

Antiquity of Freemasonry	Primitive Freemasonry
Definition of Freemasonry	Speculative Freemasonry
Ethics of Freemasonry	Symbolism, Science of
Mysteries, Ancient	Traveling
Origin of Freemasonry	

OBJECTIONS TO THE CRAFT. Having laid down these general principles, proceed to *Objections to Freemasonry*, and the *Puerilities of Freemasonry*. Both present much that a Freemason should know to his very great advantage. Freemasonry is known the best when the worst said of it is properly understood.

RITUAL. Now take up the Masonic labor as designated by

Degrees	Ritual
Esoteric Freemasonry	Secret Societies
Initiation	Side Degrees
Oral Instruction	Symbolic Degrees
Rite	

RELIGION. Of the religious aspect of the Fraternity, consult the articles on

Apocalyptic Degrees	Scriptures
Bible	Speculative Freemasonry
Christianity of Freemasonry	Spurious Freemasonry
Crusades	Templar Origin of Freemasonry
Religion of Freemasonry	
Resurrection	

Right at this point may be profitably read the essays on

Alchemy	Morality of Freemasonry
Bridge Builders	Mysticism
Comacine Masters	Philosophic Degrees
Ecossism	Progressive Freemasonry
High Degrees	Scottish Rite
Ineffable	Secret Doctrine
Jacobins	Stone-Masons
Jesuits	Strict Observance
Legends	Stuart Freemasonry

ROYAL ARCH MASONS and ROYAL and SELECT MASTERS. Among the topics of consequence are these:

Aaron's Band
 Aaron
 Ark
 Ark of the Covenant
 Babylon
 Banners
 Breastplate
 Burning Bush
 Candlestick
 Capitular
 Capstone
 Captivity
 Cherubim
 Cipher Writing
 Companion
 Cyrus
 Damascus
 Gedaliah

Golden Candlestick
 Grand High Priest
 Haggai
 High Priesthood
 Jehovah
 King
 Legend of Royal Arch
 Mysteries
 Royal Arch
 Royal Master
 Substitute
 Symbolism
 Tabernacle
 Triple Tau
 Veils
 Visiting
 Workmen
 Zerubbabel

Mossdorf, F.
 Mozart
 Mozart, J. C. W. G.
 Murat, Joachim
 Murr, C. G. von
 Napoleon
 Noorthouck, J.
 Oliver, George
 Palmer, Henry L.
 Paracelsus
 Parvin, T. S.
 Paschalis, M.
 Perneti, A. J.
 Philip IV
 Philo Judæus
 Pike, Albert
 Pirlet
 Pius VII
 Plott, Robert
 Pope, Alexander
 Preston, William
 Pretender
 Price, Henry
 Pyron, J. B. P. J.
 Pythagoras
 Ragon, J. M.
 Ramsay, A. M.
 Reghellini, M.
 Revere, Paul
 Richardson
 Robbin, Abbé C.
 Robelot
 Robert I
 Robison, John

Rockwell, W. S.
 Rosa, Philipp S.
 St. Alban
 St. Andrew
 St. Martin, L. C.
 Sadler, Henry
 Saladin
 Schaw, W.
 Schrepfer, J. G.
 Schroeder, F. J. W.
 Schroeder, F. L.
 Solomon
 Starck, J. A. von
 Swedenborg
 Terrasson, Abbé J.
 Thory, C. A.
 Tschoudy, Louis T.
 Van Rensselaer, K. H.
 Vassal, P. G.
 Voight, F.
 Voltaire, F. M. A.
 Waechter, Baron von
 Warren
 Washington, George
 Wayne
 Webb, Thomas Smith
 Weishaupt, Adam
 Wesley
 Woog, Carl C.
 Wren
 Yates, Giles F.
 Zerubbabel
 Zinnendorf, J. W. von

KNIGHTS TEMPLAR will particularly note these items:

Commander	Knight of Red Cross
Commandery	Knights Templar
Crusades	Pilgrim
Encampment	Red Cross
Generalissimo	Skull
Hospitaler	Sword
Knighthood	Templar
Knights of Malta	Temple, Order of

MASONIC EXPERIENCE. Biography is equally good as history, and the Encyclopedia is abundantly supplied with pithy accounts of the various personages of influence upon the Fraternity. A list of the more important references is here given.

Abif	Frederick of Nassau
Aldworth, Mrs.	Frederick the Great
Anderson	French, B. B.
Arnold	Gabriel
Ashmole	Gilkes
Bacon	Goethe
Barney, John	Gourgas, John J. J.
Barruel	Grasse Tilly
Barton, Miss	Greenleaf
Beaton, Mrs.	Gridley
Bedarride	Gugomos, Baron de
Birkhead	Guillemain de St. Victor
Bonneville	Gustavus IV
Brant	Hacquet, G.
Burns, Robert	Hamilton, Robert
Cagliostro	Hancock
Calcot	Hawkins
Carlile	Hecart, G. A. J.
Casanova	Heldmann, Dr. F.
Cerneau	Henrietta Maria
Chaillou de Jonville	Herring
Clay	Hiram Abif
Clinton	Houdon
Cole	Hughan, W. J.
Coustos	Hund, Baron von
Cromwell	Hutchinson, W.
Cross, J. L.	Jesus
Crucifix, R. T	Jones, John Paul
Cyrus	Kitchener
Dalcho, F.	Kloss, G. B. F.
Daniel	Knigge, Baron von
Darius	Kossuth
Dazard, M. F.	Krause, Carl C. F.
Decatur	Lawrence
D'Eon	Lechangeur
Delanay, F. H.	Levi, Elphaz
Des Etangs, N. C.	Mackey
Dunckerley, T.	Maier, Michael
Durer	Manningham, T.
Edwin	Marconis, G. M.
Entick	Mitchell, J. W. S.
Fessler, I. A.	Molay, James de
Fleming	Montfort
Florian, Squin de	Moore, C. W.
Fludd, Robert	Morgan, William
Franken, H. A.	Morin, Stephen
Franklin	Morris, Rob

Long as is this list of names, it does not include all that are treated in the Encyclopedia.

DEGREES, RITES, CEREMONIES, AND RITUALS. A general study of the various rites, ceremonies, and ritualistic systems may now be begun. A list of interesting and very instructive references is submitted accordingly. While the number of these references is large, yet the study of the introductory lists already given will enable the reader to make his own selection of the topics that most appeal to him.

Ablution	Grand Pontiff
Adonhiramite Masonry	Harodim, Prince of
Adoption, Masonic	Heredom
Alliance, Sacred	Hermetic Art
Apocalyptic Degrees	Hermetic Rite
Auxiliary Degrees	High Degrees
Cumulation of Rites	Holy City, Knight of
Detached Degrees	Holy Sepulchre, Knight of
East and West, Knight of	Honorary Thirty-thirds
Ecoissais	H. R. D. M.
Ecoissism	Ineffable Degrees
Elect, Grand	Ineffable Triangle
Elect of Fifteen	I. N. R. I.
Elect of Nine	Intendant of the Building
Elect of Perignan	Intimate Secretary
Elect of Truth, Rite of	Jurisdiction of Supreme
Elect, Perfect and Sublime	Council
Mason	Kadosh
Elect Philosopher	Knight (many references)
Emperors of the East and	Knights Templar
West	Legend of Third Degree
Fessler, Rite of	Libanus
French Rite	Lieutenant Grand Com-
Grades	mander
Grand Consistory	Lustration
Grand Elect, Perfect and	Magicians, Society of
Sublime Mason	Magnetic Masonry
Grand Inspector, Inquisitor	Martinism
Commander	Master ad Vitam
Grand Master Architect	Master, Most Wise
Grand Master of all Sym-	Master (many references)
bolic Lodges	Melesino, Rite of
Grand Master of Light	Memphis, Rite of
Grand Orient	Mizraim, Rite of

Mother Council
Mustard Seed, Order of
Napoleonic Masonry
Noachite
Oath
Order
Order of Knighthood
Orphic Mysteries
Osiris, Mysterious
Paschal Feasts
Patents
Patriarch, Grand
Patriarch of Crusades
Perfect Master
Perfection, Lodge of
Perfection, Rite of
Phallic Worship
Philalethes, Rite of
Philosophic Degrees
Philosophic Scottish Rite
Postulant
Practicus
Preparation of Candidate
Priest
Primitive Freemasonry
Primitive Rite
Primitive Scottish Rite
Prince
Prince of Jerusalem
Prince of Mercy
Prince of Rose Croix
Prince of the Tabernacle
Proofs
Provost and Judge
Reformed Rite
Ring, Masonic
Rite
Rite des Elus Coens
Ritual
Robes
Roman Colleges of Artificers
Rose Croix, Prince of
Rosicrucianism
Royal Arch of Solomon
Royal Order of Scotland
Sabaism

Sacred Asylum of High
Masonry
Saint Germain
Scottish Rite
Secret Master
Secret Vault
Select Master
Senatorial Chamber
Seneschal
Serpent, Knight of Brazen
Seth
Side Degrees
Sovereign
Sovereign Grand Inspector
General
Sovereign Prince of Rose
Croix
Step
Sterkin
Stone-Mason
Stone Worship
Strict Observance, Rite of
Stuart Masonry
Sublime Knight Elected
Sublime Mason
Sublime Prince of the Royal
Secret
Sun Worship
Supreme Council
Swedish Rite
Sword
Symbolic Degrees
Talmud
Temple, Order of the
Teutonic Knights
Vault, Secret
Viel-Bru, Rite of
Wardens
Watchwords
Westphalia, Secret Tri-
bunals of
Will
Zabud
Zadok
Zinnendorf, Rite of

Processions
Profane
Qualifications
Regalia
Religion
Revival

Secret Societies
Sight, Making at
Statues
Trials
Unanimous Consent
Vacancies

The reader will readily find such familiar headings as the *Eastern Star*, *Grotto*, *Masonic Clubs*, *Royal Order of Scotland*, *Shrine*, and so on, but, there are others less well known to which he may here be referred with profit:

Builders' Rites and Ceremonies	Masonic Relief
Co-Masonry	Nine Sisters Lodge
D'Eon	Public Schools
Education	Roman Catholicism
Hymns	Sermons
Masonic Homes	Sunday Schools
Masonic Presidents of the United States	Taxil
	Woman

Special days of observance, the calendar, the references to ciphers or secret alphabets, the matter of official titles and the peculiar system of "characteristics" denoting rank—these and similar points are brought together here for ready consultation:

Agapae (love-feasts)	I. H. S.
Alphabet, Angelo	Illustrious
Alphabet, Hebrew	In Hoc Signo Vincas
Alphabet, Samaritan	I. N. R. I.
Anno Mundi	Inversion of Letters
Ascension Day	I. V. I. D. L.
B. D. S. P. H. G. F.	Kabbala
Calendar	Months, Hebrew
Characteristics	Ne Varietur
Easter	Nomenclature
Easter Monday	Numbers
Enochian Tablet	Numeration by Letters
G. A. O. T. U.	Odd Numbers
G. O. D.	Paschal Feast
Hebrew Chronology	Passing the River (cipher)
H. R. D. M.	Titles
I. A. A. T.	Year of the World

MASONIC LAW. The subject is considered under numerous headings, among them being these:

Absence	Constitution of Lodge
Accuser	Crimes
Acquittal	Debate
Active Member	Declaration
Adjournment	Dedication
Admission	Definition of Freemasonry
Admonition	Demit
Affiliated Freemason	Dimit
Affirmation	Dispensation
Age, Lawful	Due Examination
Aid and Assistance	Election
Amendment	Emergency
Ample Form	Equivocation
Annual Communication	Examination
Appeal, Right of	Expulsion
Arbitration	Free-born
Arrest of Charter	Free-will
Assembly	General Grand Lodge
Atheist	Honorary
Ballot	Incorporation
Ballot-box	Infringing
Ballot, Unanimity of	Inherent Rights
Bastard	Innovations
Behavior	Jurisdiction
Beneficiary	Landmarks
Benefit Society	Lecture
Blackball	Legend
Book of Constitutions	Lewis
Business	Lodge
By-laws	Morgan
Calling Off	Motion
Candidate	Names of Lodges
Casting Vote	Negro Lodges
Confirmation of Minutes	Oath

Many very significant words and phrases are to be found in the Encyclopedia pages, properly indexed for easy finding and explained in a manner fully satisfactory. Their pronunciation is also indicated in a section at the close of the second volume. So many are these that a list of them here would run to great length and be very little more convenient for reference than to examine the pages direct of the Encyclopedia.

ANCIENT AND ACCEPTED SCOTTISH RITE. Commonly called the "Scottish Rite" for brevity, this important branch of the Masonic organization has a field, a literature, and a philosophy peculiarly its own. Wonderfully rich in philosophic symbolism, and an alluring, superbly dramatic ritual, its elaborate Degree system has had lavished upon it, and continues to receive, the wholesouled devotion of the most competent craftsmen among Masonic authorities.

Today the Ancient and Accepted Scottish Rite is essentially universal of operations over the entire civilized globe, finding earnest devotees among the best of studious Freemasons everywhere, appealing powerfully to the intellectual, and binding

together in stronger bonds the lovers of freedom in thought, the enemies of oppression. Based, as it is, on the same sturdy foundations where rest securely the strong supports of symbolic Lodges, the like symbolism, philosophy and history are peculiarly applicable and essential for the thorough study of the "Scottish Rite."

So many are the possible references to be freely found in the latest revised Mackey's Encyclopedia that only a very few can, for space reasons, be mentioned here, concise as we may be. But sufficient data will be given in detail to lay a substantial foundation for the more complete study of the "Scottish Rite" when, having made a start and with interest aroused, the reader goes further into the subject as presented by a systematic research of the information provided by the Encyclopedia.

History of the Scottish Rite may at this stage very appropriately but briefly be examined by a critical reading of *Arras, Primordial, Chapter of, Baldwin Encampment, Clermont, Chapter of, Clermont, College of, Constitutions of 1762, Constitutions of 1786, Ecossais, Emperors of the East and West, Kadosh, Mother Council, Perfection, Lodge of, Perfection, Rite of, Rosicrucianism, Saint Germain.*

OUTLINE STUDY, CRAFT TO SCOTTISH RITE. For an outline study of Freemasonry, including the foundation Degrees as well as the advanced ceremonies of the American or York Rite as well as the Ancient and Accepted Scottish Rite, we have prepared the following syllabus for research work:

1. General Foundation of Freemasonry.
 - a. Ancient Mysteries.
 - b. Secret Societies of Early Christendom.
 - c. Pioneer Trades and Crafts, as the Roman Collegia.
2. Chivalric Influence upon Freemasonry.
 - a. Religious Federations of Builders, as the Comacines.
 - b. Links of Importance, as the Crusaders and Strict Observance Bodies.
 - c. Knightly Associations of the Middle Ages and later eras.

3. Biographies.
 - a. Major biographical list of names.
 - b. Minor biographical list of names.
4. Various Philosophical Rites.
 - a. Rites of Leading Importance.
 - b. Miscellaneous Organizations.
5. Significant Words and Phrases.
 - a. Masonic Words.
 - b. Masonic Phrases.
6. History and Laws.
 - a. Statutes and Constitutions.
 - b. Pioneer Scottish Rite Bodies.
 - c. Modern Developments of the Rite.
 - d. Progress and Status of Scottish Rite Laws and Customs.
7. Philosophy of the Scottish Rite.
 - a. Duty to God.
 - b. Brotherhood and Charity.
 - c. Patriotism and Citizenship.
 - d. Personal Character of a Scottish Rite Mason.
8. Symbolism of the Scottish Rite.
 - a. Symbols as Memory Aids.
 - b. Symbols as Teachers.

To illustrate what may be done in the investigation of Freemasonry along these lines let us consider Division 1 of the foregoing outline of study:

Under Section *a*, read the information given in the Encyclopedia under these headings: *Antiquity of Freemasonry; Aphanism; Cabiric Mysteries; Dionysian Architects; Egyptian Mysteries; Egyptian Priest; Eleusinian Mysteries; Mithras, Mysteries of; Mysteries, Ancient; Origin of Freemasonry; and Primitive Freemasonry.*

Under Section *b*, consider the *Culdees* and the *Essenes*.

In Section *c*, it is proper to study the *Bridge Builders; Comacine Masters; Gilds; Roman Collegia, and Traveling Masons.*

But enough has been shown the reader to clearly indicate the path to pursue for an investigation of the subject.



THE HOLY BIBLE IS GIVEN US AS THE RULE AND GUIDE FOR OUR FAITH AND PRACTISE

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none.
—COWPER.

BIBLICAL REFERENCES OF ESPECIAL INTEREST TO FREEMASONS

And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

Genesis 4, 22.

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Genesis 14, 18.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exodus 3, 1-5.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3, 13-14.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Exodus 4, 1-9.

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known unto them.

Exodus 6, 2-3.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

Exodus 16, 31.

And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Exodus 16, 33-34.

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hands, Amalek prevailed.

Exodus 17, 11.

And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. Exodus 25, 10-21.

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the House of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Numbers 17, 8-10.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

Deuteronomy 31, 24-26.

And the men of Ephraim gathered themselves together.

And there fell at that time of the Ephraimites forty and two thousand.

Judges 12, 1-6.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

Ruth 4, 7-8.

So king Solomon was king over all Israel.

And Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was principal officer, and the king's friend; And Ahishar was over the household; and Adoniram the son of Abda was over the tribute.

First Kings 4, 1-6.

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house.

First Kings 5, 1-18.

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building. The door for the middle chamber was

in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

First Kings 6, 7-8.

And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord.

So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

First Kings 7, 13-51.

And Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

And he set three score and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

Second Chronicles 2, 1-18.

Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah.

And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Second Chronicles 3, 1-17.

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work

that he was to make for King Solomon for the house of God; To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters, which were on the top of the pillars; And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.

In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

And the snuffers, and the basins, and the spoons, and the censers, of pure gold; and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold. Second Chronicles 4, 1-22.

Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord.

And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.

Second Chronicles 36, 5-20.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house

of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

Ezra 1, 1-4.

They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. Nehemiah 4, 17-18.

Man that is born of a woman is of few days, and full of trouble.

So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Job 14, 1-12.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For the righteous Lord loveth righteousness; his countenance doth behold the upright.

Psalms 11, 1-7.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Psalms 15.

The Lord is my shepherd; I shall not want.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever. Psalms 23, 1-6.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

The Lord of hosts, he is the King of glory.
Selah. Psalm 24, 1-10.

They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him.

But God will redeem my soul from the power of the grave: for he shall receive me.

Psalm 49, 6-15.

I am counted with them that go down into the pit: I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Psalm 88, 4-11.

Lord, thou hast been our dwelling place in all generations.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

Psalm 90, 1-17.

The stone which the builders refused is become the head stone of the corner. Psalm 118, 22.

I was glad when they said unto me, Let us go into the house of the Lord.

For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.

Psalm 122, 1-9.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

Psalm 133, 1-3.

Lord I cry unto thee: Make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips.

Psalm 141, 1-3.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Ecclesiastes 12, 1-7.

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

Isaiah 9, 2.

And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

Ezekiel 40, 22.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

Ezekiel 44, 1, 3, 5.

Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more. Amos 7, 7-8.

In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

Haggai 2, 23.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it

not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.
Matthew 20, 1-16.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
Matthew 21, 42.

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.
Matthew 24, 50-51.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
Matthew 25, 14-45.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.
Matthew 27, 24-66.

And have ye not read this scripture, The stone which the builders rejected is become the head of the corner?
Mark 12, 10.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the

life was the light of men. And the light shineth in darkness and the darkness comprehended it not.
John 1, 1-5.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
John 19, 5-19.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.
John 19, 25-27.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
John 20, 24-29.

This is the stone which was set at nought of you builders, which is become the head of the corner.
Acts 4, 11.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

And he shook off the beast into the fire, and felt no harm.
Acts 28, 3-5.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.
First Corinthians 13, 1-13.

So also is the resurrection of the dead. It is sown in corruption; it is raised in power. It is sown a natural body; it is raised a spiritual body.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in

victory. O death, where is thy sting? O grave, where is thy victory?

First Corinthians 15, 42-55.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and rise from the dead, and Christ shall give thee light. Ephesians 5, 8-14.

For where a testament is, there must also of necessity be the death of the testator.

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. Hebrews 9, 16-25.

Let the brother of low degree rejoice in that he is exalted.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1, 9-27.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Revelation 2, 17.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Revelation 22, 12.

See also in this Encyclopedia:

Authenticity of the Scriptures, page 113.

Bible, page 133.

Scriptures, Belief in the, page 917.

Scriptures, Reading of the, page 917.





A. In the Accadian, Greek, Etruscan, Pelasgian, Gallic, Samaritan, and Egyptian or Coptic, of nearly the same formation as the English letter. It originally meant *with* or *together*, but at present signifies *one*. In most languages it is the initial letter of the alphabet; not so, however, in the Ethiopian, where it is the thirteenth. This familiar first letter of the alphabet comes down to our own modern times from the most remote period recorded of the world's history. The common form of the letter corresponds closely to that in use by the Phoenicians at least ten centuries before the Christian Era, as in fact it does to almost all its descendants. *Men of Tyre* were Phoenicians, and we may trace the sound of the name they gave this letter by noting the pronunciation of the first letters in the alphabets of the Hebrews and the Greeks who took them from the same source. We derive the word



alphabet from the first two Greek letters, and these are akin in their names to the Hebrew *Aleph*, or *Awlef*, and *Bayth*. Sounds of these letters, as in English words, must not be confused with the pronunciation of the names for them. The name of the Hebrew *Aleph*, signifies *ox* from the resemblance of the letter to the head and horns of that animal. The sacred *Aleph* א' has the numer-

ical value of *one* and is made up of two *Yodes* י, one on each side of an inclined bar or *Vauv* ו. This combination of characters is said to typify the *Trinity* in *Unity*. The Divine name in Hebrew connected with this letter is אהיה, A H I H.

A. A. O. N. M. S. These letters are the initials of the words Ancient Arabic Order Nobles Mystic Shrine (see *Shrine*). They may be rearranged to spell out the words *A Mason*. The claim has been made in all sincerity that this peculiarity was prearranged

and is not at all accidental. Such a probability is not as rare in type as may at first be imagined. For instance the York Roll No. 1, about 1600 A.D., starts out quaintly with such an endeavor in the form of an anagram, the letters of words or phrases transposed to make different words or phrases, thus:

MASONRIE

An Anagraime upon the name of Masonrie
William Kay to his friend Robert Preston
upon his Artt of Masonrie as Followeth:
Much might be said of the O noble Artt
A Craft that's worth esteming in each part
Sundry Nations Noobles & their Kings also
Oh how they fought its worth to know
Nimrod & Solomon the wisest of all men
Reason saw to love this Science then
He say noe more lest by my shallow verses I
Endeavoring to praise should blemish Masonrie.

AARON. Hebrew אהרן, *A-har-oh-ne*, a word of doubtful etymology, but generally supposed to signify a *mountaineer*. Mackenzie says the name means the *illuminated*. He was the brother of Moses, and the first High Priest under the Mosaic dispensation, whence the priesthood established by that law-giver is known as the *Aaronic*. He is mentioned in the English lectures of the Second Degree, in reference to a certain sign which is said to have taken its origin from the fact that Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua was waging with the Amalekites, when these two supported the weary arms of Moses in an upright posture, because upon his uplifted hands the fate of the battle depended (see Exodus xvii, 10-12). Aaron is also referred to in the latter section of the Royal Arch Degree in connection with the memorials that were deposited in the Ark of the Covenant. In the Degree or Grade of Chief of the Tabernacle, which is the Twenty-third of the Ancient and Accepted Scottish Rite, the presiding officer represents Aaron, and is styled Most Excellent High Priest. In the Twenty-fourth Degree of the same Rite, or Prince of the Tabernacle, the second officer or Senior Warden also personates Aaron.

AARON'S BAND. A Degree instituted in 1824, in New York City, mainly for social purposes, and conferred in an independent body. Its ceremonies were similar to those of the Order of High Priesthood, which caused the Grand Royal Arch Chapter of the State to take offence, and the small gathering dispersed in 1825.

AARON'S ROD. The method by which Moses caused a miraculous judgment as to which tribe should be invested with the priesthood, is detailed in the Book of Numbers (chapter xvii). He directed that twelve rods should be laid up in the Holy of Holies of the Tabernacle, one for each tribe; that of Aaron, of course, represented the tribe of Levi. On the next day these rods were brought out and exhibited to the people, and while all the rest remained dry and withered, that of Aaron alone budded and blossomed and yielded fruit. There is no mention in the Pentateuch of this rod having been placed in the ark, but only that it was put before it. But as Saint Paul, or the author of the Epistle to the Hebrews (Hebrews ix, 4), asserts that the rod and the pot of manna were both within the ark, Royal Arch Masons have followed this later authority. Hence the rod of Aaron is found in the ark; but its import is only historical, as if to

identify the substitute ark as a true copy of the original, which had been lost. No symbolical instruction accompanies its discovery.

AB. אב. 1. The 11th month of the Hebrew civil year and corresponding to the months July and August, beginning with the new moon of the former. 2. It is also a Hebrew word, signifying *father*, and will be readily recognized by every Freemason as a component part of the name *Hiram Abif*, which literally means *Hiram his father* (see *Abif*).

ABACISCUS. The diminutive of *Abacus*, and, in architecture, refers to the squares of the tessellated pavement or checkered surface of the ground floor of King Solomon's Temple.

ABACUS. A term which has been erroneously used to designate the official staff of the Grand Master of the Templars. The word has no such meaning; for an *abacus* is either a table used for facilitating arithmetical calculations, or is in architecture the crowning plate of a column and its capital. The Grand Master's staff was a *baculus*, which see.

ABADDON. A Hebrew word אבדון, *ab-ad-done*, signifying *destruction*. By the Rabbis it is interpreted as the *place of destruction*, and is the second of the seven names given by them to the region of the dead. In the Apocalypse (Revelation ix, 11) it is rendered by the Greek word Ἀπολλύων, *Apollyon*, and means the destroyer. In this sense it is used as a significant word in the high degrees.

ABAZAR. Probably from the Hebrew word אבִּיזָר, *ab-ee-ay-zer*, meaning *helpful*. The title given to the Master of Ceremonies in the Sixth Degree of the Modern French Rite.

ABBREVIATIONS. Abbreviations of technical terms or of official titles are of very extensive use in Freemasonry. They were, however, but rarely employed in the earlier Masonic publications. For instance, not one is to be found in the first edition of Anderson's *Constitutions*. Within a comparatively recent period they have greatly increased, especially among French writers, and a familiarity with them is therefore essentially necessary to the Masonic student.

Frequently, among English and always among French authors, a Masonic abbreviation is distinguished by three points, ∴ in a triangular form following the letter, which peculiar mark was first used, according to Ragon, on the 12th of August, 1774, by the Grand Orient of France, in an address to its subordinates. No authoritative explanation of the meaning of these points has been given, but they may be supposed to refer to the three lights around the altar, or perhaps more generally to the number three, and to the triangle, both important symbols in the Masonic system.

A representative list of abbreviations is given, and these will serve as a guide to the common practice, but the tendency to use such conveniences is limited only by personal taste governed by the familiarity of the Brethren using them with one another. This acquaintance may permit the mutual use of abbreviations little known elsewhere. All that can be done is to offer such examples as will be helpful in explaining the usual custom and to suggest the manner in which the abbreviations are employed. With this knowledge a Freemason can ascertain the meaning of other abbreviations he may find in his Masonic reading.

ABBREVIATIONS

Before proceeding to give a list of the principal abbreviations, it may be observed that the doubling of a letter is intended to express the plural of that word of which the single letter is the abbreviation. Thus, in French, F. signifies *Frère*, or *Brother*, and FF. *Frères*, or *Brothers*. And in English, L. is sometimes used to denote *Lodge*, and LL. to denote *Lodges*. This remark is made once for all, because we have not deemed it necessary to augment the size of the list of abbreviations by inserting these plurals. If the reader finds S. G. I. to signify *Sovereign Grand Inspector*, he will be at no loss to know that SS. GG. II. must denote *Sovereign Grand Inspectors*.

A. & A. *Ancient and Accepted.*

A. & A. R. *Ancient and Accepted Rite as used in England.*

A. & A. S. R. *Ancient and Accepted Scottish Rite.*

A. & P. R. *Antient and Primitive Rite.*

A. C. *Anno Cædii.* Latin, meaning the *Year of Destruction*; referring to the year 1314 in Knights Templar history.

A. D. *Anno Domini.* Latin, meaning *Year of Our Lord*.

A. Dep. *Anno Depositionis.* Latin, meaning *In the Year of the Deposit*. The date is used by Royal and Select Masters.

A. F. M. *Ancient Freemasons.*

A. F. & A. M. *Ancient Free and Accepted Masons.*

A. H. *Anno Hebraico.* Latin, meaning *Hebrew Year*.

A. Inv. *Anno Inventionis.* Latin, meaning *In the Year of the Discovery*. The date used by Royal Arch Masons.

A. L. *Anno Lucis.* Latin, meaning *In the Year of Light*. The date used by Ancient Craft Freemasons.

A. L. G. D. G. A. D. L'U. *A la Gloire du Grand Architecte de l'Univers.* French, meaning *To the Glory of the Grand Architect of the Universe*. The usual caption of French Masonic documents.

A. L'O. *A l'Orient.* French, meaning *At the East*. The location or seat of the Lodge.

A. M. *Anno Mundi.* Latin, meaning *In the Year of the World*. The date used in the Ancient and Accepted Rite.

A. O. *Anno Ordinis.* Latin, meaning *In the Year of the Order*. The date used by Knights Templar.

A. Q. C. *Ars Quatuor Coronatorum*, the Latin name for the printed reports of the Quatuor Coronati Lodge, No. 2076, London.

A. V. L. *An du Vraie Lumière.* French, meaning *Year of the True Light*.

A. V. T. O. S. A. G. *Ad Universi Terrarum Orbis Summi Architecti Gloriam.* Latin, meaning *To the glory of the Grand Architect of the Universe*.

A. Y. M. *Ancient York Masons or Ancient York Masonry.*

B. *Bruder.* German, meaning *Brother*.

B. A. *Buisson Ardent.* French, meaning *Burning Bush*.

B. B. *Burning Bush.*

B'n. *Brudern.* German, meaning *Brethren*.

Comp. *Companion.* Used by Brethren of the Royal Arch.

ABBREVIATIONS

3

C. C. *Celestial Canopy.*

C. H. *Captain of the Host.*

D. *Deputy.*

D. A. F. *Dua and Ancient Form.*

D. D. G. M. Sometimes abbreviated Dis.

D. G. M. *District Deputy Grand Master.*

D. G. B. A. W. *Der Grosse Baumeister aller Welten.* German, meaning *The Grand Architect of all Worlds*.

D. G. G. H. P. *Deputy General Grand High Priest.*

D. G. H. P. *Deputy Grand High Priest.*

D. G. M. *Deputy Grand Master.*

D. M. J. *Deus Meumque Jus.* Latin, meaning *God and my right*.

D. Prov. G. M. *Deputy Provincial Grand Master.*

Deg. *Degree or Degrees.* Another way is as in 33°, meaning *Thirty-Third Degree*.

Dis. *District.*

E. *Eminent; Excellent; also East.*

E. A. *Entered Apprentice.* Sometimes abbreviated E. A. P.

E. C. *Excellent Companion.*

Ec. *Ecossaise.* French, meaning *Scottish*; belonging to the Scottish Rite.

E. G. C. *Eminent Grand Commander.*

E. G. M. *Early Grand Master.* A central authority had been made to control the Knights Templar of Ireland independently of the Grand Lodge and at the very first meeting of the Lodge "at High Noon of St. John" 1779, the Worshipful Master appended to his name the letters *E. G. M.*, that is, *Early Grand Master*. There was then no governing body in Freemasonry except the Grand Lodge (see "Templar Legends," by Brother W. J. Chetwode Crawley, *Transactions*, Quatuor Coronati Lodge, 1913, volume xxvi).

E. O. L. *Ex Oriente Lux.* Latin, meaning *Out of the East comes Light*.

E. V. *Era Vulgus.* Latin, meaning *Common Era*, also stands for *Ere Vulgaire*, French, meaning *Vulgar Era; Year of the Lord*.

F. *Frère.* French, meaning *Brother*.

F. A. M. *Free and Accepted Masons.*

F. E. R. T. According to the statutes of the United Orders of the Temple and Saint John of Jerusalem, etc., the standard of Saint John is described as gules, on a Cross Argent, the *Agnus Dei*—meaning *Red* on a *Silver Cross* with a representation of the *Lamb of God*—with the letters F. E. R. T. These letters are the initials of the words of the motto *Fortitudine Ejus Rhodum tenuit*, meaning *By his courage he held Rhodes*. Brother Gordon P. G. Hills, *Transactions* of Quatuor Coronati Lodge, 1914, volume xxvii, page 233, says, "I suppose it refers to the gallant defense by the Grand Master in 1522, when however, the Island was surrendered, although the garrison were permitted to depart with the honors of war." A writer in the *Pall Mall Gazette*, June 4, 1901, states that the legend appears on the coinage of Louis of Savoy in 1301 and on that of Thomas in 1233.

F. C. *Fellow Craft.*

F. M. *Freemason.*

G. *Grand.* Sometimes read as *Great; Geometry*. Also has another meaning well known to the Craft.

4 ABBREVIATIONS

G.: A.: O.: T.: U.: *Grand Architect of the Universe.*
 G.: A.: S.: *Grand Annual Sojourner.*
 G.: C.: *Grand Chapter; Grand Council; Grand Cross; Grand Commander; Grand Chaplain; Grand Conclave; Grand Conductor; Grand Chancellor.*
 G.: C.: G.: *Grand Captain General; Grand Captain of the Guard.*
 G.: C.: H.: *Grand Captain of the Host; Grand Chapter of Heredom.*
 G.: Com.: *Grand Commandery; Grand Commander.*
 G.: D.: *Grand Deacon.*
 G.: D.: C.: *Grand Director of Ceremonies.*
 G.: E.: *Grand Encampment; Grand East; Grand Ezra.*
 G.: J.: W.: *Grand Junior Warden.*
 G.: G.: C.: *General Grand Chapter.*
 G.: G.: H.: P.: *General Grand High Priest.*
 G.: G.: K.: *General Grand King.*
 G.: G.: M.: F.: V.: *General Grand Master of the First Veil.*
 G.: G.: S.: *General Grand Scribe.*
 G.: G.: T.: *General Grand Treasurer.*
 G.: H.: P.: *Grand High Priest.*
 G.: K.: *Grand King.*
 G.: L.: *Grand Lodge. Grande Loge, in French. Grosse Loge, in German.*
 G.: M.: *Grand Master; Grand Marshal; Grand Monarch.*
 G.: N.: *Grand Nehemiah.*
 G.: O.: *Grand Orient; Grand Organist.*
 G.: P.: *Grand Pursuivant; Grand Prior; Grand Prelate; Grand Preceptor; Grand Preceptory; Grand Patron; Grand Priority; Grand Patriarch; Grand Principal.*
 G.: P.: S.: *Grand Principal Sojourner.*
 G.: R.: *Grand Registrar; Grand Recorder.*
 G.: R.: A.: C.: *Grand Royal Arch Chapter.*
 G.: S.: *Grand Scribe; Grand Secretary; Grand Steward.*
 G.: S.: B.: *Grand Sword Bearer; Grand Standard Bearer.*
 G.: S.: E.: *Grand Scribe Ezra.*
 G.: S.: N.: *Grand Scribe Nehemiah.*
 G.: S.: W.: *Grand Senior Warden.*
 G.: T.: *Grand Treasurer; Grand Tyler.*
 H.: A.: B.: *Hiram Abif.*
 H.: E.: *Holy Empire.*
 H.: J.: *Heilige Johannes. German, meaning Holy Saint John.*
 H.: K.: T.: *Hiram, King of Tyre.*
 H.: R.: D.: M.: *Heredom.*
 Ill.: *Illustrious.*
 I.: N.: R.: I.: *Iesus Nazarenus, Rex Iudeorum. Latin, meaning Jesus of Nazareth, King of the Jews. The letters are also the initials of a significant sentence in Latin, namely, Igne Natura Renovatur Integra, meaning By fire nature is perfectly renewed.*
 I.: P.: M.: *Immediate Past Master. English title of an official last promoted from the chair.*
 I.: T.: N.: O.: T.: G.: A.: O.: T.: U.: *In the Name of the Grand Architect of the Universe. Often forming the caption of Masonic documents.*
 J.: W.: *Junior Warden.*
 K.: *King.*

ABBREVIATIONS

K.: E.: P.: *Knight of the Eagle and Pelican.*
 K.: H.: *Kadosh, Knight of Kadosh.*
 K.: H.: S.: *Knight of the Holy Sepulcher.*
 K.: M.: *Knight of Malta.*
 K.: S.: *King Solomon.*
 K.: T.: *Knights Templar; Knight Templar.*
 L.: *Lodge. Lehrling, the German for Apprentice.*
 L.: R.: *London Rank. A distinction introduced in England in 1908.*
 L.: V.: X.: *Lux. Latin, meaning Light.*
 M.: *Mason; Masonry; Marshal; Mark; Minister; Master. Meister, in German. Maître, in French.*
 M.: C.: *Middle Chamber.*
 M.: E.: *Most Eminent; Most Excellent.*
 M.: E.: G.: H.: P.: *Most Excellent Grand High Priest.*
 M.: E.: G.: M.: *Most Eminent Grand Master (of Knights Templar).*
 M.: E.: M.: *Most Excellent Master.*
 M.: E.: Z.: *Most Excellent Zerubbabel.*
 M.: K.: G.: *Maurer Kunst Geselle. German, meaning Fellow Craft.*
 M.: L.: *Maurer Lehrling. German, meaning Entered Apprentice.*
 M.: L.: *Mère Loge. French, meaning Mother Lodge.*
 M.: M.: *Master Mason. Mois Maçonnieque. French, meaning Masonic Month. March is the first Masonic month among French Freemasons. Meister Maurer. German, meaning Master Mason.*
 M.: P.: S.: *Most Puissant Sovereign.*
 M.: W.: *Most Worshipful.*
 M.: W.: G.: M.: *Most Worshipful Grand Master; Most Worthy Grand Matron.*
 M.: W.: G.: P.: *Most Worthy Grand Patron.*
 M.: W.: M.: *Most Wise Master.*
 M.: W.: S.: *Most Wise Sovereign.*
 N.: *Novice.*
 N.: E.: C.: *North-east Corner.*
 N'o.: P.: V.: D.: M.: *N'oubliez pas vos décorations Maçonniques. French, meaning Do not forget your Masonic regalia, a phrase used in France on the corner of a summons.*
 O.: *Orient.*
 O.: A.: C.: *Ordo ab Chao. Latin, meaning Order out of Chaos.*
 OB.: *Obligation.*
 P.: *Past; Prelate; Prefect; Prior.*
 P.: C.: W.: *Principal Conductor of the Work.*
 P.: G.: M.: *Past Grand Master; Past Grand Matron.*
 P.: J.: *Prince of Jerusalem.*
 P.: K.: *Past King.*
 P.: M.: *Past Master.*
 P.: S.: *Principal Sojourner.*
 Pro.: G.: M.: *Pro-Grand Master.*
 Prov.: *Provincial.*
 Prov.: G.: M.: *Provincial Grand Master.*
 R.: A.: *Royal Arch; Royal Art.*
 R.: A.: C.: *Royal Arch Captain; Royal Arch Chapter.*
 R.: A.: M.: *Royal Arch Mason; Royal Arch Masonry; Royal Ark Mariner.*
 R.: C.: or R.: †.: *Rose Croix. Appended to the signature of one having that degree.*
 R.: E.: *Right Eminent.*

R.: E.: A.: et A.: *Rite Ecossais Ancien et Accepté*. French, meaning *Ancient and Accepted Scottish Rite*.

R.: F.: *Respectable Frère*. French, meaning *Worshipful Brother*.

R.: L.: or R.: .: *Respectable Loge*. French, meaning *Worshipful Lodge*.

R.: S.: Y.: C.: S.: *Rosy Cross* (in the Royal Order of Scotland).

R.: W.: *Right Worshipful*.

R.: W.: M.: *Right Worshipful Master*.

S.: *Scribe; Sentinel; Seneschal; Sponsor*.

S.: C.: *Supreme Council*.

S.: G.: D.: *Senior Grand Deacon*.

S.: G.: I.: G.: *Sovereign Grand Inspector General*.

S.: G.: W.: *Senior Grand Warden*.

S.: M.: *Secret Master; Substitute Master; Select Master; Secret Monitor; Sovereign Master; Supreme Master; Supreme Magus*.

S.: O.: *Senior Overseer*.

S.: P.: R.: S.: *Sublime Prince of the Royal Secret*.

S.: S.: *Sanctum Sanctorum*. Latin, meaning *Holy of Holies*. Formerly also used for *Sovereign of Sovereigns*.

S.: S.: M.: *Senior Substitute Magus*.

S.: S.: S.: The initials of the Latin word *Salutem*, meaning *Greeting*, repeated thrice and also found similarly in the French, *Trois Pois Salut*, meaning *Thrice Greeting*. A common caption to French Masonic circulars or letters.

S.: W.: *Senior Warden*.

Sec.: *Secretary*.

Soc.: Ros.: *Societas Rosicruciana*.

Surv.: *Surveillant*. French, meaning *Warden*.

T.: C.: F.: *Très Cher Frère*. French, meaning *Very Dear Brother*.

T.: G.: A.: O.: T.: U.: *The Grand Architect of the Universe*.

T.: S.: *Très Sage*. Meaning *Very Wise*, addressed to the presiding officer of French Rite.

U.: D.: *Under Dispensation*.

V.: or Ven.: *Vénérable*. French, meaning *Worshipful*.

V.: D.: B.: *Very Dear Brother*.

V.: D.: S.: A.: *Veut Dieu Saint Amour*, or *Vult Dei Sanctus Animus*. A formula used by Knights Templar. The expression *Veut Dieu Saint Amour* means literally, *Wishes God Holy Love*, which in correct English might be expressed by *Thus wishes God (who is) holy love*. *Vult Dei Sanctus Animus* is the Latin version of the same phrase. Only in this case *God* is in the genitive case and therefore the exact translation would be *The holy spirit of God wishes or Thus wishes God's holy spirit*.

V.: E.: *Viceroy Eusebius; Very Eminent*.

V.: F.: *Vénérable Frère*. French, meaning *Worshipful Brother*.

V.: L.: *Vraie Lumière*. French, meaning *True Light*.

V.: S.: L.: *Volume of the Sacred Law*.

V.: W.: *Very Worshipful*.

W.: *Worshipful*.

W.: M.: *Worshipful Master*. *Würdiger Meister*, in German, meaning *Worshipful Master*.



Lodge.

Lodges.



An equilateral triangle is an emblem of the Trinity and also of the Chapter in Royal Arch Masonry.



The *Swastika* or *Fylfot* or *Jaina Cross*, as it bears all three names which are explained elsewhere, has been used as a part of the signatures of members of Hermetic bodies and is then called the *Hermetic Cross*, which is attached to documents. The position of such a Cross in relation to the signature and the color of the ink indicates the rank of the signer, and these particulars are subject to change.



This combination of the Maltese Cross and the equilateral triangle is not only sometimes found as a designation for the Knight of Rose Croix but was used as early as 1725 to mean a reference to a Lodge of Saint John.

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Northern Jurisdiction of the United States, has on page 36 of the book entitled *Information for Bodies and Officers* (this being a part of the report of the Committee on Rituals and Ritualistic Matters in the *Proceedings* of 1870, pages 64, 65), the following illustrated instructions:

The Sovereign Grand Commander shall prefix the triple cross, in red ink, to his signature, thus:—



.....33°

A S.: G.: I.: G.: shall prefix the double cross, in red ink, thus:—



.....33°

A S.: P.: R.: S.: shall prefix the single cross, in red ink, thus:—



.....32°

A Knight of Rose Croix shall sign thus (with symbols in red ink):—

.....

Eques à.....

The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, has in the *Statutes* as amended to October, 1921, Article xiv, Section 3, the following illustrated instructions: The distinctive symbol to be used before the signature of the Sov.: Gr.: Commander is a Cross with three cross-bars, near the extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (violet ink to be used). The Symbol Cross to precede the signature of a Sov.: Gr.: Insp.: General has two cross-bars, near the extremities of which and of the shaft are small cross-bars, the signature to be followed by a rayed equilateral triangle enclosing the figures 33 (purple ink to be used); the title to be written Sov.: Gr.: Insp.: Genl.: The Symbol Cross to precede

the signature of an Inspector General Honorary is a plain cross with two cross-bars (no cross-bars at the extremities), followed by a rayed equilateral triangle enclosing the figures 33, the title to be written Insp. Genl.: Hon.: (crimson ink to be used). The rest of the symbols to precede signatures and titles to remain the same as given in the present edition of the *Statutes* (the ink to be red). In each of the above the cross-bars are to be horizontal and except where shown differently the shaft is inclined to the right to correspond with the angle of the strokes of slanting writing. The shafts of the crosses used by the Court of Honour are vertical, the ends of the shaft and cross-bars being provided with a cross-bar at the extremities. For the Rose Croix the symbol is a Passion Cross set on the apex of a pyramid or equilateral triangle.

	A.....B..... Sov.: Grand Commander	
	C.....D..... Sov.: Grand Insp.: Gen.:	
	E.....F..... Insp.: Gen.: Honorary	
	G.....H.....32° Gr.: Cross.	
	I.....J.....32° Kt.: Comm.: C.: of Hon.:	
	K.....L.....32° M.: R.: S.:	
	M.....N..... Eques à.....R.:	

ABDA. A word used in some of the high degrees. He was the father of Adoniram (see First Kings iv, 6). Lenning in the *Encyclopädie der Freimaurerei* is wrong in saying that he is represented by one of the officers in the degree of Master in Israel. He has confounded Abda with his son.

ABDAMON. The name of the Orator in the Fourteenth Degree of the Rite of Perfection, or the Sacred Vault of James VI. The word means a *servant*, from *abad*, to *serve*, although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew *Habdamon*, meaning a *servant*; but there is no such word in Hebrew.

ABDIEL. A Hebrew word meaning *Servant of God*. The name of an angel mentioned by the Jewish Cabalists. He is represented in Milton's *Paradise Lost*, Book V, lines 894–7, as one of the seraphim, who, when Satan tried to stir up a revolt among the angels subordinate to his authority, alone and boldly withstood his traitorous designs:

Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken unseduced, unterrified,
His loyalty he kept, his love, his zeal.

The name *Abdiel* became the synonym of honor and faithfulness.

ABDITORIUM. A secret place for the deposit of records.

ABELITES. A secret Order which existed about the middle of the eighteenth century in Germany, called also the *Order of Abel*. The organization was in possession of peculiar signs, words, and ceremonies of initiation, but, according to Gädicke, *Freimaurer Lexicon*, it had no connection with Freemasonry. According to Clavel the order was founded at Griefswald in 1745.

ABERCORN, DUKE OF. Grand Master of Ireland 1874 to 1885.

ABERCORN, EARL OF. James Hamilton, Lord Paisley, was named Grand Master of England by the retiring Grand Master, the Duke of Richmond, in 1725. He was at that time the Master of a Lodge, and had served on the Committee of Charity during that year. He succeeded his father as Earl of Abercorn in 1734.

ABERDOUR, LORD. Grand Master of Scotland, 1755 to 1756. Also of England 1757 to 1761.

ABIB. The original name of the Hebrew month *Nisan*, nearly corresponding to the month of March, the first of the ecclesiastical year. *Abib* is frequently mentioned in the Sacred Scriptures, and signifies green ears of corn or fresh fruits.

ABIBALE. The name of the first Assassin in the *Elu* of the Modern French Rite. The word is derived most probably from the Hebrew *abi* and *balah*, אבי and בלע, which mean *father of destruction*, though it is said to mean *le Meurtrier du Père*, this phrase meaning in French the *Murderer of the Father*.

ABIDE BY. See *Stand to and abide by*.

ABIF (or **ABIFF**, or perhaps more correctly **ABIV**). A name applied in Scripture to that celebrated builder who was sent to Jerusalem by King Hiram, of Tyre, to superintend the construction of the Temple. The word, which in the original Hebrew is אביו, and which may be pronounced *Abiv* or *Abif*, is compounded of the noun in the construct-state אבי, *Abi*, meaning *father*, and the pronominal suffix י, which, with the preceding vowel sound, is to be sounded as *iv* or *if*, and which means *his*; so that the word thus compounded *Abif* literally and grammatically signifies *his father*. The word is found in Second Chronicles iv, 16, in the following sentence: "The pots also, and the shovels, and the flesh hooks, and all their instruments, did Hiram his father make to King Solomon." The latter part of this verse is in the original as follows:

שלמה	למלך	אביו	חורם	עשה
Shelomoh	lamelech	Abif	Huram	gnasah

Luther has been more literal in his version of this passage than the English translators, and appearing to suppose that the word *Abif* is to be considered simply as an appellative or surname, he preserves the Hebrew form, his translation being as follows: "Machte Hiram Abif dem Könige Salomo." The Swedish version is equally exact, and, instead of "*Hiram his father*," gives us *Hiram Abiv*. In the Latin Vulgate, as in the English version, the words are rendered *Hiram pater ejus*. We have little doubt that Luther and the Swedish translator were correct in treating the word *Abif* as a surname.

In Hebrew, the word *ab*, or *father*, is often used as a title of respect, and may then signify *friend*, *counselor*, *wise man*, or something else of equivalent char-

acter. Thus, Doctor Clarke, commenting on the word *abrech*, in Genesis xli, 43, says: "Father seems to have been a name of office, and probably *father of the king* or *father of Pharaoh* might signify the same as the *king's minister* among us." And on the very passage in which this word *Abif* is used, he says: "אב, *father*, is often used in Hebrew to signify *master, inventor, chief operator*."

Gesenius, the distinguished Hebrew lexicographer, gives to this word similar significations, such as *benefactor, master, teacher*, and says that in the Arabic and the Ethiopic it is spoken of one who excels in anything.

This idiomatic custom was pursued by the later Hebrews, for Buxtorf tells us, in his *Talmudic Lexicon*, that "among the Talmudists *abba, father*, was always a title of honor," and he quotes the following remarks from a treatise of the celebrated Maimonides, who, when speaking of the grades or ranks into which the Rabbinical doctors were divided, says: "The first class consists of those each of whom bears his own name, without any title of honor; the second, of those who are called *Rabbanim*; and the third, of those who are called *Rabbi*, and the men of this class also receive the cognomen of *Abba, Father*."

Again, in Second Chronicles ii, 13, Hiram, the King of Tyre, referring to the same Hiram, the widow's son, who is spoken of subsequently in reference to King Solomon as *his father*, or *Abif* in the passage already cited, writes to Solomon: "And now I have sent a cunning man, endued with understanding, of Hiram my father's." The only difficulty in this sentence is to be found in the prefixing of the letter *lamed* ל, before *Huram*, which has caused our translators, by a strange blunder, to render the words *l'Huram abi*, as meaning of *Huram my father's*, instead of *Huram my father*. Brother Mackey remarked that *Huram my father's* could not be the true meaning, for the father of King Hiram was not another Hiram, but Abibal.

Luther has again taken the correct view of this subject, and translates the word as a surname: "So sende ich nun einen weisen Mann, der Berstand hat, *Huram Abif*"; that is, "So now I send you a wise man who has understanding, *Huram Abif*." The truth, we suspect, is, although it has escaped all the commentators, that the *lamed* in this passage is a Chaldaism which is sometimes used by the later Hebrew writers, who incorrectly employ ל, the sign of the dative for the accusative after transitive verbs. Thus, in Jeremiah xl, 2, we have such a construction: *vayikach rab tabachim l'Yremyahu*; that is, literally, "and the captain of the guards took for Jeremiah," where the ל, *l*, or *for*, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations iv, 5; Job v, 2, etc.

In like manner we suppose the ל before *Huram*, which the English translators have rendered by the preposition *of*, to be redundant and a Chaldaic form. The sentence should be read thus: "I have sent a cunning man, endued with understanding, *Huram my father*"; or, if considered as a surname, as it should be, *Huram Abi*.

From all this we conclude that the word *Ab*, with its different suffixes, is always used in the Books of

Kings and Chronicles, in reference to Hiram the Builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," *Hiram Abi*; and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father"—"his father," *Hiram Abif*. The only distinction is made by the different appellation of the pronouns *my* and *his* in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of *Ab*, or *father*, equivalent to *friend, counselor, or minister*. He was *Father Hiram*.

The Freemasons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of Luther, the word *Abif* as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple, as Dr. James Anderson suggests in his note on the subject in the first edition (1723) of the *Constitutions of the Freemasons*.

ABIRAM. One of the traitorous craftsmen, whose act of perfidy forms so important a part of the Third Degree, receives in some of the high degrees the name of *Abiram Akirop*. These words certainly have a Hebrew look; but the significant words of Freemasonry have, in the lapse of time and in their transmission through ignorant teachers, become so corrupted in form that it is almost impossible to trace them to any intelligible root. They may be Hebrew or they may be anagrammatized (see *Anagram*); but it is only chance that can give us the true meaning which the two words in combination undoubtedly possess. The word *Abiram* means *father of loftiness*, and may have been chosen as the name of the traitorous craftsman with allusion to the Biblical story of Korah, Dathan and Abiram who conspired against Moses and Aaron. Numbers xvi. In the French ritual of the Second Elu it is said to mean *murderer* or *assassin*, but this would not seem to be correct etymologically. Brother Mackenzie suggests that *Akirop* may be from קרב, *Karab*, the Hebrew meaning to *join battle*. He also offers אכירסה, *Abi-ramah*, to mean in Hebrew *destroyer of the father*.

ABLE. There is an old use of the word *able* to signify *suitable*. Thus, Chaucer says of a monk that "he was *able* to ben an abbot," that is, *suitable* to be an abbot. In this sense the old manuscript *Constitutions* constantly employ the word, as when they say, in the *Lansdowne Manuscript*, that the apprentice should be "*able of Birth that is free borne*," the ff then meaning F.

ABLUTION. A ceremonial purification by washing, much used in the Ancient Mysteries and under the Mosaic Dispensation. It is also employed in some of the advanced degrees of Freemasonry. The better technical term for this ceremony is *lustration*, which see.

ABNET. The band or apron, made of fine linen, variously wrought, and worn by the Jewish priesthood. It seems to have been borrowed directly from the Egyptians, upon the representations of all of whose gods is to be found a similar girdle. Like the zennaar, or sacred cord of the Brahmans, and the white shield of the Scandinavians, it is the analogue of the Masonic apron.

ABOMINABLES, LES. Terms of contempt used in some of the foreign rites, referring more par-

ticularly to Philippe le Bel and Bertrand de Gôt, persecutors of the Knights Templar.

ABORIGINES. A secret society which existed in England about the year 1783, and of whose ceremony of initiation the following account is contained in the *British Magazine* of that date. The presiding officer, who was styled the *Original*, thus addressed the candidate:

Original. Have you faith enough to be made an Original?

Candidate. I have.

Original. Will you be conformable to all honest rules which may support steadily the honor, reputation, welfare, and dignity of our ancient undertaking?

Candidate. I will.

Original. Then, friend, promise me that you will never stray from the paths of Honor, Freedom, Honesty, Sincerity, Prudence, Modesty, Reputation, Sobriety, and True Friendship.

Candidate. I do.

Which done, the Crier of the Court commanded silence, and the new member, being uncovered, and dropping on his right knee, had the following oath administered to him by the Servant, the new member laying his right hand on the Cap of Honor, and Nimrod holding a staff over his head:

"You swear by the Cap of Honor, by the Collar of Freedom, by the Coat of Honesty, by the Jacket of Sincerity, by the Shirt of Prudence, by the Breeches of Modesty, by the Garters of Reputation, by the Stockings of Sobriety, and by the Steps of True Friendship, never to depart from these laws."

Then rising, with the staff resting on his head, he received a copy of the laws from the hands of the Grand Original, with these words, "Enjoy the benefits hereof."

He then delivered the copy of the laws to the care of the servant, after which the word was given by the secretary to the new member, namely: *Eden*, signifying the garden where ADAM, the great aboriginal, was formed.

Then the secretary invested him with the sign, namely: resting his right hand on his left side, signifying the first conjunction of harmony.

This organization had no connection with Freemasonry, but was simply one of those numerous imitative societies to which that Institution has given rise.

ABOYNE, GEORGE, EARL OF. From 1802 to 1803 Grand Master of Scotland.

ABRAC. In the *Leland Manuscript* it is said that the Masons conceal "the way of wyunninge the facultye of Abrac." John Locke (though it is doubtful if it was he who wrote a commentary on the manuscript) is quoted as saying: "Here I am utterly in the dark." However, it means simply the way of acquiring the science of Abrac. The science of Abrac is the knowledge of the power and use of the mystical *abraxas*, which see; or very likely Abrac is merely an abbreviation of *Abacadabra*.

ABRACADABRA. A term of incantation or magic which was formerly worn about the neck as an amulet or protection against various diseases, especially the tertian ague. It was to be written on a triangular piece of parchment in either of the forms here illustrated.

ABRAHAM

ABRACADABRA
BRACADABR
RACADAB
ACADA
CAD
A

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

The word may be written or read either way, and the triangles can point up or down, with no alteration of the efficiency according to believers in the value of the idea. The word occurs in the *Carmen de Morbis et Remediis* of Q. Serenus Sammonicus, a favorite of the Emperor Severus in the second and third centuries, and is generally supposed to be derived from the word *abraxas*.

That the letters contain a hidden spiritual or mystical meaning is doubtless true. Hoefer in his *Chemistry*, among other curious lore, points out that the first three letters are the initials in Hebrew representative of Father, Son and Holy Spirit, and that the C. A. D. are the Greek letters also indicative of the Trinity. Hoefer doubtless had in mind the Ab, Ben, Ruach, Acadosch, Hebrew for Father, Son, and Holy Spirit. The reader will note these four initials as well as the first four letters of the last word. Much speculation has been expended on the word and the supposition that it comprises the initials of several sacred words is as reasonable as any other.

Godfrey Higgins, (*Celtic Druids*, page 246), gets the word *Abacadabra* not from the Latin but from the Erse language, the tongue of the Gaels of Scotland and the Celts of Ireland. Deriving the word from *Abra*, meaning *God*, and *Cad*, meaning *holy*, Higgins obtains a combination signifying the *holy God*.

ABRAHAM. The founder of the Hebrew nation. The patriarch Abraham is personated in the Degree or Order of High Priesthood, which refers in some of its ceremonies to an interesting incident in his life. After the friendly separation of Lot and Abraham, when the former was dwelling in the plain in which Sodom and its neighboring towns were situated, and the latter in the valley of Mamre near Hebron, a king from beyond the Euphrates, whose name was Chedorlaomer, invaded lower Palestine, and brought several of the smaller states into a tributary condition. Among these were the five cities of the plain, to which Lot had retired. As the yoke was borne with impatience by these cities, Chedorlaomer, accompanied by four other kings, who were probably his tributaries, attacked and defeated the kings of the plain, plundered their towns, and carried their people away as slaves. Among those who suffered on this occasion was Lot. As soon as Abraham heard of these events, he armed three hundred and eighteen of his slaves, and, with the assistance of Aner, Eshcol, and

Mamre, three Amoritish chiefs, he pursued the retiring invaders, and having attacked them near the Jordan, put them to flight, and then returned with all the men and goods that had been recovered from the enemy. On his way back he was met by the King of Sodom, and also by Melchizedek, King of Salem, who was, like Abraham, a worshiper of the true God. Melchizedek refreshed Abraham and his people with bread and wine, and blessed him. The King of Sodom wished Abraham to give up the persons, but retain the goods that he had recovered; however, Abraham positively refused to retain any of the spoils, although, by the customs of the age, he was entitled to them, and declared that he had sworn that he would not take "from a thread even to a shoe-latchet" (Genesis xiv). Although the conduct of Abraham in this whole transaction was of the most honorable and conscientious character, the incidents do not appear to have been introduced into the ritual of the High Priesthood for any other reason except that of their connection with Melchizedek, who was the founder of an Order of Priesthood.

ABRAHAM, ANTOINE FIRMIN. A Freemason who made himself notorious at Paris, in the beginning of the nineteenth century, by the manufacture and sale of false Masonic diplomas and by trading in the higher degrees, from which traffic he reaped for some time a plentiful harvest. The Supreme Council of France declared, in 1811, all his diplomas and charters void and deceptive. He is the author of *L'Art du Tuileur, dédié à tous les Maçons des deux hémisphères*, French for *The Art of the Tiler, dedicated to all the Freemasons of the two hemispheres*, a small volume of 20 pages, octavo, printed at Paris in 1804, and he published from 1800 to 1808 a periodical entitled *Le Miroir de la vérité, dédié à tous les Maçons*, French for *The Mirror of Truth, dedicated to all the Freemasons*, 3 volumes, octavo. This contains many interesting details concerning the history of Freemasonry in France. In 1811 there was published at Paris a *Circulaire du Conseil Suprême du 33e degré, etc., relative à la vente, par le Sieur Abraham de grades et cahiers Maçonniques*; French, meaning *A Circular from the Supreme Council of the Thirty-third Degree, etc., relative to the sale by the Mr. Abraham of Masonic information in books and grades*. This announcement, in octavo, sixteen pages, shows that Abraham was nothing else but a Masonic fraud.

ABRAXAS. Basilides, the head of the Egyptian sect of Gnostics, taught that there were seven outflowings, emanations, or aeons, from the Supreme God; that these emanations engendered the angels of the highest order; that these angels formed a heaven for their habitation, and brought forth other angels of a nature inferior to their own; that in time other heavens were formed and other angels created, until the whole number of angels and their respective heavens amounted to 365, which were thus equal to the number of days in a year; and, finally, that over all these an omnipotent Lord—inferior, however, to the Supreme God—presided, whose name was *Abraxas*. Now this word *Abraxas*, in the numerical force of its letters when written in Greek, ΑΒΡΑΞΑΣ, amounts to 365, the number of worlds in the Basilidean system, as well as the number of days in the year, thus: A, 1., B, 2., P, 100., Α, 1., Ζ, 60., Α, 1.,

Σ 200=365. The god Abraxas was therefore a type or symbol of the year, or of the revolution of the earth around the sun. This mystical reference of the name of a god to the annual period was familiar to the ancients, and is to be found in at least two other instances. Thus, among the Persians the letters of the name of the god Mithras, and of Belenus among the Gauls, amounted each to 365.

M = 40	B = 2
E = 5	H = 8
I = 10	Λ = 30
Θ = 9	E = 5
P = 100	N = 50
Α = 1	O = 70
Σ = 200 = 365	Σ = 200 = 365

The word *Abraxas*, therefore, from this mystical value of the letters of which it was composed, became talismanic or magical. This was frequently inscribed, sometimes with and sometimes without other superstitious inscriptions, on stones or gems as amulets. Many of these have been preserved or are continually being discovered, and are to be found in the cabinets of the curious.

There have been many guesses and beliefs among the learned as to the source of the word *Abraxas*. Beausobre, in his *History of Manicheism*, volume 2, derives it from the Greek, Ἀβρος Σαω, signifying *the magnificent Savior, He who heals and preserves*. Bellermann, *Essay on the Gems of the Ancients*, supposed it to be compounded of three Coptic words signifying *the holy word of bliss*. Pignorius and Vandelin think it is composed of four Hebrew and three Greek letters, whose numerical value is 365, and which are the initials of the sentence: *saving men by wood, that is, the Cross*.

ABRAXAS STONES. Stones on which the word *Abraxas* and other devices are engraved, and which were used by the Egyptian Gnostics as amulets.

ABSENCE. Attendance on the communications of his Lodge, on all convenient occasions, is considered as one of the duties of every Freemason, and hence the *Old Charges* of 1722 say that "in ancient Times no Master or Fellow could be absent from it [the Lodge] especially when warn'd to appear at it, without incurring a severe censure, until it appear'd to the Master and Wardens that pure Necessity hinder'd him."

At one time it was usual to enforce attendance by fines, and the By-Laws of the early Lodges contain lists of fines to be imposed for absence, swearing and drunkenness, but that usage is now discontinued, so that attendance on ordinary communications is no longer enforced by any sanction of law.

Attendance is a duty the discharge of which must be left to the conscientious convictions of every Freemason. In the case, however, of a positive summons for any express purpose, such as to stand trial, to show cause, etc., the neglect or refusal to attend might be construed into a contempt, to be dealt with according to its magnitude or character in each particular case.

The absence of an officer is a far more important matter and it is now generally held in the case of the absence of the Worshipful Master or Wardens the inferior officer assumes the duties of the office that is vacant. The Wardens, as well as the Master, are

entrusted with the government of the Lodge and in the case of the absence of the Master at the time of opening, the Senior Warden, if present and, if not, then the Junior Warden may open the Lodge and the business transacted will be regular and legal.

While this is the practice in the United States of America, the same rule is not followed under the Grand Lodge of England, where it is provided in Rule 141 of the *Book of Constitutions* that in the absence of the Worshipful Master the Immediate Past Master shall take the chair. In the event that the Immediate Past Master is not present, then the Senior Past Master of the Lodge or, if no Past Masters of the Lodge are in attendance, the Senior Past Master who is a subscribing member of the Lodge shall officiate. But failing all of these, then we have the Senior Warden or, in his absence, the Junior Warden shall rule and govern the Lodge, but shall not occupy the Master's chair and no degree can be conferred



THE ACACIA

Masonic symbol of initiation, innocence, and immortality.

unless a Master or Past Master in the Craft presides at the ceremony.

Thus it will be seen that the general rule does not apply to both countries in the same way.

ABSENCE OF WORSHIPFUL MASTER. Rule 141 of the English Book of Constitutions states that the Immediate Past Master or in his absence the Senior Past Master of the Lodge, or, if no Past Master of the Lodge be present, the Senior Past Master who is a subscribing member of the Lodge shall take the chair. Failing all of these the Senior Warden, or, if he is absent, the Junior Warden, is to rule the Lodge, but without occupying the Master's chair. No initiation is to take place or Degree be conferred unless a Master or Past Master in the Craft occupies the chair. In the United States, however, especially where many Candidates await their Degrees, the custom has developed for the Worshipful Master at his pleasure to place in the chair temporarily any Brother in his judgment competent to properly give the ritualistic work.

ABYSSINIA. A Lodge at Adis-Ababa was constituted by the Grand Orient of France on October 20, 1909.

ACACIA. An interesting and important symbol in Freemasonry. Botanically, it is the *acacia vera* of Tournefort, and the *mimosa nilotica* of Linnaeus, called *babul tree* in India. The *acacia arabica* grew abundantly in the vicinity of Jerusalem, where it is

still to be found, and is familiar in its modern use as the tree from which the gum arabic of commerce is derived.

Oliver, it is true, says that "there is not the smallest trace of any tree of the kind growing so far north as Jerusalem" (*Landmarks*, volume 2, page 1490). But this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance in Jericho, and still farther north (*Expedition to the Dead Sea*, page 262).

The Rabbi Joseph Schwarz, who is excellent authority, says: "The *Acacia* (*Shittim*) tree, *Al Sunt*, is found in Palestine of different varieties; it looks like the Mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum arabic" (*Descriptive Geography and Historical Sketch of Palestine*, page 308, Leeser's translation, Philadelphia, 1850). Schwarz was for sixteen years a resident of Palestine, and wrote from personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the *acacia* in Palestine.

Hastings' *Dictionary of the Bible*, page 851, states that the *acacia seyal* and the *acacia tortilis* are plentiful around the Dead Sea.

The *acacia* is called in the Bible *Shittim*, which is really the plural of *Shittah*, which last form occurs once only, in Isaiah xli, 19. It was esteemed a sacred wood among the Hebrews, and of it Moses was ordered to make the tabernacle, the ark of the covenant, the table for the shewbread, and the rest of the sacred furniture (*Exodus xxv-xxvii*).

Isaiah (xli, 19), in recounting the promises of God's mercy to the Israelites on their return from the captivity, tells them that, among other things, he will plant in the wilderness, for their relief and refreshment, the cedar, the *acacia* (or, as it is rendered in our common version, the *shittah*), the fir, and other trees.

The first thing, then, that we notice in this symbol of the *acacia*, is that it had been always consecrated from among the other trees of the forest by the sacred purposes to which it was devoted. By the Jew, the tree from whose wood the sanctuary of the tabernacle and the holy ark had been constructed would ever be viewed as more sacred than ordinary trees. The early Freemasons, therefore, very naturally appropriated this hallowed plant to the equally sacred purpose of a symbol, which was to teach an important divine truth in all ages to come.

Having thus briefly disposed of the natural history of this plant, we may now proceed to examine it in its symbolic relations.

First. The *acacia*, in the mythic system of Freemasonry, is pre-eminently the symbol of the IMMORTALITY OF THE SOUL—that important doctrine which it is the great design of the Institution to teach. As the evanescent nature of the flower, which "cometh forth and is cut down," reminds us of the transitory nature of human life, so the perpetual renewal of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth. Hence, in the impressive funeral service of our Order, it is said that

"this evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die." And again, in the closing sentences of the monitorial lecture of the Third Degree, the same sentiment is repeated, and we are told that by "the evergreen and ever-living emblem of immortality, the *acacia*" the Freemason is strengthened "with confidence and composure to look forward to a blessed immortality." Such an interpretation of the symbol is an easy and a natural one; it suggests itself at once to the least reflective mind; and consequently, in some one form or another, is to be found existing in all ages and nations.

There was an ancient custom—which is not, even now, altogether disused—for mourners to carry in their hands at funerals a sprig of some evergreen, generally the cedar or box, or the cypress, and to deposit it in the grave of the deceased. According to Dalcho, the Hebrews always planted a sprig of the *acacia* at the head of the grave of a departed friend. Dalcho says, in his *Second Oration* (page 23), "This custom among the Hebrews arose from this circumstance. Agreeably to their laws, no dead bodies were allowed to be interred within the walls of the City; and as the Cohens, or Priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the *Acacia* was used." Brother Mackey could not agree to the reason assigned by Dalcho, but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Doctor Oliver.

Blount, *Travels in the Levant* (page 197), says, speaking of the Jewish burial customs, "those who bestow a marble stone over any [grave] have a hole a yard long and a foot broad, in which they plant an evergreen, which seems to grow from the body and is carefully watched." Hasselquist, *Travels* (page 28), confirms his testimony. We borrow the citations from Brown, *Antiquities of the Jews* (volume 2, page 356), but have verified the reference to Hasselquist.

Potter, *Antiquities of Greece* (page 569), tells us that the ancient Greeks "had a custom of bedecking tombs with herbs and flowers." All sorts of purple and white flowers were acceptable to the dead, but principally the amaranth and the myrtle. The very name of the former of these plants, which signifies *never fading*, would seem to indicate the true symbolic meaning of the usage, although archeologists have generally supposed it to be simply an exhibition of love on the part of the survivors. Ragon says that the ancients substituted the *acacia* for all other plants because they believed it to be incorruptible, and not liable to injury from the attacks of any kind of insect or other animal—thus symbolizing the incorruptible nature of the soul.

Hence we see the propriety of placing the *sprig of acacia*, as an emblem of immortality, among the symbols of that degree, all of whose ceremonies are intended to teach us the great truth that "the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss" as in the manuscript of Doctor Crucefix quoted by Brother Oliver in his *Landmarks* (ii, 20). So, therefore, says Doctor Oliver, when the Master Mason

exclaims, "My name is *Acacia*," it is equivalent to saying, "I have been in the grave—I have triumphed over it by rising from the dead—and being regenerated in the process, I have a claim to life everlasting" (see *Landmarks* ii, 151, note 27).

The *sprig of acacia*, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its ever-green and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Great Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an Order all of whose teachings are intended to inculcate the great lesson that "life rises out of the grave." But incidental to this the *acacia* has two other interpretations which are well worthy of investigation.

Secondly, then, the *acacia* is a symbol of INNOCENCE. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For *akakia*, in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the *acacia* was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Hutchinson, indulging in his favorite theory of Christianizing Freemasonry, when he comes to this signification of the symbol, thus enlarges on the interpretation: "We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures:—'Her tomb was in the rubbish and filth cast forth of the temple, and ACACIA wove its branches over her monument'; *akakia* being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where INNOCENCE survived, and under the banner of the divine Lamb; and as to ourselves professing that we were to be distinguished by our ACACY, or as true ACACIANS in our religious faith and tenets" (see Hutchinson's *Spirit of Masonry*, Lecture IX, page 160, edition of 1775).

But, lastly, the *acacia* is to be considered as the symbol of INITIATION. This is by far the most interesting of its interpretations, and was, we have every reason to believe, the primary and original; the others being but incidental. It leads us at once to the investigation of the significant fact that in all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of the rites. Thus it was that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

Thus, the *lettuce* was the sacred plant which assumed the place of the *acacia* in the mysteries of Adonis (see *Lettuce*). The *lotus* was that of the Brahmanical rites of India, and from them adopted by the Egyptians (see *Lotus*). The Egyptians also revered the *erica* or *heath*; and the *mistletoe* was a mystical plant among the Druids (see *Erica* and *Mistletoe*). And, lastly, the *myrtle* performed the same office of symbolism in the mysteries of Greece that the *lotus* did in Egypt or the *mistletoe* among the Druids (see *Myrtle*).

In all of these ancient mysteries, while the sacred plant was a symbol of initiation, the initiation itself was symbolic of the resurrection to a future life, and of the immortality of the soul. In this view, Freemasonry is to us now in the place of the ancient initiations, and the *acacia* is substituted for the *lotus*, the *erica*, the *ivy*, the *mistletoe*, and the *myrtle*. The lesson of wisdom is the same—the medium of imparting it is all that has been changed.

Returning, then, to the *acacia*, we find that it is capable of three explanations. It is a symbol of immortality, of innocence, and of initiation. But these three significations are closely connected, and that connection must be observed, if we desire to obtain a just interpretation of the symbol. Thus, in this one symbol, we are taught that in the initiation of life, of which the initiation in the Third Degree is simply emblematic, innocence must for a time lie in the grave, at length, however, to be called, by the word of the Great Master of the Universe, to a blissful immortality.

Combine with this instruction the recollection of the place where the *sprig of acacia* was planted—Mount Calvary—the place of sepulture of Him who “brought life and immortality to light,” and Who, in Christian Freemasonry, is designated, as He is in Scripture, as *the lion of the tribe of Judah*; and remember, too, that in the mystery of His death, the wood of the cross takes the place of the *acacia*. Therefore, in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future.

ACACIAN. A word introduced by Hutchinson, in his book, *The Spirit of Masonry*, to designate a Freemason in reference to the *akakia*, or innocence with which he was to be distinguished, from the Greek word *akakia* (see the preceding article on the *Acacia*). The *Acacians* constituted a heretical sect in the primitive Christian Church, who derived their name from Acacius, Bishop of Caesarea from 340 to 365. The doctrine of these *Acacians* was that Christ is not of the same substance as God, but merely resembles Him. There was subsequently another sect of the same name under Acacius, who was Patriarch of Constantinople from 471. He died in the year 489. But it is needless to say that the Hutchinsonian application of the word *Acacian* to signify a Freemason has nothing to do with the theological reference of the term.

ACADEMIE DES ILLUMINES D'AVIGNON, meaning, literally, *the School of the Enlightened Ones at Avignon*. The words *Illumines* and *Illuminati* have been used by various religious sects and secret soci-

eties in their names. A Hermetic system of philosophy, created in 1785, and making some use of the doctrines of Emanuel Swedenborg.

ACADEMY. The Fourth Degree of the Rectified Rose Croix of Schroeder who founded a Rite by this name.

ACADEMY OF ANCIENTS OR OF SECRETS. The French name is *Académie des Secrets*. A society instituted at Warsaw, in 1767, by M. Thoux de Salverte, and founded on the principles of another which bore the same name, and which is said to have been established at Rome, about the end of the sixteenth century, by John Baptiste Porta. The object of the institution was the advancement of the natural sciences and their application to the occult philosophy.

ACADEMY OF SAGES. An order which existed in Sweden in 1770, deriving its origin from one credited with being founded in London by Elias Ashmole, on the doctrines of the *New Atlantis* of Bacon. A few similar societies were subsequently founded in Russia and France, one especially noted by Thory in his book, *Acta Latomorum*, as having been established in 1776 by the Mother Lodge of Avignon.

ACADEMY OF SECRETS. See *Academy of Ancients*.

ACADEMY OF SUBLIME MASTERS OF THE LUMINOUS RING. The French name of this society is *Académie des Sublimes Maîtres de l'Anneau Lumineux*. Founded in France, in 1780, by Baron Blaerfindy, one of the Grand Officers of the Philosophic Scotch Rite. The Academy of the Luminous Ring was dedicated to the philosophy of Pythagoras, and was divided into three Degrees. The first and second were principally occupied with the history of Freemasonry, and the last with the dogmas of the Pythagorean school, and their application to the highest grades of science. The historical hypothesis which was sought to be developed in this Academy was that Pythagoras was the founder of Freemasonry.

ACADEMY OF TRUE MASONS. The French name of the society is *Académie des Vraies Maçons*. Founded at Montpellier, in France, by Dom Pernetty in 1778, and occupied with instructions in Hermetic Science, which were developed in six Degrees, namely: 1. The True Mason; 2. The True Mason in the Right Way; 3. Knight of the Golden Key; 4. Knight of Iris; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece. The Degrees thus conferred constituted the Philosophic Scotch Rite, which was the system adopted by the Academy. It afterward changed its name to that of Russo-Swedish Academy, which circumstance leads Thory to believe that it was connected with the Alchemical Chapters which at that time existed in Russia and Sweden. The entirely Hermetic character of the Academy of True Masons may readily be perceived in a few paragraphs cited by Clavel (page 172, third edition, 1844), from a discourse by Goyer de Jumilly at the installation of an Academy in Martinique. “To seize,” says the orator, “the graver of Hermes to engrave the doctrines of natural philosophy on your columns; to call Flamel the Philalete, the Cosmopolite, and our other masters to my aid for the purpose of unveiling the mysterious principles of the occult sciences,—these, Illustrious Knights, appear to be the duties imposed on me by the ceremony of your installation. The fountain of

Count Trevisan, the pontifical water, the peacock's tail, are phenomena with which you are familiar."

ACADEMY, PLATONIC. Founded in 1480 by Marsilius Ficinus, at Florence, under the patronage of Lorenzo de Medicis. This organization is said by the Freemasons of Tuscany to have been a secret society, and is supposed to have had a Masonic character, because in the hall where its members held their meetings, and which Doctor Mackey reported was remaining in his time, many Masonic symbols are to be found. Clavel (page 85, third edition, 1844) supposes it to have been a society founded by some of the honorary members and patrons of the Fraternity of Freemasons who existed in the Middle Ages, and who, having abandoned the material design of the Institution, confined themselves to its mystic character. If his suggestion be correct, this is one of the earliest instances of the separation of Speculative from Operative Masonry.

ACANTHUS. A plant, described by Dioscorides, a Greek physician and botanist of the first century, with broad, flexible, prickly leaves, which perish in the winter and sprout again at the return of spring. Found in the Grecian islands on the borders of cultivated fields or gardens, it is common in moist, rocky situations. It is memorable for the tradition which assigns to it the origin of the foliage carved on the capitals or upper parts of Corinthian and Composite columns. Hence, in architecture, that part of the Corinthian capital is called the *Acanthus* which is situated below the abacus or slab at the top, and which, having the form of a vase or bell, is surrounded by two rows of leaves of the *acanthus* plant.

Callimachus, who invented this ornament, is said to have had the idea suggested to him by the following incident: A Corinthian maiden who was betrothed, fell ill, and died just before the appointed time of her marriage. Her faithful and grieving nurse placed on her tomb a basket containing many of her toys and jewels, and covered it with a flat tile. It so happened that the basket was placed immediately over an *acanthus* root, which afterward grew up around the basket and curled under the weighty resistance of the tile, thus exhibiting a form of foliage which was, on its being seen by the architect, adopted as a model for the capital of a new order; so that the story of affection was perpetuated in marble.

Dudley (*Natology*, page 164) thinks the tale puerile, and supposes that the *acanthus* is really the *lotus* of the Indians and Egyptians, and is symbolic of laborious but effectual effort applied to the support of the world. With him, the symbolism of the *acanthus* and the *lotus* are identical (see *Lotus*).

ACCEPTED. The Worshipful Company of Masons of the City of London—a flourishing Gild at the present day—possesses as its earliest document now existing an account book headed:

1620

The Accompte of James Gilder Mr William Warde & John Abraham wardens of the Company of freemasons wthin the Citie of London beginninge the first day of Julie 1619 And endinge the day of Julie 1620 of all reciete & paymente for & to the use the same company as ffolloweth, viz.

From the entries in this book it appears that besides the ordinary Freemen and Liverymen of this Com-

pany there were other members who are termed in the books the *Accepted Masons*, and that they belonged to a Body known as the *Accepcon* or *Acception*, which was an Inner Fraternity of Speculative Freemasons.

Thus in the year 1620 the following entry is found: "They charge themselves also wth Money Receyued of the Psons hereafter named for theyr gratuitie att their acceptance into the Lyvery viz" (here follow six names). Among the accounts for the next year (1621) there is an entry showing sums received from several persons, of whom two are mentioned in the entry of 1620, "Att the making masons," and as all these mentioned were already members of the Company something further must be meant by this.

In 1631 the following entry of the Clerk's expenses occurs: "Pd in going abroad & att a meeteing att the hall about ye Masons yt were to bee accepted vi^s vi^d"; that is, Paid in going about and at a meeting at the hall about the Masons that were to be accepted . . . vi^s vi^d."

Now the Company never *accepted* its members; they were always *admitted* to the freedom either by apprenticeship, patrimony, or redemption. Thus the above entries suggest that persons who were neither connected with the trade nor otherwise qualified were required, before being eligible for election on the livery of the Company, to become *Accepted Masons*, that is, to join the Lodge of Speculative Masonry that was held for that purpose in the Company's Hall.

Thus in the accounts for 1650, payments are entered as made by several persons "for coming on the Liuerie & admission uppon *Acceptance* of Masonry," and it is entered that Mr. Andrew Marvin, the present Warden, and another paid 20 shillings each "for coming on the *Accepcon*"; while two others are entered as paying 40 shillings each "for the like," and as the names of the last two cannot be found among the members of the Masons Company it would seem as if it was possible for strangers to join "the *Accepcon*" on paying double fees.

Unfortunately no books connected with this *Acception*, or Lodge, as it may be called, have been preserved. But there are references to it in several places in the account books which show that the payments made by newly *accepted* Freemasons were paid into the funds of the Company, that some or all of this amount was spent on a banquet and the attendant expenses. Any further sum required was paid out of the ordinary funds of the Company, proving that the Company had entire control of the Lodge and its funds.

Further evidence of the existence of this Symbolical Lodge within the Masons Company is given by the following entry in an inventory of the Company's property made in 1665:

"*Item.* The names of the Accepted Masons in a faire inclosed frame with lock and key."

In an inventory of the Company's property for 1676 is found:

"*Item.* One book of the Constitutions of the Accepted Masons." No doubt this was a copy of one of the *Old Charges*.

"A faire large table of the Accepted Masons."

Proof positive of its existence is derived from an entry in the diary of Elias Ashmole—the famous antiquary—who writes:

"March 10th. 1682. About 5 p.m. I received a summons to appear at a Lodge to be held next day at Masons Hall London.

"March 11th. Accordingly I went and about noon were admitted into the Fellowship of Free Masons: Sir William Wilson Knight, Capt. Rich Borthwick, Mr Will Woodman, Mr Wm Grey, Mr Samuell Taylor, and Mr William Wise."

In the edition of Ashmole's diary published in 1774 the above paragraph was changed into "I went, and about noon was admitted . . . by Sir William Wilson &c.," an error which has misled many Masonic historians (see *Ars Quatuor Coronatorum*, volume xi, page 6).

"I was the Senior Fellow among them (it being 35 years since I was admitted)."

Ashmole then mentions the names of nine others who were present and concludes: "We all dyned at the halfe Moone Taverne in Cheapeside, at a noble dinner prepared at the charge of the New-Accepted Masons."

All present were members of the Masons Company except Ashmole himself, Sir W. Wilson and Capt. Borthwick, and this entry proves conclusively that side by side with the Masons Company there existed another organization to which non-members of the Company were admitted and the members of which were known as *Accepted Masons*.

It may here be mentioned that Ashmole has recorded in his diary that he was made a Freemason at Warrington in Lancashire on October 16, 1646. In that entry the word *Accepted* does not occur.

No mention is made of the *Accepted Masons* in the accounts of the Masons Company after 1677, when £6—the balance remaining of the last *Accepted Masons'* money—was ordered to be laid out for a new banner. It would seem that from that time onward the Lodge kept separate accounts, for from the evidence of Ashmole's diary we know it was at work in 1682; but when and why it finally ceased no evidence is forthcoming to show.

However, it may fairly be assumed that this Masons Hall Lodge had ceased to exist before the Revival of Freemasonry in 1717, or else Anderson would not have said in the *Constitutions* of 1723 (page 82), "It is generally believ'd that the said Company, that is the London Company of Freemen Masons, is descended of the ancient Fraternity; and that in former Times no Man was made Free of that Company until he was install'd in some Lodge of Free and Accepted Masons, as a necessary Qualification. But that laudable Practice seems to have been long in Desuetude." This passage would indicate that he was aware of some tradition of such a Lodge as has been described attached to the Masons Company admitting persons in no way operatively connected with the Craft, who were called *Accepted Masons* to distinguish them from the Operative or Free Masons (see Conder's *Hole Craft and Fellowship of Masonry and Ars Quatuor Coronatorum*, volume ix).

Anderson in the 1738 *Constitutions* quotes from a copy of the old *Constitutions* some regulations which he says were made in 1663, and in which the phrases *accepted a Free Mason* and *Acception* occur several times. These regulations are found in what is known as the *Grand Lodge Manuscript No. 2*, which is sup-

posed to have been written about the middle of the 17th century, so that Anderson's date in which he follows the *Roberts Old Constitutions* printed in 1722 as to the year, though he changes the day from December 8th to December 27th, may quite possibly be correct. Brother Conder (*Hole Craft and Fellowship of Masonry*, page 11), calls special attention to these regulations on account of the singular resemblance that one of them bears to the rules that govern the Masons Company.

The extracts given above from the books of the Masons Company, the 1663 *Regulations*, if that date be accepted, and the quotation from Ashmole's diary, are the earliest known instances of the term *Accepted Masons*. Although the *Inigo Jones Manuscript* is headed "The Antient Constitutions of the Free and Accepted Masons 1607," yet there is a consensus of opinion among experts that such date is impossible and that the document is really to be referred to the end of the seventeenth century or even the beginning of the eighteenth.

The next instance of the use of the term is in 1686 when Doctor Plot in *The Natural History of Staffordshire* wrote with reference to the secret signs used by the Freemasons of his time "if any man appear, though altogether unknown, that can shew any of these signes to a Fellow of the Society, whom they otherwise call an *Accepted Mason*, he is obliged presently to come to him from what company or place soever he be in, nay, though from the top of steeple."

Further, in 1691, John Aubrey, author of *The Natural History of Wiltshire*, made a note in his manuscript: "This day (May 18, 1691) is a great convention at St. Pauls Church of the fraternity of the free Masons," in which he has erased the word *free* and substituted *accepted*, which, however, he changed into *adopted* in his fair copy.

In the "Orders to be observed by the Company and Fellowship of Freemasons att a Lodge held at Alnwick, Sept. 29, 1701, being the Gen^l Head Meeting Day," we find: "There shall noe apprentice after he have served seaven years be admitted or *accepted* but upon the Feast of St. Michael the Archangell."

From that time onward the term *Accepted Masons* becomes common, usually in connection with *Free*: the term *Free and Accepted Masons* thus signifying both the Operative members who were *free* of their Gild and the Speculative members who had been *accepted* as outsiders. Thus the *Roberts Print* of 1722 is headed, "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons." In the *Constitutions* of 1723 Anderson speaks (on page 48) of wearing "the Badges of a Free and Accepted Mason" and uses the phrase in Rule 27, though he does not use the phrase so frequently as in the 1738 edition in which "the Charges of a Free-Mason" become "the old Charges of the Free and Accepted Masons," the "General Regulations" become "The General Regulations of the Free and Accepted Mason," and Regulation No. 5: "No man can be made or admitted a Member" becomes "No man can be accepted a Member," while the title of the book is *The new book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons* instead of *The Constitutions of the Free-Masons*, as in the earlier edition.

ACCEPTION or **ACCEPCON**. This term occurs in the records of the Company of Masons of London in the years 1620 and 1621 and Brother Hawkins thought it to be the name of the non-operative or speculative body attached to that Company, this being the Lodge that Ashmole visited in 1682. Brother Edward Conder, Jr., says (in his work, *The Hole Craft and Fellowship of Masons*, page 155), "It is evident that these *Accepted Masons* were on a different footing to those who were admitted to the freedom of the Company by servitude or patrimony. The word *Accepted* only occurs a few times in the whole of the accounts, and from the inventories of the Company's goods and the other entries concerning these members, proof is obtained that the *Accepted Masons* who joined this London Masons' Guild, did so not necessarily for the benefit of the freedom of the Company but rather for the privilege of attending the Masons' Hall Lodge at which Ashmole was present."

Brother Conder points out that the item of 1631, referring to the Masons that were to be *Accepted*, together with the entries in the Minute Book of 1620, are the earliest post-reformation notices of speculative Freemasonry yet discovered in England (see *Accepted*).

ACCEPTION, THE. The Masons Company of London show this phrase in one of their records, 1620-1, in connection seemingly with a nonoperative or speculative body which was associated with them. In 1682 Elias Ashmole visited this Lodge.

ACCLAMATION. A certain form of words used in connection with the *battery*. In the Scottish Rite it is *hoshea*; in the French *vivat*; in Adoptive Masonry it was *Eva*; and in the Rite of Misraim, *hallelujah* (see *Battery*).

ACCOLADE. From the Latin *ad* and *collum*, meaning *around the neck*. Generally but incorrectly it is supposed that the *accolade* means the blow given on the neck of a newly created knight with the flat of the sword. The best authorities define it to be the embrace, or a slight blow on the cheek or shoulder, accompanied with the kiss of peace, by which the new knight was at his creation welcomed into the Order of Knighthood by the sovereign or lord who created him (see *Knighthood*).

ACCORD. We get this word from the two Latin ones *ad cor*, meaning *to the heart*, and hence it means *hearty consent*. Thus in Wiclif's translation we find the phrase in Philipians, which in the Authorized Version is "with one accord," rendered "with one will, with one heart." Such is its signification in the Masonic formula, "free will and accord," that is, "free will and hearty consent." The blow given among the Romans to a slave was a necessary part of the manumission ceremony in bestowing freedom upon him, the very word *manumit* in Latin being derived from *manus*, *hand*; and *mitto*, *send* (see *Free Will and Accord*).

ACCUSER. In every trial in a Lodge for an offense against the laws and regulations or the principles of Freemasonry any Master Mason may be the accuser of another, but a *profane* cannot be permitted to prefer charges against a Freemason. Yet, if circumstances are known to a *profane* upon which charges ought to be predicated, a Master Mason may avail himself of that information, and out of it frame an accusation to be presented to the Lodge. Such accusation will be received and investigated, although

remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Freemason; but it is generally held that an unaffiliated Freemason is no more competent to prefer charges than a profane.

In consequence of the Junior Warden being placed over the Craft during the hours of refreshment, and of his being charged at the time of his installation to see "that none of the Craft be suffered to convert the purposes of refreshment into those of intemperance and excess," it has been very generally supposed that it is his duty, as the prosecuting officer of the Lodge, to prefer charges against any member who, by his conduct, has made himself amenable to the penal jurisdiction of the Lodge. We know of no ancient regulation which imposes this unpleasant duty upon the Junior Warden; but it does seem to be a very natural deduction, from his peculiar prerogative as the *custos morum* or guardian of the conduct of the Craft, that in all cases of violation of the law he should, after due efforts toward producing a reform, be the proper officer to bring the conduct of the offending Brother to the notice of the Lodge.

ACELDAMA. From the Syro-Chaldaic, meaning *field of blood*, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord (see Matthew xxvii, 7-10; also Acts i, 19). The reader will note that the second letter of the word is sounded like *k*. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitaler, and afterward by the Armenians, as a place of sepulture, and the Empress Helena is said to have built a charnel-house in its midst. Doctor Robinson (*Biblical Researches*, volume 1, page 524) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Aceldama is referred to in the ritual of the Knights Templar.

ACERRELLOS, R. S. A *nom de plume* or pen name assumed by Carl Rössler, a German Masonic writer (see *Rössler*).

ACHAD. One of the names of God. The word אַחַד, *Achad*, in Hebrew signifies *one* or *unity*. It has been adopted by Freemasons as one of the appellations of the Deity from the passage in Deuteronomy (vi, 4): "Hear, O Israel: the Lord our God is (*Achad*) one Lord"; which the Jews wear on their phylacteries, and pronounce with great fervor as a confession of their faith in the unity of God. Speaking of God as *Achad*, the Rabbis say, "God is one (*Achad*) and man is one (*Achad*). Man, however, is not purely one, because he is made up of elements and has another like himself; but the oneness of God is a oneness that has no boundary."

ACHARON SCHILTON. In Hebrew אַחֲרֹן שְׁלִטֹן, signifying *the new kingdom*. Significant words in some of the advanced degrees. The Latin term is given in the *Manuel Maçonique* (1830, page 74) as *Novissimus Imperium*.

ACHIAS. A corruption of the Hebrew *Achijah*, the brother of *Jah*; a significant word in some of the advanced degrees.

ACHISHAR. Mentioned in First Kings iv, 6, under the name of *Ahishar*, and there described as being "over the household" of King Solomon. This was a situation of great importance in the East, and equivalent to the modern office of Chamberlain. The Steward in a Council of Select Masters is said to represent *Achishar*. In Hebrew the word is pronounced *ak-ee-shawr*.

ACHMETA. See *Echatana*.

ACHTARIEL. A Cabalistic name of God belonging to the Crown or first of the ten sephiroth; and hence signifying the *Crown* or *God*. The sephiroth refer in the Cabalistic system to the ten persons, intelligences or attributes of God.

ACKNOWLEDGED. When one is initiated into the degree of Most Excellent Master, he is technically said to be *received* and *acknowledged* as a Most Excellent Master. This expression refers to the tradition of the degree which states that when the Temple had been completed and dedicated, King Solomon received and acknowledged the most expert of the Craftsmen as Most Excellent Masters. That is, he *received* them into the exalted rank of perfect and acknowledged workmen, and *acknowledged* their right to that title. The verb to *acknowledge* here means to own or admit, to belong to, as, to acknowledge a son.

ACOUSMATICI. The primary class of the disciples of Pythagoras, who served a five years' probation of silence, and were hence called *acousmatici* or *hearers*. According to Porphyry or Porphyrius, a Greek philosopher who lived about 233-306 A.D., they received only the elements of intellectual and moral instruction, and, after the expiration of their term of probation, they were advanced to the rank of *Mathematici* (see *Pythagoras*).

ACQUITTAL. Under this head it may be proper to discuss two questions of Masonic law.

1. Can a Freemason, having been acquitted by the courts of the country of an offense with which he has been charged, be tried by his Lodge for the same offense?

2. Can a Freemason, having been acquitted by his Lodge on insufficient evidence, be subjected, on the discovery and production of new and more complete evidence, to a second trial for the same offense?

To both of these questions the correct answer would seem to be in the affirmative.

1. An acquittal of a crime by a temporal court does not relieve a Freemason from an inquisition into the same offense by his Lodge. Acquittals may be the result of some technicality of law, or other cause, where, although the party is relieved from legal punishment, his guilt is still manifest in the eyes of the community. If the Order were to be controlled by the action of the courts, the character of the Institution might be injuriously affected by its permitting a man, who had escaped without honor from the punishment of the law, to remain a member of the Fraternity.

In the language of the Grand Lodge of Texas, "an acquittal by a jury, while it may, and should, in some circumstances, have its influence in deciding on the course to be pursued, yet has no binding force in Masonry. We decide on our own rules, and our own

view of the facts" (*Proceedings*, Grand Lodge of Texas, volume ii, page 273).

The Code Governing Procedure and Practice in Masonic Trials, in the *Book of Constitutions* edited by Brother Henry Pirtle for the Grand Lodge of Kentucky, says, on page 195, fifth edition, "Conviction or acquittal by a civil or military court for the same offense can not be pleaded in bar of trial by a Masonic Lodge."

2. To come to a correct apprehension of the second question, we must remember that it is a long-settled principle of Masonic law, that every offense which a Freemason commits is an injury to the whole Fraternity, inasmuch as the bad conduct of a single member reflects discredit on the whole Institution. This is a very old and well-established principle of the Institution. Hence we find the *Old Constitutions* declaring that Freemasons "should never be thieves nor thieves' maintainers" (*Cooke Manuscript* line 916). The safety of the Institution requires that no evil-disposed member should be tolerated with impunity in bringing disgrace on the Craft. Therefore, although it is a well-known maxim of the common law—*Nemo debet bis puniri pro uno delicto*—that is, *No one should be twice placed in peril of punishment for the same crime*, yet we must also remember that other and fundamental maxim—*Salus populi suprema lex*—which may, in its application to Freemasonry, be well translated *The well-being of the Order is the first great law*. To this everything else must yield.

Therefore, if a member, having been accused of a heinous offense and tried, shall, on his trial, for want of sufficient evidence, be acquitted, or, being convicted, shall, for the same reason, be punished by an inadequate penalty—and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, "whereby the Craft comes to shame," then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new trial shall be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order. No technicalities of law, no plea of *autrefois acquit*, *already acquitted*, nor mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame and removing the delinquent member from its fold. To this great duty all private and individual rights and privileges must succumb, for *the well-being of the Order is the first great law in Freemasonry*.

ACTA LATOMORUM, ou Chronologie de l'Histoire de la Franche-Maçonnerie française et étrangère, etc. That is: *The Acts of the Freemasons, or a Chronological History of French and Foreign Freemasonry*, etc. This work, written or compiled by Claude Antoine Thory, was published at Paris, in two volumes, octavo, in 1815. It contains the most remarkable facts in the history of the Institution from obscure times to the year 1814; the succession of Grand Masters; a nomenclature of rites, degrees, and secret associations in all the countries of the world; a bibliography of the principal works on Freemasonry pub-

lished since 1723; and a supplement in which the author has collected a variety of rare and important Masonic documents. Of this work, which has never been translated into English, Lenning says in his *Encyclopädie der Freimaurerei* that it is, without dispute, the most scientific work on Freemasonry that French literature has ever produced. It must, however, be confessed that in the historical portion Thory has committed many errors in respect to English and American Freemasonry, and therefore, if ever translated, the work will require much emendation (see *Thory*).

ACTING GRAND MASTER. The Duke of Cumberland, grandson of George II, brother of George III, having, in April, 1782, been elected Grand Master of England, it was resolved by the Grand Lodge "that whenever a prince of the blood did the Society the honour to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master" (*Constitutions of Grand Lodge of England*, edition 1784, page 341). The officer thus provided to be appointed was subsequently called in the *Constitutions of the Grand Lodge of England* (edition 1841), and is now called the *Pro Grand Master*.

In the American system, the officer who performs the duties of Grand Master in case of the removal, death, or inability of that officer, is known as the *Acting Grand Master*. For the regulations which prescribe the proper person to perform these duties, see *Grand Master*.

ACTIVE LODGE. A Lodge is said to be *active* when it is neither dormant nor suspended, but regularly meets and is occupied in the labors of Freemasonry.

ACTIVE MEMBER. An *active member* of a Lodge is one who, in contradistinction to an honorary member, assumes all the burdens of membership, such as contributions, arrears, and participation in its labors, and is invested with all the rights of membership, such as speaking, voting, and holding office.

ACTUAL PAST MASTERS. This term is sometimes applied to those who have actually served as Master of a Craft Lodge in order to distinguish them from those who have been made *Virtual Past Masters*, in Chapters of the United States, or *Past Masters of Arts and Sciences*, in English Chapters, as a preliminary to receiving the Royal Arch degree (see *Past Master*).

ADAD. The name of the principal god among the Syrians, and who, as representing the sun, had, according to Macrobius, a Roman author of about the early part of the fifth century, in the *Saturnaliorum* (i, 23), an image surrounded by rays. Macrobius, however, is wrong, as Selden has shown, *De Diis Syris*, volume i, page 6, in confounding *Adad* with the Hebrew *Achad*, or *one*—a name, from its signification of *unity*, applied to the Great Architect of the Universe. The error of Macrobius, however, has been perpetuated by the inventors of the high degrees of Freemasonry, who have incorporated *Adad*, as a name of God, among their significant words.

ADAM. The name of the first man. The Hebrew word אדם, *ADaM*, signifies man in a generic sense, the human species collectively, and is said to be derived from אדמה, *ADaMaH*, the ground, because the

first man was made out of the dust of the earth, or from *ADaM*, to be red, in reference to his ruddy complexion. Most probably in this collective sense, as the representative of the whole human race, and, therefore, the type of humanity, that the presiding officer in a Council of Knights of the Sun, the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, is called *Father Adam*, and is occupied in the investigation of the great truths which so much concern the interests of the race. Adam, in that degree, is man seeking after divine truth. The Cabalists and Talmudists have invented many things concerning the first Adam, none of which are, however, worthy of preservation (see *Knight of the Sun*). Brother McClenachan believed the entered Apprentice Degree symbolizes the creation of man and his first perception of light. The argument in support of that belief continues: In the Elohist form of the Creation we read, "Elohim said, 'Let us make man in Our image, according to Our likeness, and let him have dominion over the fishes of the sea, over the fowls of the air, over the cattle, and over all the earth, and over every reptile that creeps upon the earth!' And Elohim created man in His image; in the image of Elohim He created him; male and female He created them. . . . And Yahveh Elohim formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man was made a living being."

Without giving more than a passing reference to the speculative origin and production of man and to his spontaneous generation, *Principe Générateur*, as set forth by the Egyptians, when we are told that "the fertilizing mud left by the Nile, and exposed to the vivifying action of heat induced by the sun's rays, brought forth germs which spring up as the bodies of men," accepted cosmogonies only will be hereinafter mentioned; thus in that of Peru, the first man, created by the Divine Omnipotence, is called *Alpa Camasca*, *Animated Earth*. The Mandans, one of the North American tribes, relate that the Great Spirit molded two figures of clay, which he dried and animated with the breath of his mouth, one receiving the name of First Man, and the other that of Companion. Taeroa, the god of Tahiti, formed man of the red earth, say the inhabitants; and so we might continue.

But as François Lenormant remarks in the *Beginnings of History*, let us confine ourselves to the cosmogony offered by the sacred traditions of the great civilized nations of antiquity. "The Chaldeans call Adam the man whom the earth produced. And he lay without movement, without life, and without breath, just like an image of the heavenly Adam, until his soul had been given him by the latter." The cosmogonic account peculiar to Babylon, as given by Berossus, says: "Belos, seeing that the earth was uninhabited, though fertile, cut off his own head, and the other gods, after kneading with earth the blood that flowed from it, formed men, who therefore are endowed with intelligence, and share in the divine thought," etc. The term employed to designate *man*, in his connection with his Creator, is *admu*, the Assyrian counterpart of the Hebrew *Adam* (G. Smith, *Chaldean Account of Genesis*). Lenormant further says, that the fragments of Berossus give *Adoros* as the name of the first patriarch, and *Adiuru* has been discovered on the cuneiform inscriptions.

Zoroaster makes the creation of man the voluntary act of a personal god, distinct from primordial matter, and his theory stands alone among the learned religions of the ancient world.

According to Jewish tradition in the Targumim and the Talmud, as also to Moses Maimonides, Adam was created man and woman at the same time, having two faces, turned in two opposite directions, and that during a stupor the Creator separated *Havvah*, his feminine half, from him, in order to make of her a distinct person. Thus were separated the primordial androgyn or first man-woman.

With Shemites and Mohammedans Adam was symbolized in the Lingam, whilst with the Jews Seth was their Adam or *Lingam*, the masculine symbol, and successively Noah took the place of Seth, and so followed Abraham and Moses. The worship of Adam as the God-like idea, succeeded by Seth, Noah, Abraham, and Moses, through the symbolism of pillars, monoliths, obelisks, or Matsebas (images), gave rise to other symbolic images, as where Noah was adored under the emblems of a *man, ark, and serpent*, signifying *heat, fire, or passion*.

Upon the death of Adam, says traditional history, the pious Gregory declared that the "dead body *should be kept above ground*, till a fulness of time should come to commit it to the middle of the earth by a priest of the most high God." This traditional prophecy was fulfilled, it is said, by the body of Adam having been preserved in a chest until about 1800 B.C., when "Melchizedek buried the body in Salem (formerly the name of Jerusalem), which might very well be the middle of the habitable world."

The Sethites used to say their prayers daily in the Ark before the body of Adam. J. G. R. Forlong, in his *Rivers of Life*, tells us that "It appears from both the *Sabid Aben Batric* and the *Arabic Catena*, that there existed the following 'short litany, said to have been conceived by Noah.' Then follows the prayer of Noah, which was used for so long a period by the Jewish Freemasons at the opening of the Lodge:

"O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of mercy and compassion. Deliver us from this deluge of waters, and set our feet in a large room. By the sorrows of Adam, the first made man; by the blood of *Abel*, Thy holy one; by the righteousness of *Seth*, in whom Thou art well pleased; number us not amongst those who have transgressed Thy statutes, but take us into Thy merciful care, for Thou art our *Deliverer*, and Thine is the praise for all the works of Thy hand for evermore. And the sons of Noah said, *Amen, Lord.*"

The Master of the Lodge would omit the reference to the deluge and add the following to the prayer: "But grant, we beseech Thee, that the ruler of this Lodge may be endowed with knowledge and wisdom to instruct us and explain his secret mysteries, as our holy brother Moses did (in His lodge) to Aaron, to Eleazar, and to Ithamar (the sons of Aaron), and the several elders of Israel."

ADAM KADMON. In the Cabalistic doctrine, the name given to the first emanation or outflowing from the Eternal Fountain. It signifies *the first man*, or the first production of divine energy, or the son of God, and to it the other emanations are subordinate.

ADAMS, JOHN QUINCY. Sixth President of the United States, who served from 1825 to 1829. Adams, who has been very properly described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudices," became notorious in the latter years of his life for his virulent opposition to Freemasonry. The writer already quoted, who had an excellent opportunity of seeing intimately the workings of the spirit of Anti-Masonry, says of him: "He hated Freemasonry, as he did many other things, not from any harm that he had received from it or personally knew respecting it, but because his credulity had been wrought upon and his prejudices excited against it by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail themselves of the influence of his commanding talents and position in public life to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause" (C. W. Moore, *Freemasons Magazine*, volume vii, page 314).

The result was a series of letters abusive of Freemasonry, directed to leading politicians, and published in the public journals from 1831 to 1833. A year before his death they were collected and published under the title of *Letters on the Masonic Institution*, by John Quincy Adams (published at Boston, 1847, 284 pages).

Some explanation of the cause of the virulence with which Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in an Anti-Masonic work written by one Henry Gassett, and affixed to his *Catalogue of Books on the Masonic Institution* (published at Boston, 1852): "It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Q. Adams was a Freemason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that 'he was not, and never should be.' *These few words, undoubtedly, prevented his election a second time as President of the United States. His competitor, Andrew Jackson, a Freemason, was elected.*" Whether the statement contained in the italicized words be true or not, is not the question. It is sufficient that Adams was led to believe it, and hence his ill-will to an association which had, as he supposed, inflicted this political evil on him, and baffled his ambitious views.

Above reference to Adams being a member of the Craft is due to a confusion of the President's name with that of a Boston printer, John Quincy Adams, who was proposed for membership in St. Johns Lodge of that city on October 11, 1826. He was admitted on December 5. But on the latter date the President was busily engaged at Washington as may be seen by reference to his *Memoirs*. This diary also shows (on page 345, volume vii, Lippincott edition), a statement by Adams himself which settles the question. He says "I told Wilkins he might answer Tracy that I am not and never was a Freemason."

ADAR. Hebrew, אדר; pronounced *ad-awr*; the sixth month of the civil and the twelfth of the ecclesiastical year of the Jews. It corresponds to a part of February and of March. The word has also a private significance known to advanced Brethren.

ADAREL. *Angel of Fire.* Referred to in the Hermetic Degree of Knight of the Sun. Probably from אדר, pronounced *eh-der*, meaning *splendor*, and אל, *El*, God, that is, *the splendor of God or Divine splendor.*

ADDRESSES, MASONIC. Doctor Oliver, speaking of the Masonic discourses which began to be published soon after the reorganization of Freemasonry, in the commencement of the eighteenth century, and which he thinks were instigated by the attacks made on the Order, to which they were intended to be replies, says: "Charges and addresses were therefore delivered by Brethren in authority on the fundamental principles of the Order, and they were printed to show that its morality was sound, and not in the slightest degree repugnant to the precepts of our most holy religion. These were of sufficient merit to insure a wide circulation among the Fraternity, from whence they spread into the world at large, and proved decisive in fixing the credit of the Institution for solemnities of character and a taste for serious and profitable investigations."

There can be no doubt that these addresses, periodically delivered and widely published, have continued to exert an excellent effect in behalf of the Institution, by explaining and defending the principles on which it is founded.

Not at all unusual is it now as formerly for Grand Lodges to promote the presentation of such addresses in the Lodges. For example, the Grand Lodge of Ohio (in the *Masonic Code* of that State, 1914, page 197, section 82), says of the several Subordinate Lodges "It is enjoined upon them, as often as it is feasible, to introduce into their meetings Lectures and Essays upon Masonic Polity, and the various arts and sciences connected therewith."

The first Masonic address of which we have any notice was delivered on the 24th of June, 1721, before the Grand Lodge of England, by the celebrated John Theophilus Desaguliers, LL.D. and F.R.S. The *Book of Constitutions* (edition 1738, page 113), under that date, says "Brother Desaguliers made an eloquent oration about Masons and Masonry." Doctor Oliver, in his *Revelations of a Square* (page 22), states that this address was issued in a printed form, but no copy of it now remains—at least it has escaped the researches of the most diligent Masonic bibliographers.

On the 20th of May, 1725, Martin Folkes, then Deputy Grand Master, delivered an address before the Grand Lodge of England, which is cited in the *Freemason's Pocket Companion* for 1759, but no entire copy of the address is now extant.

The third Masonic address of which we have any knowledge is one entitled "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the City of York, on Saint John's Day, December 27, 1726, the Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. *Olim meminisse juvabit.* York: Printed by Thomas Gent, for the benefit of the Lodge."

The Latin words *Olim meminisse juvabit*, as given on the above copy of the title page of this printed address, are taken from the works of the Roman epic poet Vergil, who writes thus: *Forsan et haec olim meminisse juvabit*, meaning *Perchance even these things it will be hereafter delightful to remember.*

The author of the above address was Francis Drake, M.D., F.R.S., who was appointed Junior Grand Warden of the Grand Lodge of All England at York on December 27, 1725 (see *Drake, Francis*). The first edition of the speech bears no date, but was probably issued in 1727, and it was again published at London in 1729, and a second London edition was published in 1734, which has been reprinted in Hughan's *Masonic Sketches and Reprints* (American edition, page 106). This is, therefore, the earliest Masonic address to which we have access. It contains a brief sketch of the history of Freemasonry, written as Masonic history was then written. The address is, however, remarkable for advancing the claim of the Grand Lodge of York to a superiority over that of London, and for containing a very early reference to the three degrees of Craft Masonry.

The fourth Masonic address of whose existence we have any knowledge is "a Speech Deliver'd to the Worshipful Society of Free and Accepted Masons, at a Lodge, held at the Carpenters Arms in Silver-Street, Golden Square, the 31st of December, 1728. By the Right Worshipful Edw. Oakley, Architect, M.M., late Provincial Senior Grand Warden in Carmarthen, South Wales." This speech was reprinted by Cole in his *Ancient Constitutions* at London in 1731.

America has the honor of presenting the next attempt at Masonic oratory. The fifth address, and the first American, which is extant, is one delivered in Boston, Massachusetts, on June 24, 1734. It is entitled "A Dissertation upon Masonry, delivered to a Lodge in America, June 24th, 1734. Christ's Regm." This last word is doubtless an abbreviation of the Latin word for *kingdom*. Discovered by Brother C. W. Moore in the archives of the Grand Lodge of Massachusetts, it was published by him in his magazine in 1849. This address is well written, and of a symbolic character, as the author represents the Lodge as a type of heaven.

Sixthly, we have "An Address made to the body of Free and Accepted Masons assembled at a Quarterly Communication, held near Temple Bar, December 11, 1735, by Martin Clare, Junior Grand Warden." Martin Clare was distinguished in his times as a Freemason, and his address, which Doctor Oliver has inserted in his *Golden Remains*, has been considered of value enough to be translated into the French and German languages.

Next, on March 21, 1737, the Chevalier Ramsay delivered an oration before the Grand Lodge of France, in which he discussed the Freemasonry and the Crusaders and traced an imaginary history of its course through Scotland and England into France, which was to become the center of the reformed Order.

Ramsay and his address are discussed at length in Doctor Mackey's revised *History of Freemasonry*. A report of this speech is to be found in the *Histoire &c. de la tre ven. Confraternité des F. M. &c. Traduit par le Fr. de la Tierce. Francfort, 1742*. This French title means *History of the very Worshipful Fraternity of Freemasons, etc. Translated by the Brother of the Third Degree. Frankfort, 1742*. An English version of this much discussed address by the Chevalier Ramsey is given in Robert F. Gould's *History of Freemasonry*, volume 3, pages 84-9 (see *Ramsay*).

After this period, Masonic addresses rapidly multiplied, so that it would be impossible to record their titles or even the names of their authors.

What Martial (i, 17), in the first century, said of his own epigrams, that some were good, some bad, and a great many middling, may, with equal propriety and justice, be said of Masonic addresses. Of the thousands that have been delivered, many have been worth neither printing nor preservation.

One thing, however, is to be remarked: that within a few years the literary character of these productions has greatly improved. Formerly, a Masonic address on some festal occasion of the Order was little more than a homily on brotherly love or some other Masonic virtue. Often the orator was a clergyman, selected by the Lodge on account of his moral character or his professional ability. These clergymen were frequently among the youngest members of the Lodge, and men who had no opportunity to study the esoteric construction of Freemasonry. In such cases we will find that the addresses were generally neither more nor less than sermons under another name. They contain excellent general axioms of conduct, and sometimes encomiums or formal praises on the laudable design of our Institution.

But we look in vain in them for any ideas which refer to the history or to the occult philosophy of Freemasonry. Only in part do they accept the definition that *Freemasonry is a science of morality, veiled in allegory and illustrated by symbols*. They dwell on the science of morality, but they say nothing of the symbols or the allegories. But, as has been already said, there has been an evident improvement. Many of the addresses now delivered are of a higher order of Masonic literature. The subjects of Masonic history, of the origin of the Institution, of its gradual development from an operative art to a speculative science, of its symbols, and of its peculiar features which distinguish it from all other associations, have been ably discussed in many recent Masonic addresses. Thus have the efforts to entertain an audience for an hour become not only the means of interesting instruction to the hearers, but also valuable contributions to the literature of Freemasonry.

Masonic addresses should be written in this way. All platitudes and old truisms should be avoided. Sermonizing, which is good in its place, is out of place here. No one should undertake to deliver a Masonic address unless he knows something of the subject on which he is about to speak, and unless he is capable of saying what will make every Freemason who hears him a wiser as well as a better man, or at least what will afford him the opportunity of becoming so.

ADELPH. From the Greek *ἀδελφός*, meaning a brother. The first degree of the Order of the Palladium. Reghellini says that there exists in the archives of Douai the ritual of a Masonic Society, called *Adelphs*, which has been communicated to the Grand Orient, but which he thinks is the same as the Primitive Rite of Narbonne.

ADEPT. One fully skilled or well versed in any art; from the Latin word *Adeptus*, meaning *having obtained*, because the Adept claimed to be in the possession of all the secrets of his peculiar mystery. The Alchemists or Hermetic philosophers assumed the title of *Adepts* (see *Alchemy*). Of the Hermetic Adepts,

who were also sometimes called *Rosicrucians*, Spence thus writes, in 1740, to his Mother: "Have you ever heard of the people called Adepts? They are a set of philosophers superior to whatever appeared among the Greeks and Romans. The three great points they drive at, are, to be free from poverty, distempers, and death; and, if you believe them, they have found out one secret that is capable of freeing them from all three. There are never more than twelve of these men in the whole world at a time; and we have the happiness of having one of the twelve at this time in Turin. I am very well acquainted with him, and have often talked with him of their secrets, as far as he is allowed to talk to a common mortal of them" (*Spence's Letter to his Mother*, in *Singer's Anecdotes*, page 403). In a similar allusion to the possession of abstruse knowledge, the word is applied to some of the advanced degrees of Freemasonry.

ADEPT, PRINCE. One of the names of the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite (see *Knight of the Sun*). It was the Twenty-third Degree of the System of the Chapter of Emperors of the East and West of Clermont.

ADEPT, THE. A Hermetic Degree of the collection of A. Viany. It is also the Fourth Degree of the Rite of Relaxed Observance, and first of the advanced degrees of the Rite of Elects of Truth. "It has much analogy," says Thory, "with the degree of Knight of the Sun." It is also called *Chaos Disentangled*.

ADEPTUS ADOPTATUS. The Seventh Degree of the Rite of Zinnendorf, consisting of a kind of chemical and pharmaceutical instruction.

ADEPTUS CORONATUS. Called also *Templar Master of the Key*. The Seventh Degree of the Swedish Rite.

ADEPTUS EXEMPTUS. The Seventh Degree of the system adopted by those German Rosicrucians who were known as the *Gold und Rosenkreutzer*, or the *Gold and Rosy Cross*, and whom Lenning supposes to have been the first who engrafted Rosicrucianism on Freemasonry.

ADHERING MASON. Those Freemasons who, during the anti-Masonic excitement in America, on account of the supposed abduction of Morgan, refused to leave their Lodges and renounce Freemasonry, were so called. They embraced among their number some of the wisest, best, and most influential men of the country.

ADHUC STAT. Latin phrase meaning *It yet stands* or *She yet stands* and frequently found on Masonic medals (see Mossdorf's *Denkmünzen*). Probably originally used by the Strict Observance and then refers to the preservation of Templary.

ADJOURNMENT. C. W. Moore (*Freemasons Magazine* xii, page 290) says: "We suppose it to be generally conceded that Lodges cannot properly be adjourned. It has been so decided by a large proportion of the Grand Lodges in America, and tacitly, at least, concurred in by all. We are not aware that there is a dissenting voice among them. It is, therefore, safe to assume that the settled policy is against adjournment."

The reason which he assigns for this rule, is that adjournment is a method used only in deliberative bodies, such as legislatures and courts, and as Lodges do not partake of the character of either of these,

adjournments are not applicable to them. The rule which Brother Moore lays down is undoubtedly correct, but the reason which he assigns for it is not sufficient. If a Lodge were permitted to adjourn by the vote of a majority of its members, the control of the labor would be placed in their hands. But according to the whole spirit of the Masonic system, the Master alone controls and directs the hours of labor.

In the fifth of the Old Charges, approved in 1722, it is declared that "All Masons shall meekly receive their Wages without murmuring or mutiny, and not desert the Master till the Lord's work is finish'd." Now as the Master alone can know when "the work is finished," the selection of the time of closing must be vested in him. He is the sole judge of the proper period at which the labors of the Lodge should be terminated, and he may suspend business even in the middle of a debate, if he supposes that it is expedient to close the Lodge. Hence no motion for adjournment can ever be admitted in a Masonic Lodge. Such a motion would be an interference with the prerogative of the Master, and could not therefore be entertained.

The Earl of Zetland, when Grand Master of England, ruled on November 19, 1856, that a Lodge has no power to adjourn except to the next regular day of meeting. He said: "I may . . . say that Private Lodges are governed by much the same laws as Grand Lodges, and that no meeting of a Private Lodge can be adjourned; but the Master of a Private Lodge may, and does, convene Lodges of Emergency." This is in the *Freemasons Magazine* (1856, page 848).

This prerogative of opening and closing his Lodge is necessarily vested in the Master, because, by the nature of our Institution, he is responsible to the Grand Lodge for the good conduct of the body over which he presides. He is charged, in those questions to which he is required to give his assent at his installation, to hold the Landmarks in veneration, and to conform to every edict of the Grand Lodge; and for any violation of the one or disobedience of the other by the Lodge, in his presence, he would be answerable to the supreme Masonic authority. Hence the necessity that an arbitrary power should be conferred upon him, by the exercise of which he may at any time be enabled to prevent the adoption of resolutions, or the commission of any act which would be subversive of, or contrary to, those ancient laws and usages which he has sworn to maintain and preserve.

ADMIRATION, SIGN OF. A mode of recognition alluded to in the Most Excellent Master's Degree, or the Sixth of the American Rite. Its introduction in that place is referred to a Masonic legend in connection with the visit of the Queen of Sheba to King Solomon, which states that, moved by the widespread reputation of the Israelitish monarch, she had repaired to Jerusalem to inspect the magnificent works of which she had heard so many encomiums. Upon arriving there, and beholding for the first time the Temple, which glittered with gold, and which was so accurately adjusted in all its parts as to seem to be composed of but a single piece of marble, she raised her hands and eyes to heaven in an attitude of admiration, and at the same time exclaimed, *Rabboni!* equivalent to saying *A most excellent master hath done this!* This action has since been perpetuated in the ceremonies of the Degree of Most Excellent Master. The

legend is, however, of doubtful authority, and is really to be considered only as allegorical, like so many other of the legends of Freemasonry (see *Sheba, Queen of*).

ADMISSION. Although the Old Charges, approved in 1722, use the word *admitted* as applicable to those who are *initiated* into the mysteries of Freemasonry, yet the General Regulations of 1721 employ the term *admission* in a sense different from that of *initiation*. By the word *making* they imply the reception of a profane into the Order, but by *admission* they designate the election of a Freemason into a Lodge. Thus we find such expressions as these clearly indicating a difference in the meaning of the two words. In Regulation v—"No man can be made or admitted a member of a particular Lodge." In Regulation vi—"But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof." And more distinctly in Regulation viii—"No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren or were afterwards admitted members." This distinction has not always been rigidly preserved by recent writers; but it is evident that, correctly speaking, we should always say of a profane who has been initiated that he has been *made* a Freemason, and of a Freemason who has been affiliated with a Lodge, that he has been *admitted* a member. The true definition of *admission* is, then, the reception of an unaffiliated Brother into membership (see *Affiliated Freemason*).

ADMONITION. According to the ethics of Freemasonry, it is made a duty obligatory upon every member of the Order to conceal the faults of a Brother; that is, not to blazon forth his errors and infirmities, to let them be learned by the world from some other tongue than his, and to admonish him of them in private. So there is another but a like duty or obligation, which instructs him to whisper good counsel in his Brother's ear and to warn him of approaching danger. This refers not more to the danger that is without and around him than to that which is within him; not more to the peril that springs from the concealed foe who would waylay him and covertly injure him, than to that deeper peril of those faults and infirmities which lie within his own heart, and which, if not timely crushed by good and earnest resolution of amendment, will, like the ungrateful serpent in the fable, become warm with life only to sting the bosom that has nourished them.

Admonition of a Brother's fault is, then, the duty of every Freemason, and no true one will, for either fear or favor, neglect its performance. But as the duty is Masonic, so is there a Masonic way in which that duty should be discharged. We must admonish not with self-sufficient pride in our own reputed goodness—not in imperious tones, as though we looked down in scorn upon the degraded offender—not in language that, by its harshness, will wound rather than win, will irritate more than it will reform; but with that persuasive gentleness that gains the heart—with the all-subduing influences of "mercy unrestrained"—with the magic might of love—with the language and the accents of affection, which mingle grave displeasure for the offense with grief and pity for the offender.

This, and this alone, is Masonic admonition. I am not to rebuke my Brother in anger, for I, too, have my faults, and I dare not draw around me the folds of my garment lest they should be polluted by my neighbor's touch; but I am to admonish in private, not before the world, for that would degrade him; and I am to warn him, perhaps from my own example, how vice ever should be followed by sorrow, for that goodly sorrow leads to repentance, and repentance to amendment, and amendment to joy.

ADONAI. In Hebrew, אֲדֹנָי, pronounced *ad-o-noy*, being the plural of excellence for *Adon*, meaning to *rule*, and signifying *the Lord*. The Jews, who reverently avoided the pronunciation of the sacred name יְהוָה, were accustomed, whenever that name occurred, to substitute for it the word *Adonai* in reading. As to the use of the plural form instead of the singular, the Rabbis say, "Every word indicative of dominion, though singular in meaning, is made plural in form." This is called the *pluralis excellentiae*. The Talmudists also say, as in Joannes Buxtorfius, *Lexicon Chaldaicum, Talmudicum et Rabbinicum*, that the Tetragrammaton is called *Shem hamphorash*, the name that is *separated* or explained, because it is explained, uttered, and set forth by the word *Adonai* (see *Jehovah* and *Shem Hamphorasch*). *Adonai* is used as a significant word in several of the advanced degrees of Freemasonry, and may almost always be considered as allusive to or symbolic of the True Word.

ADONHIRAM. This has been adopted by the disciples of Adonhiramite Freemasonry as the spelling of the name of the person known in Scripture and in other Masonic systems as *Adoniram* (which see). They correctly derive the word from the Hebrew *Adon* and *hiram*, signifying the *master who is exalted*, which is the true meaning of *Adoniram*, the *n* or *h* being omitted in the Hebrew by the union of the two words. Hiram Abif has also sometimes been called *Adonhiram*, the *Adon* having been bestowed on him by Solomon, it is said, as a title of honor.

ADONHIRAMITE FREEMASONRY. Of the numerous controversies which arose from the middle to near the end of the eighteenth century on the Continent of Europe, and especially in France, among the students of Masonic philosophy, and which so frequently resulted in the invention of new Degrees and the establishment of new Rites, not the least prominent was that which related to the person and character of the Temple Builder. The question, Who was the architect of King Solomon's Temple? was answered differently by the various theorists, and each answer gave rise to a new system, a fact by no means surprising in those times, so fertile in the production of new Masonic systems. The general theory was then, as it is now, that this architect was Hiram Abif, the widow's son, who had been sent to King Solomon by Hiram, King of Tyre, as a precious gift, and as a *curious and cunning workman*. This theory was sustained by the statements of the Jewish Scriptures, so far as they threw any light on the Masonic legend. It was the theory of the English Freemasons from the earliest times; was enunciated as historically correct in the first edition of the *Book of Constitutions* (published in 1723, page 11); has continued ever since to be the opinion of all English and

American Freemasons; and is, at this day, the only theory entertained by any Freemason in the two countries who has a theory at all on the subject. This, therefore, is the orthodox faith of Freemasonry.

But such was not the case in the last century on the Continent of Europe. At first the controversy arose not as to the man himself, but as to his proper appellation. All parties agreed that the architect of the Temple was that Hiram, the widow's son, who is described in the First Book of Kings (chapter vii, verses 13 and 14), and in the Second Book of Chronicles (chapter ii, verses 13 and 14), as having come out of Tyre with the other workmen of the Temple who had been sent by King Hiram to Solomon. But one party called him *Hiram Abif*, and the other, admitting that his original name was *Hiram*, supposed that, in consequence of the skill he had displayed in the construction of the Temple, he had received the honorable affix of *Adon*, signifying *Lord* or *Master*, whence his name became *Adonhiram*.

There was, however, at the Temple another *Adoniram*, of whom it will be necessary in passing to say a few words, for the better understanding of the present subject.

The first notice that we have of this *Adoniram* in Scripture is in the Second Book of Samuel (chapter xx, verse 24), where, in the abbreviated form of his name, *Adoram*, he is said to have been *over the tribute* in the house of David; or, as Gesenius, a great authority on Hebrew, translates it, *prefect over the tribute service*, or, as we might say in modern phrase, *principal collector of the taxes*.

Seven years afterward, we find him exercising the same office in the household of Solomon; for it is said in First Kings (iv, 6) that *Adoniram*, "the son of Abda, was over the tribute." Lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of *Adoram*, First Kings (xii, 18), or *Hadoram*, Second Chronicles (x, 18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master.

The legends and traditions of Freemasonry which connect this *Adoniram* with the Temple at Jerusalem derive their support from a single passage in the First Book of Kings (v, 14), where it is said that Solomon made a levy of thirty thousand workmen from among the Israelites; that he sent these in courses of ten thousand a month to labor on Mount Lebanon, and that he placed *Adoniram* over these as their superintendent.

The ritual-makers of France, who were not all Hebrew scholars, nor well versed in Biblical history, seem at times to have confounded two important personages, and to have lost all distinction between *Hiram* the Builder, who had been sent from the court of the King of Tyre, and *Adoniram*, who had always been an officer in the court of King Solomon. This error was extended and facilitated when they had prefixed the title *Adon*, that is to say, *lord* or *master*, to the name of the former, making him *Adon Hiram*, or the *Lord Hiram*.

Thus, about the year 1744, one Louis Travenol published at Paris, under the name of Leonard

Gabanon, a work entitled *Catéchisme des Francs Maçons, ou Le Secret des Maçons*, in which he says: "Besides the cedars of Lebanon, Hiram made a much more valuable gift to Solomon, in the person of Adonhiram, of his own race, the son of a widow of the tribe of Naphtali. His father, who was named Hur, was an excellent architect and worker in metals. Solomon, knowing his virtues, his merit, and his talents, distinguished him by the most eminent position, intrusting to him the construction of the Temple and the superintendence of all the workmen" (see Louis Guillemain de Saint Victor's *Recueil Précieux*, French for *Choice Collection*, page 76).

From the language of this extract, and from the reference in the title of the book to *Adoram*, which we know was one of the names of Solomon's tax-collector, it is evident that the author of the catechism has confounded *Hiram Abif*, who came out of Tyre, with *Adoniram*, the son of Abda, who had always lived at Jerusalem; that is to say, with unpardonable ignorance of Scriptural history and Masonic tradition, he has supposed the two to be one and the same person. Notwithstanding this literary blunder, the catechism became popular with many Freemasons of that day, and thus arose the first schism or error in relation to the Legend of the Third Degree. In *Solomon in all His Glory*, an English exposure published in 1766, *Adoniram* takes the place of *Hiram*, but this work is a translation from a similar French one, and so it must not be argued that English Freemasons ever held this view.

At length, other ritualists, seeing the inconsistency of referring the character of *Hiram*, the widow's son, to *Adoniram*, the receiver of taxes, and the impossibility of reconciling the discordant facts in the life of both, resolved to cut the Gordian knot by refusing any Masonic position to the former, and making the latter, alone, the architect of the Temple. It cannot be denied that Josephus (viii, 2) states that *Adoniram*, or, as he calls him, *Adoram*, was, at the very beginning of the labor, placed over the workmen who prepared the materials on Mount Lebanon, and that he speaks of *Hiram*, the widow's son, simply as a skilful artisan, especially in metals, who had only made all the mechanical works about the Temple according to the will of Solomon (see Josephus, viii, 3). This apparent color of authority for their opinions was readily claimed by the Adoniramites, and hence one of their most prominent ritualists, Guillemain de Saint Victor (in his *Recueil Précieux de la Maçonnerie Adonhiramite*, pages 77-8), propounds their theory thus: "We all agree that the Master's Degree is founded on the architect of the Temple. Now, Scripture says very positively, in the 14th verse of the 5th chapter of the Third Book of Kings, that the person was *Adonhiram*. In the Septuagint, the oldest translation of the Hebrew Scriptures, the two books of Samuel are called the First and Second of Kings. Josephus and all the sacred writers say the same thing, and undoubtedly distinguish him from *Hiram* the Tyrian, the worker in metals. So that it is *Adonhiram*, then, whom we are bound to honor."

There were, therefore, in the eighteenth century, from about the middle to near the end of it, three schools of Masonic ritualists who were divided in opinion as to the proper identity of this Temple Builder:

1. Those who supposed him to be *Hiram*, the son of a widow of the tribe of Naphtali, whom the King of Tyre had sent to King Solomon, and whom they designated as *Hiram Abif*. This was the original and most popular school, and which we now suppose to have been the orthodox one.

2. Those who believed this *Hiram* that came out of Tyre to have been the architect, but who supposed that, in consequence of his excellence of character, Solomon had bestowed upon him the appellation of *Adon*, Lord or Master, calling him *Adonhiram*. As this theory was wholly unsustained by Scripture history or previous Masonic tradition, the school which supported it never became prominent or popular, and soon ceased to exist, although the error on which it is based is repeated at intervals in the blunder of some modern French ritualists.

3. Those who, treating this *Hiram*, the widow's son, as a subordinate and unimportant character, entirely ignored him in their ritual, and asserted that *Adoram*, or *Adoniram*, or *Adonhiram*, as the name was spelled by these ritualists, the son of Abda, the collector of tribute and the superintendent of the levy on Mount Lebanon, was the true architect of the Temple, and the one to whom all the legendary incidents of the Third Degree of Freemasonry were to be referred. This school, in consequence of the boldness with which, unlike the second school, it refused all compromise with the orthodox party and assumed a wholly independent theory, became, for a time, a prominent schism in Freemasonry. Its disciples bestowed upon the believers in *Hiram Abif* the name of *Hiramite Masons*, adopted as their own distinctive appellation that of *Adonhiramites*, and, having developed the system which they practised into a peculiar rite, called it *Adonhiramite Freemasonry*.

Who was the original founder of the rite of Adonhiramite Freemasonry, and at what precise time it was first established, are questions that cannot now be answered with any certainty. Thory does not attempt to reply to either in his *Nomenclature of Rites*, where, if anything was known on the subject, we would be most likely to find it. Ragon, it is true, in his *Orthodoxie Maçonnique*, attributes the Rite to the Baron de Tschoudy. But as he also assigns the authorship of the *Recueil Précieux* (a work of which we shall directly speak more fully) to the same person, in which statement he is known to be mistaken, there can be but little doubt that he is wrong in the former as well as in the latter opinion. The Chevalier de Lussy, better known as the Baron de Tschoudy, was, it is true, a distinguished ritualist. He founded the Order of the Blazing Star, and took an active part in the operations of the Council of Emperors of the East and West; but we have met with no evidence, outside of Ragon's assertion, that he established or had anything to do with the Adonhiramite Rite.

We are disposed to attribute the development into a settled system, if not the actual creation, of the Rite of Adonhiramite Freemasonry to Louis Guillemain de Saint Victor, who published at Paris, in the year 1781, a work entitled *Recueil Précieux de la Maçonnerie Adonhiramite*, etc.

As this volume contained only the ritual of the first four degrees, it was followed, in 1785, by another, which embraced the higher degrees of the Rite. No

one who peruses these volumes can fail to perceive that the author writes like one who has invented, or, at least, materially modified the Rite which is the subject of his labors. At all events, this work furnishes the only authentic account that we possess of the organization of the Adonhiramite system of Freemasonry.

The Rite of Adonhiramite Freemasonry consisted of twelve degrees, which were as follows, the names being given in French as well as in English:

1. Apprentice—*Apprenti*.
2. Fellow-Craft—*Compagnon*.
3. Master Mason—*Maître*.
4. Perfect Master—*Maître Parfait*.
5. Elect of Nine—*Premier Élu, ou L'Élu des Neuf*.
6. Elect of Pérignan—*Second Élu nommé Élu de Pérignan*.
7. Elect of Fifteen—*Troisième Élu nommé Élu des Quinze*.
8. Minor Architect—*Petit Architecte*.
9. Grand Architect, or Scottish Fellow Craft—*Grand Architecte, ou Compagnon Écossais*.
10. Scottish Master—*Maître Écossais*.
11. Knight of the Sword, Knight of the East, or of the Eagle—*Chevalier de l'Épée surnommé Chevalier de l'Orient ou de l'Aigle*.
12. Knight of Rose Croix—*Chevalier de la Rose Croix*.

This is the entire list of Adonhiramite Degrees. Thory and Ragon have both erred in giving a Thirteenth Degree, namely, the Noachite, or Prussian Knight. They have fallen into this mistake because Guillemain has inserted this degree at the end of his second volume, but simply as a Masonic curiosity, having been translated, as he says, from the German by M. de Bérage. It has no connection with the preceding series of degrees, and Guillemain positively declares in the second part (*2nde Ptie*, page 118) that the *Rose Croix* is the *ne plus ultra*, the Latin for *nothing further*, the summit and termination, of his Rite.

Of these twelve degrees, the first ten are occupied with the transactions of the first Temple; the eleventh with matters relating to the construction of the second Temple; and the twelfth with that Christian symbolism of Freemasonry which is peculiar to the *Rose Croix* of every Rite. All of the degrees have been borrowed from the Ancient and Accepted Scottish Rite, with slight modifications, which have seldom improved their character. On the whole, the extinction of the Adonhiramite Rite can scarcely be considered as a loss to Freemasonry.

Before concluding, a few words may be said on the orthography of the title. As the Rite derives its peculiar characteristic from the fact that it founds the Third Degree on the assumed legend that *Adoniram*, the son of Abda and the receiver of tribute, was the true architect of the Temple, and not *Hiram*, the widow's son, it should properly have been styled the *Adoniramite* Rite, and not the *Adonhiramite*. So it would probably have been called if Guillemain, who gave it form, had been acquainted with the Hebrew language, for he would then have known that the name of his hero was *Adoniram* and not *Adonhiram*. The term *Adonhiramite Freemasons* should really have been applied to the second school described in this article, whose disciples admitted that *Hiram Abif* was the architect of the Temple, but who supposed that

Solomon had bestowed the prefix *Adon* upon him as a mark of honor, calling him *Adonhiram*. But Guillemain having committed the blunder in the name of his Rite, it continued to be repeated by his successors, and it would perhaps now be inconvenient to correct the error. Ragon, however, and a few other recent writers, have ventured to take this step, and in their works the system is called *Adoniramite Freemasonry*.

ADONIRAM. The first notice that we have of *Adoniram* in Scripture is in the Second Book of Samuel (xx, 24), where, in the abbreviated form of his name *Adoram*, he is said to have been *over the tribute* in the house of David, or, as Gesenius translates it *prefect over the tribute service, tribute master*, that is to say, in modern phrase, he was the *chief receiver of the taxes*. Clarke calls him *Chancellor of the Exchequer*. Seven years afterward we find him exercising the same office in the household of Solomon, for it is said, First Kings (iv, 6), that "*Adoniram* the son of Abda was over the tribute." Lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated under the name of *Adoram*, First Kings (xii, 18), or *Hadoram*, Second Chronicles (x, 18), to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master.

Although commentators have been at a loss to determine whether the tax-receiver under David, under Solomon, and under Rehoboam was the same person, there seems to be no reason to doubt it; for, as Kitto says, "It appears very unlikely that even two persons of the same name should successively bear the same office, in an age when no example occurs of the father's name being given to his son. We find, also, that not more than forty-seven years elapse between the first and last mention of the *Adoniram* who was 'over the tribute'; and as this, although a long term of service, is not too long for one life and as the person who held the office in the beginning of Rehoboam's reign had served in it long enough to make himself odious to the people, it appears, on the whole, most probable that one and the same person is intended throughout" (John Kitto in his *Cyclopedia of Biblical Literature*).

Adoniram plays an important part in the Masonic system, especially in advanced degrees, but the time of action in which he appears is confined to the period occupied in the construction of the Temple. The legends and traditions which connect him with that edifice derive their support from a single passage in the First Book of Kings (v, 14), where it is said that Solomon made a levy of thirty thousand workmen from among the Israelites; that he sent these in courses of ten thousand a month to labor on Mount Lebanon, and that he placed *Adoniram* over these as their superintendent. From this brief statement the Adoniramite Freemasons have deduced the theory, as may be seen in the preceding article, that *Adoniram* was the architect of the Temple; while the *Hiramites*, assigning this important office to *Hiram Abif*, still believe that *Adoniram* occupied an important part in the construction of that edifice. He has been called "the first of the Fellow Crafts"; is said in one tradition to have been the brother-in-law of *Hiram Abif*, the latter having demanded of Solomon the hand of

Adoniram's sister in marriage; and that the nuptials were honored by the kings of Israel and Tyre with a public celebration. Another tradition, preserved in the Royal Master's Degree of the Cryptic Rite, informs us that he was the one to whom the three Grand Masters had intended first to communicate that knowledge which they had reserved as a fitting reward to be bestowed upon all meritorious Craftsmen at the completion of the Temple. It is scarcely necessary to say that these and many other Adoniramic legends, often fanciful, and without any historical authority, are but the outward clothing of abstruse symbols, some of which have been preserved, and others lost in the lapse of time and the ignorance and corruptions of sundry ritualists.

Adoniram, in Hebrew, אֲדוֹנִירָם, compounded of אֲדוֹן, *Adon*, Lord, and הֵרָם, *Hiram*, altitude, signifies the Lord of altitude. It is a word of great importance, and frequently used among the sacred words of the advanced degrees in all the Rites.

ADONIRAMITE FREEMASONRY. See *Adon-hiramite Freemasonry*.

ADONIS, MYSTERIES OF. An investigation of the Mysteries of *Adonis* peculiarly claims the attention of the Masonic student. First, because, in their symbolism and in their esoteric doctrine, the religious object for which they were instituted, and the mode in which that object is attained, they bear a nearer analogical resemblance to the Institution of Freemasonry than do any of the other mysteries or systems of initiation of the ancient world. Secondly, because their chief locality brings them into a very close connection with the early history and reputed origin of Freemasonry. These ceremonies were principally celebrated at Byblos, a city of Phœnicia, whose Scriptural name was Gebal, and whose inhabitants were the Gíblites or Gebalites, who are referred to in the First Book of Kings (v, 18), as being the *stone-squarers* employed by King Solomon in building the Temple (see *Gebal* and *Gíblim*). Hence there must have evidently been a very intimate connection, or at least certainly a very frequent intercommunication, between the workmen of the first Temple and the inhabitants of Byblos, the seat of the Adonisian Mysteries, and the place whence the worshipers of that Rite were spread over other regions of country.

These historical circumstances invite us to an examination of the system of initiation which was practised at Byblos, because we may find in it something that was probably suggestive of the symbolic system of instruction which was subsequently so prominent a feature in the system of Freemasonry.

Let us first examine the myth on which the Adonis-iac initiation was founded. The mythological legend of *Adonis* is that he was the son of Myrrha and Cinyras, King of Cyprus. *Adonis* was possessed of such surpassing beauty, that Venus became enamored of him, and adopted him as her favorite. Subsequently *Adonis*, who was a great hunter, died from a wound inflicted by a wild boar on Mount Lebanon. Venus flew to the succor of her favorite, but she came too late. *Adonis* was dead. On his descent to the infernal regions, Proserpine became, like Venus, so attracted by his beauty, that, notwithstanding the entreaties of the goddess of love, she refused to restore him to earth. At length the prayers of the desponding Venus

were listened to with favor by Jupiter, who reconciled the dispute between the two goddesses, and by whose decree Proserpine was compelled to consent that *Adonis* should spend six months of each year alternately with herself and Venus.

This is the story on which the Greek poet Bion founded his exquisite idyll entitled the *Epitaph of Adonis*, the beginning of which has been thus rather inefficiently "done into English":

I and the Loves *Adonis* dead deplore:
The beautiful *Adonis* is indeed
Departed, parted from us. Sleep no more
In purple, Cypris! but in watchet weed,
All wretched! beat thy breast and all abroad—
"Adonis is no more." The Loves and I
Lament him. "Oh! her grief to see him bleed,
Smitten by white tooth on whiter thigh,
Out-breathing life's faint sigh upon the mountain high."

It is evident that Bion referred the contest of Venus and Proserpine for *Adonis* to a period subsequent to his death, from the concluding lines, in which he says: "The Muses, too, lament the son of Cinyras, and invoke him in their song; but he does not heed them, not because he does not wish, but because Proserpine will not release him." This was, indeed, the favorite form of the myth, and on it was framed the symbolism of the ancient mystery.

But there are other Grecian mythologues that relate the tale of *Adonis* differently. According to these, he was the product of the incestuous connection of Cinyras and his daughter Myrrha. Cinyras subsequently, on discovering the crime of his daughter, pursued her with a drawn sword, intending to kill her. Myrrha entreated the gods to make her invisible, and they changed her into a myrrh tree. Ten months after the myrrh tree opened, and the young *Adonis* was born. This is the form of the myth that has been adopted by the poet Ovid, who gives it with all its moral horrors in the Tenth Book (lines 298-559) of his *Metamorphoses*.

Venus, who was delighted with the extraordinary beauty of the boy, put him in a coffer or chest, unknown to all the gods, and gave him to Proserpine to keep and to nurture in the under world. But Proserpine had no sooner beheld him than she became enamored of him and refused, when Venus applied for him, to surrender him to her rival. The subject was then referred to Jupiter, who decreed that *Adonis* should have one-third of the year to himself, should be another third with Venus, and the remainder of the time with Proserpine. *Adonis* gave his own portion to Venus, and lived happily with her till, having offended Diana, he was killed by a wild boar.

The mythographer Pharnutus gives a still different story, and says that *Adonis* was the grandson of Cinyras, and fled with his father, Ammon, into Egypt, whose people he civilized, taught them agriculture, and enacted many wise laws for their government. He subsequently passed over into Syria, and was wounded in the thigh by a wild boar while hunting on Mount Lebanon. His wife, Isis, or Astarte, and the people of Phœnicia and Egypt, supposing that the wound was mortal, profoundly deplored his death. But he afterward recovered, and their grief was replaced by transports of joy.

All the myths, it will be seen, agree in his actual or supposed death by violence, in the grief for his loss, in

his recovery or restoration to life, and in the consequent joy thereon. On these facts are founded the Adonisian mysteries which were established in his honor.

While, therefore, we may grant the possibility that there was originally some connection between the Sabean worship of the sun and the celebration of the Adonisian festival, we cannot forget that these mysteries, in common with all the other sacred initiations of the ancient world, had been originally established to promulgate among the initiates the once hidden doctrine of a future life. The myth of Adonis in Syria, like that of Osiris in Egypt, of Atys in Samothrace, or of Dionysus in Greece, presented, symbolically, the two great ideas of decay and restoration. This doctrine sometimes figured as darkness and light, sometimes as winter and summer, sometimes as death and life, but always maintaining, no matter what was the framework of the allegory, the inseparable ideas of something that was lost and afterward recovered, as its interpretation, and so teaching, as does Freemasonry at this day, by a similar system of allegorizing, that after the death of the body comes the eternal life of the soul. The inquiring Freemason will thus readily see the analogy in the symbolism that exists between Adonis in the Mysteries of the Gebalites at Byblos and Hiram the Builder in his own Institution.

ADOPTION, MASONIC. The adoption by the Lodge of the child of a Freemason is practised with peculiar ceremonies in some of the French and German Lodges, and has been introduced, but not with the general approval of the Craft, into one or two Lodges of this country. Clavel, in his *Histoire Pittoresque de la Franc-Maçonnerie*, meaning in French *The Picturesque History of Freemasonry* (page 40, third edition), gives the following account of the ceremonies of Adoption:

"It is a custom, in many Lodges, when the wife of a Freemason is near the period of her confinement, for the Hospitaller, if he is a physician, and if not, for some other Brother who is, to visit her, inquire after her health, in the name of the Lodge, and to offer her his professional services, and even pecuniary aid if he thinks she needs it. Nine days after the birth of her child, the Master and Wardens call upon her to congratulate her on the happy event. If the infant is a boy, a special communication of the Lodge is convened for the purpose of proceeding to its adoption. The hall is decorated with flowers and foliage, and censers are prepared for burning incense. Before the commencement of labor, the child and its nurse are introduced into an anteroom. The Lodge is then opened, and the Wardens, who are to act as godfathers, repair to the infant at the head of a deputation of five Brethren. The chief of the deputation, then addressing the nurse, exhorts her not only to watch over the health of the child that has been intrusted to her care, but also to cultivate his youthful intellect, and to instruct him with truthful and sensible conversation. The child is then taken from the nurse, placed by its father upon a cushion, and carried by the deputation into the Lodge room. The procession advances beneath an arch of foliage to the pedestal of the east, where it halts while the Master and Senior Warden rehearse this dialogue:

"'Whom bring you here, my Brethren?' says the Master to the godfathers.

"'The son of one of our Brethren whom the Lodge is desirous of adopting,' is the reply of the Senior Warden.

"'What are his names, and what Masonic name will you give him?'

"The Warden replies, adding to the baptismal and surname of the child a characteristic name, such as *Truth, Devotion, Benevolence*, or some other of a similar nature.

"The Master then descends from his seat, approaches the Louveteau or Lewis, for such is the appellation given to the son of a Freemason, and extending his hands over its head, offers up a prayer that the child may render itself worthy of the love and care which the Lodge intends to bestow upon it. He then casts incense into the censers, and pronounces the Apprentice's obligation, which the godfathers repeat after him in the name of the Louveteau. Afterwards he puts a white apron on the infant, proclaiming it to be the adopted child of the Lodge, and causes this proclamation to be received with honors.

"As soon as this ceremony has been performed, the Master returns to his seat, and having caused the Wardens with the child to be placed in front of the north column, he recounts to the former the duties which they have assumed as godfathers. After the Wardens have made a suitable response, the deputation which had brought the child into the Lodge room is again formed, carries it out, and restores it to its nurse in the anteroom.

"The adoption of a Louveteau binds all the members of the Lodge to watch over his education, and subsequently to aid him, if it be necessary, in establishing himself in life. A circumstantial account of the ceremony is drawn up, which having been signed by all the members is delivered to the father of the child. This document serves as a Dispensation, which relieves him from the necessity of passing through the ordinary preliminary examinations when, at the proper age, he is desirous of participating in the labors of Freemasonry. He is then only required to renew his obligations."

Louveteau in French with *Lewis* in English, mean the same. Two meanings may be applied to each of the words in both countries. Among members of the trade as distinct from Brethren of the Craft, a *Louveteau* or *Lewis* means a wedge of iron or steel to support a stone when raising it, a chain or rope being attached to the wedge which grips a place cut for it in the stone. The words *Louveteau* and *Lewis* are thus applied to sons of Freemasons as supports of their fathers.

In the United States, the ceremony has been practised by a few Lodges, the earliest instance being that of Foyer Maçonique Lodge of New Orleans, in 1859. The Supreme Council for the Southern Jurisdiction, Ancient and Accepted Scottish Rite, has published the ritual of Masonic Adoption for the use of the members of that Rite. This ritual under the title of *Offices of Masonic Baptism, Reception of a Louveteau and Adoption*, is a very beautiful one, and is the composition of Brother Albert Pike. It is scarcely necessary to say that the word *Baptism* there used has not the slightest reference to the Christian sacrament of the same name (see *Lewis*).

ADOPTIVE FREEMASONRY. An organization which bears a very imperfect resemblance to Freemasonry in its forms and ceremonies, and which was established in France for the initiation of females, has been called by the French *Maçonnerie d'Adoption*, or *Adoptive Freemasonry*, and the societies in which the initiations take place have received the name of *Loges d'Adoption*, or *Adoptive Lodges*. This appellation is derived from the fact that every *Female* or *Adoptive Lodge* is obliged, by the regulations of the association, to be, as it were, adopted by, and thus placed under the guardianship of, some regular Lodge of Freemasons.

As to the exact date which we are to assign for the first introduction of this system of Female Freemasonry, there have been several theories, some of which, undoubtedly, are wholly untenable, since they have been founded, as Masonic historical theories too often are, on an unwarrantable mixture of facts and fictions—of positive statements and problematic conjectures.

M. J. S. Boubée, a distinguished French Freemason, in his *Études Maçonniques* (*Masonic Studies*), places the origin of Adoptive Freemasonry in the seventeenth century, and ascribes its authorship to Queen Henrietta Maria, the widow of Charles I of England. He states that on her return to France, after the execution of her husband, she took pleasure in recounting the secret efforts made by the Freemasons of England to restore her family to their position and to establish her son on the throne of his ancestors. This, it will be recollected, was once a prevalent theory, now exploded, of the origin of Freemasonry—that it was established by the Cavaliers, as a secret political organization, in the times of the English civil war between the king and the Parliament, and as an engine for the support of the former.

M. Boubée adds that the queen made known to the ladies of her court, in her exile, the words and signs employed by her Masonic friends in England as their modes of recognition, and by this means instructed them in some of the mysteries of the Institution, of which, he says, she had been made the protectress after the death of the king. This theory is so full of absurdity, and its statements so flatly contradicted by well-known historical facts, that we may at once reject it as wholly without authority.

Others have claimed Russia as the birthplace of Adoptive Freemasonry; but in assigning that country and the year 1712 as the place and time of its origin, they have undoubtedly confounded it with the chivalric Order of Saint Catharine, which was instituted by the Czar, Peter the Great, in honor of the Czarina Catharine, and which, although at first it consisted of persons of both sexes, was subsequently confined exclusively to females. But the Order of Saint Catharine was in no manner connected with that of Freemasonry. It was simply a Russian order of female knighthood.

The truth seems to be that the regular Lodges of Adoption owed their existence to those secret associations of men and women which sprang up in France before the middle of the eighteenth century, and which attempted in all of their organization, except the admission of female members, to imitate the Institution of Freemasonry. Clavel, who, in his *Histoire*

Pittoresque de la Franc-Maçonnerie, an interesting but not always a trustworthy work, adopts this theory, says (on page iii, third edition) that female Masonry was instituted about the year 1730; that it made its first appearance in France, and that it was evidently a product of the French mind. No one will be disposed to doubt the truth of this last sentiment. The proverbial gallantry of the French Freemasons was most ready and willing to extend to women some of the blessings of that Institution, from which the churlishness, as they would call it, of their Anglo-Saxon Brethren had excluded them.

But the Freemasonry of Adoption did not at once and in its very beginning assume that peculiarly imitative form of the Craft which it subsequently presented, nor was it recognized as having any connection with our own Order until more than thirty years after its first establishment. Its progress was slow and gradual. In the course of this progress it affected various names and rituals, many of which have not been handed down to us. Evidently it was convivial and gallant in its nature, and at first seems to have been only an imitation of Freemasonry, inasmuch as that it was a secret society, having a form of initiation and modes of recognition. A specimen of one or two of these associations of women may be interesting.

One of the earliest of these societies was that which was established in the year 1743, at Paris, under the name of the *Ordre des Félicitaires*, which we might very appropriately translate as the *Order of Happy Folks*. The vocabulary and all the emblems of the order were nautical. The sisters made symbolically a voyage from the island of Felicity, in ships navigated by the brethren. There were four degrees, namely, those of *Cabin-boy*, *Captain*, *Commodore*, and *Vice-Admiral*, and the Grand Master, or presiding officer, was called the *Admiral*. Out of this society there sprang, in 1745, another, which was called the *Knights and Ladies of the Anchor*, which is said to have been somewhat more refined in its character, although for the most part it preserved the same formulary of reception.

Two years afterward, in 1747, the Chevalier Beauchaine, a very zealous Masonic adventurer, and the Master for life of a Parisian Lodge, instituted an androgynous society, or system of men and women, under the name of the *Ordre des Fendeurs*, or the *Order of Wood-Cutters*, whose ceremonies were borrowed from those of the well-known political society of the Carbonari. All parts of the ritual had a reference to the sylvan vocation of *wood-cutting*, just as that of the Carbonari referred to *coal-burning*. The place of meeting was called a *wood-yard*, and was supposed to be situated in a forest; the presiding officer was styled *Père Maître*, which might be idiomatically interpreted as *Goodman Master*; and the members were designated as *cousins*, a practise evidently borrowed from the Carbonari. The reunions of the *Wood-Cutters* enjoyed the prestige of the highest fashion in Paris; and the society became so popular that ladies and gentlemen of the highest distinction in France united with it, and membership was considered an honor which no rank, however exalted, need disdain. It was consequently succeeded by the institution of many other and similar androgynous societies, the very names of which it would be tedious to enumerate (see Clavel's *History*, pages 111-2).

Out of all these societies—which resembled Freemasonry only in their secrecy, their benevolence, and a sort of rude imitation of a symbolic ceremonial—at last arose the true Lodges of Adoption, which so far claimed a connection with and a dependence on Freemasonry as that Freemasons alone were admitted among their male members—a regulation which did not prevail in the earlier organizations.

It was about the middle of the eighteenth century that the Lodges of Adoption began to attract attention in France, whence they speedily spread into other countries of Europe—into Germany, Poland, and even Russia; England alone, always conservative to a fault, steadily refusing to take any cognizance of them. The Freemasons, says Clavel in his *History* (page 112), embraced them with enthusiasm as a practicable means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their mystical assemblies. This, at least, may be said of them, that they practised with commendable fidelity and diligence the greatest of the Masonic virtues, and that the banquets and balls which always formed an important part of their ceremonial were distinguished by numerous acts of charity.

The first of these Lodges of which we have any notice was that established in Paris, in the year 1760, by the Count de Bernouville. Another was instituted at Nimeguen, in Holland, in 1774, over which the Prince of Waldeck and the Princess of Orange presided. In 1775 the Lodge of Saint Antoine, at Paris, organized a dependent Lodge of Adoption, of which the Duchess of Bourbon was installed as Grand Mistress and the Duke of Chartres, then Grand Master of French Freemasonry, conducted the business. In 1777 there was an Adoptive Lodge of *La Candeur*, or *Frankness*, over which the Duchess of Bourbon presided, assisted by such noble ladies as the Duchess of Chartres, the Princess Lamballe, and the Marchioness de Genlis; and we hear of another governed by Madame Helvetius, the wife of the illustrious philosopher; so that it will be perceived that fashion, wealth, and literature combined to give splendor and influence to this new order of Female Freemasonry.

At first the Grand Orient of France appears to have been unfavorably disposed to these imitation pseudo-Masonic and androgynous associations, but at length they became so numerous and so popular that a persistence in opposition would have evidently been impolitic, if it did not actually threaten to be fatal to the interests and permanence of the Masonic Institution. The Grand Orient, therefore, yielded its objections, and resolved to avail itself of that which it could not suppress. Accordingly, on the 10th of June, 1774, it issued an Edict by which it assumed the protection and control of the Lodges of Adoption. Rules and regulations were provided for their government, among which were two: first, that no males except regular Freemasons should be permitted to attend them; and, secondly, that each Lodge should be placed under the charge and held under the sanction of some regularly constituted Lodge of Freemasons, whose Master, or in his absence, his deputy, should be the presiding officer, assisted by a female President or Mistress; and such has since been the organization of all Lodges of Adoption.

A Lodge of Adoption, under the regulations established in 1774, consists of the following officers: a Grand Master, a Grand Mistress, an Orator, dressed as a Capuchin or Franciscan monk, an Inspector, an Inspectress, a Male and Female Guardian, a Mistress of Ceremonies. All of these officers wear a blue watered ribbon over the shoulder, to which is suspended a golden trowel, and all the brothers and sisters have aprons and white gloves.

The Rite of Adoption consists of four Degrees, whose names in French and English are as follows:

1. *Apprentie*, or Female Apprentice.
2. *Compagnonne*, or Craftswoman.
3. *Maitresse*, or Mistress.
4. *Parfaite Maçonne*, or Perfect Masoness.

It will be seen that the Degrees of Adoption, in their names and their apparent reference to the gradations of employment in an operative art, are assimilated to those of legitimate Freemasonry; but it is in those respects only that the resemblance holds good. In the details of the ritual there is a vast difference between the two Institutions.

There was a Fifth Degree added in 1817—by some modern writers called *Female elect*—*Sublime Dame Ecossaise*, or Sovereign Illustrious Scottish Dame, but it seems to be a recent and not generally adopted innovation. At all events, it constituted no part of the original Rite of Adoption.

The First, or Female Apprentice's Degree, is simply preliminary in its character, and is intended to prepare the Candidate for the more important lessons which she is to receive in the succeeding Degrees. She is presented with an apron and a pair of white kid gloves. The apron is given with the following charge, in which, as in all the other ceremonies of the Order, the Masonic system of teaching by symbolism is followed:

"Permit me to decorate you with this apron; kings, princes, and the most illustrious princesses have esteemed, and will ever esteem it an honor to wear it, as being the symbol of virtue."

On receiving the gloves, the candidate is thus addressed:

"The color of these gloves will admonish you that candor and truth are virtues inseparable from the character of a true Freemason. Take your place among us, and be pleased to listen to the instructions which we are about to communicate to you."

The following Charge is then addressed to the members by the Orator:

"MY DEAR SISTERS:—Nothing is better calculated to assure you of the high esteem our society entertains for you, than your admission as a member. The common herd, always unmannerly, full of the most ridiculous prejudices, has dared to sprinkle on us the black poison of calumny; but what judgment could it form when deprived of the light of truth, and unable to feel all the blessings which result from its perfect knowledge? You alone, my dear sisters, having been repulsed from our meetings, would have the right to think us unjust; but with what satisfaction do you learn to-day that Freemasonry is the school of propriety and of virtue, and that by its laws we restrain the weaknesses that degrade an honourable man, in order to return to your side more worthy of your confidence and of your sincerity. However, whatever



TEMPERANCE



FORTITUDE

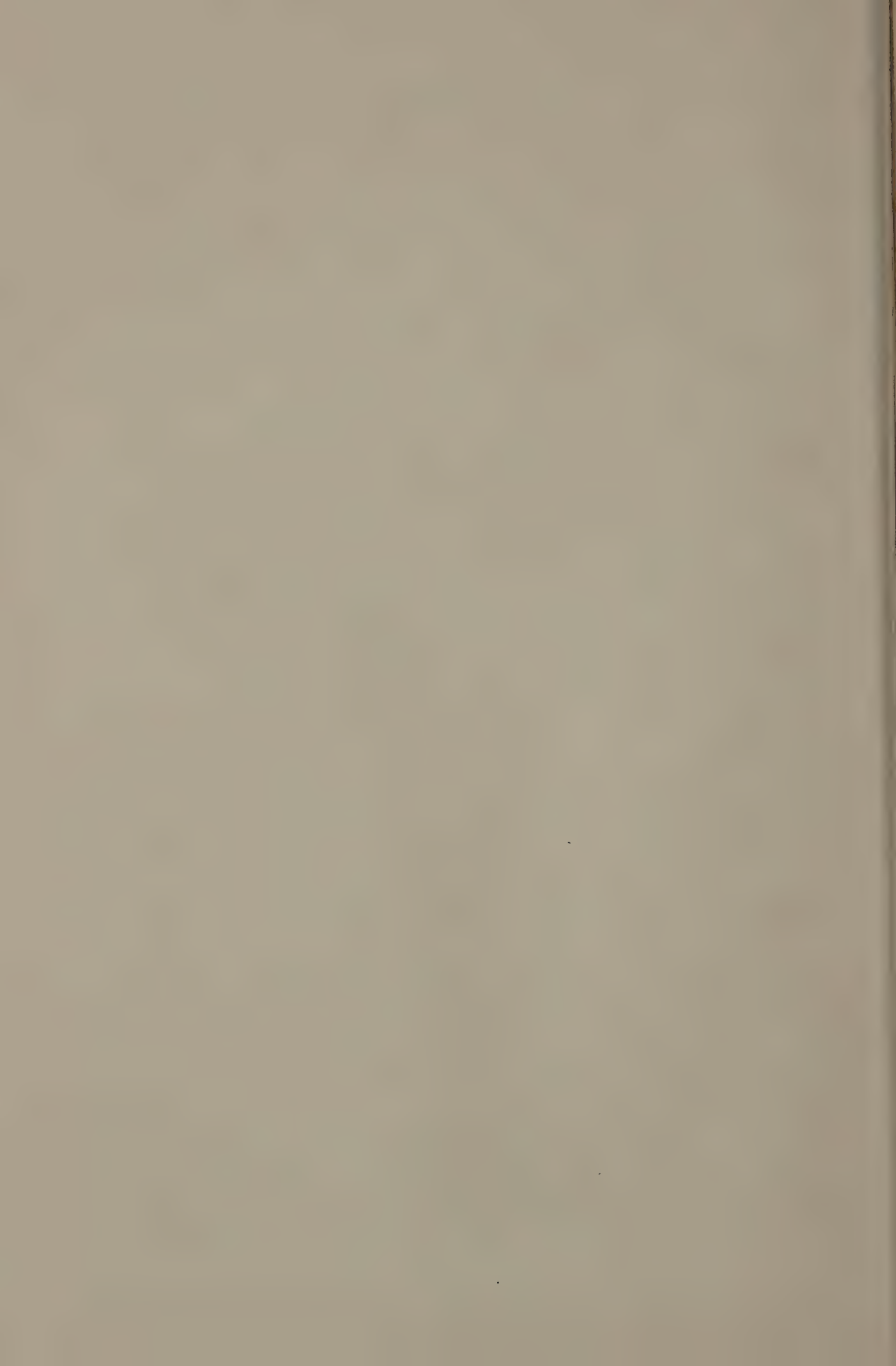


PRUDENCE



JUSTICE

THE FOUR CARDINAL VIRTUES



pleasure these sentiments have enabled us to taste, we have not been able to fill the void that your absence left in our midst; and I confess, to your glory, that it was time to invite into our societies some sisters who, while rendering them more respectable will ever make of them pleasures and delights. We call our Lodges Temples of Virtue, because we endeavor to practise it. The mysteries which we celebrate therein are the grand art of conquering the passions and the oath that we take to reveal nothing is to prevent self-love and pride from entering at all into the good which we ought to do. The beloved name of Adoption tells you sufficiently that we choose you to share the happiness that we enjoy, in cultivating honour and charity. It is only after a careful examination that we have wished to share it with you. Now that you know it we are convinced that the light of wisdom will illumine all the actions of your life, and that you will never forget that the more valuable things are the greater is the need to preserve them. It is the principle of silence that we observe, it should be inviolable. May the God of the Universe who hears us vouchsafe to give us strength to render it so."

Throughout this Charge it will be seen that there runs a vein of gallantry, which gives the true secret of the motives which led to the organization of the society, and which, however appropriate to a Lodge of Adoption, would scarcely be in place in a Lodge of the legitimate Order.

In the Second Degree, or that of *Compagnonne*, or *Craftswoman*, corresponding to our *Fellow Craft*, the Lodge is made the symbol of the Garden of Eden, and the candidate passes through a mimic representation of the temptation of Eve, the fatal effects of which, culminating in the deluge and the destruction of the human race, are impressed upon her in the lecture or catechism.

Here we have a scenic representation of the circumstances connected with that event, as recorded in Genesis. The candidate plays the part of our common mother. In the center of the Lodge, which represents the garden, is placed the tree of life, from which ruddy apples are suspended. The serpent, made with theatrical skill to represent a living reptile, embraces in its coils the trunk. An apple plucked from the tree is presented to the recipient, who is persuaded to eat it by the promise that thus alone can she prepare herself for receiving a knowledge of the sublime mysteries of Freemasonry. She receives the fruit from the tempter, but no sooner has she attempted to bite it, than she is startled by the sound of thunder; a curtain which has separated her from the members of the Lodge is suddenly withdrawn, and she is detected in the commission of the act of disobedience. She is sharply reprimanded by the Orator, who conducts her before the Grand Master. This dignitary reproaches her with her fault, but finally, with the consent of the Brethren and sisters present, he pardons her in the merciful spirit of the Institution, on the condition that she will take a vow to extend hereafter the same clemency to others.

All of this is allegorical and very pretty, and it cannot be denied that on the sensitive imaginations of females such ceremonies must produce a manifest impression. But it is needless to say that it is nothing like Freemasonry.

There is less ceremony, but more symbolism, in the Third Degree, or that of *Mistress*. Here are introduced, as parts of the ceremony, the tower of Babel and the theological ladder of Jacob. Its rounds, however, differ from those peculiar to true Freemasonry, and are said to equal the virtues in number. The lecture or catechism is very long, and contains some very good points in its explanations of the symbols of the degree. Thus, the tower of Babel is said to signify the pride of man—its base, his folly—the stones of which it was composed, his passions—the cement which united them, the poison of discord—and its spiral form, the devious and crooked ways of the human heart. In this manner there is an imitation, not of the letter and substance of legitimate Freemasonry, for nothing can in these respects be more dissimilar, but of that mode of teaching by symbols and allegories which is its peculiar characteristic.

The Fourth Degree, or that of *Perfect Masoness*, corresponds to no Degree in legitimate Freemasonry. It is simply the summit of the Rite of Adoption, and hence is also called the *Degree of Perfection*. Although the Lodge, in this Degree, is supposed to represent the Mosaic tabernacle in the wilderness, yet the ceremonies do not have the same reference. In one of them, however, the liberation, by the candidate, of a bird from the vase in which it had been confined is said to symbolize the liberation of man from the dominion of his passions; and thus a far-fetched reference is made to the liberation of the Jews from Egyptian bondage. On the whole, the ceremonies are unrelated, they are disconnected, but the lecture or catechism contains some excellent lessons. Especially does it furnish us with the official definition of Adoptive Freemasonry, which is in these words:

It is a virtuous amusement by which we recall a part of the mysteries of our religion; and the better to reconcile humanity with the knowledge of its Creator, after we have inculcated the duties of virtue, we deliver ourselves up to the sentiments of a pure and delightful friendship by enjoying in our Lodges the pleasures of society—pleasures which among us are always founded on reason, honor, and innocence.

Apt and appropriate description is this of an association, secret or otherwise, of agreeable and virtuous well-bred men and women, but having not the slightest application to the design or form of true Freemasonry.

Guillemain de Saint Victor, the author of *Manuel des Franches-Maçonnnes, ou La Vraie Maçonnerie d'Adoption*, meaning *Handbook of the Women Freemasons or the True Freemasonry of Adoption*, which forms the third part of the *Recueil Précieux, or Choice Collection*, who has given the best ritual of the Rite and from whom the preceding account has been taken, thus briefly sums up the objects of the Institution:

"The First Degree contains only, as it ought, moral ideas of Freemasonry; the Second Degree is the initiation into the first mysteries, commencing with the sin of Adam, and concluding with the Ark of Noah as the first favor which God granted to men; the Third and Fourth Degrees are merely a series of types and figures drawn from the Holy Scriptures, by which we explain to the candidate the virtues which she ought to practise" (see page 13, edition 1785).

The Fourth Degree, being the summit of the Rite of Adoption, is furnished with a *Table Lodge*, or the cere-

mony of a banquet, which immediately succeeds the closing of the Lodge, and which, of course, adds much to the social pleasure and nothing to the instructive character of the Rite. Here, also, there is a continued imitation of the ceremonies of the Masonic Institution as they are practised in France, where the ceremoniously conducted banquet, at which Freemasons only are present, is always an accompaniment of the Master's Lodge. Thus, as in the banquets of the regular Lodges of the French Rite, the members always use a symbolical language by which they designate the various implements of the table and the different articles of food and drink, calling, for instance, the knives *swords*, the forks *pickaxes*, the dishes *materials*, and bread *a rough ashlar* (see Clavel's *History*, page 30).

In imitation of this custom, the Rite of Adoption has established in its banquets a technical vocabulary, to be used only at the table. Thus the Lodge room is called *Eden*, the doors *barriers*, the minutes *a ladder*, a wineglass is styled *a lamp*, and its contents *oil*—water being *white oil* and wine *red oil*. To fill your glass is *to trim your lamp*, to drink is *to extinguish your lamp*, with many other eccentric expressions (Clavel's *History*, page 34).

Much taste, and in some instances, magnificence, are displayed in the decorations of the Lodge rooms of the Adoptive Rite. The apartment is separated by curtains into different divisions, and contains ornaments and decorations which of course vary in the different degrees. The orthodox Masonic idea that the Lodge is a symbol of the world is here retained, and the four sides of the hall are said to represent the four continents—the entrance being called *Europe*, the right side *Africa*, the left *America*, and the extremity, in which the Grand Master and Grand Mistress are seated, *Asia*. There are statues representing *Wisdom*, *Prudence*, *Strength*, *Temperance*, *Honor*, *Charity*, *Justice*, and *Truth*. The members are seated along the sides in two rows, the ladies occupying the front one, and the whole is rendered as beautiful and attractive as the taste can make it (*Recueil Précieux*, page 24).

The Lodges of Adoption flourished greatly in France after their recognition by the Grand Orient. The Duchess of Bourbon, who was the first that received the title of Grand Mistress, was installed with great pomp and splendor, in May, 1775, in the *Lodge of Saint Antoine*, in Paris. She presided over the Adoptive Lodge *La Candeur* until 1780, when it was dissolved. Attached to the celebrated *Lodge of the Nine Sisters*, which had so many distinguished men of letters among its members, was a Lodge of Adoption bearing the same name, which in 1778 held a meeting at the residence of Madame Helvetius in honor of Benjamin Franklin, then American ambassador at the French court.

During the Reign of Terror of the French Revolution, Lodges of Adoption, like everything that was gentle or humane, almost entirely disappeared. But with the accession of a regular government they were resuscitated, and the Empress Josephine presided at the meeting of one at Strasburg in the year 1805. They continued to flourish under the imperial dynasty, and although less popular, or less fashionable, under the Restoration, they subsequently recovered their popularity, and are still in existence in France.

As interesting additions to this article, it may not be improper to insert two accounts, one, of the installation of Madame Cesar Moreau, as Grand Mistress of Adoptive Masonry, in the Lodge connected with the regular Lodge *La Jerusalem des Vallées Egyptiennes*, on the 8th of July, 1854, and the other, of the reception of the celebrated Lady Morgan, in 1819, in the Lodge *La Belle et Bonne*, meaning *the Beautiful and Good*, as described in her *Diary*.

The account of the installation of Madame Moreau, which is abridged from the *Franco-Maçon*, a Parisian periodical, is as follows:—

The fête was most interesting and admirably arranged. After the introduction in due form of a number of brethren and sisters, the Grand Mistress elect was announced, and she entered, preceded by the Five Lights of the Lodge and escorted by the Inspectress, Depositress, Oratrix, and Mistress of Ceremonies. M. J. S. Boubée, the Master of the Lodge *La Jerusalem des Vallées Egyptiennes*, conducted her to the altar, where, having installed her into office and handed her a mallet as the symbol of authority, he addressed her in a copy of verses, whose merit will hardly claim for them a repetition. To this she made a suitable reply, and the Lodge then proceeded to the reception of a young lady, a part of the ceremony of which is thus described:

Of the various trials of virtue and fortitude to which she was subjected, there was one which made a deep impression, not only on the fair recipient, but on the whole assembled company. Four boxes were placed, one before each of the male officers. The candidate was told to open them, which she did, and from the first and second drew faded flowers, and soiled ribbons and laces, which being placed in an open vessel were instantly consumed by fire, as an emblem of the brief duration of such objects. From the third she drew an apron, a blue silk scarf, and a pair of gloves; and from the fourth a basket containing the working tools in silver gilt. She was then conducted to the altar, where, on opening a fifth box, several birds which had been confined in it escaped, which was intended to teach her that liberty is a condition to which all men are entitled, and of which no one can be deprived without injustice. After having taken the vow, she was instructed in the modes of recognition, and having been clothed with the apron, scarf, and gloves, and presented with the implements of the Order, she received from the Grand Mistress an esoteric explanation of all these emblems and ceremonies. Addresses were subsequently delivered by the Orator and Oratrix, an ode was sung, the poor or alms box was handed round, and the labors of the Lodge were then closed.

Madame Moreau lived only six months to enjoy the honors of presiding officer of the Adoptive Rite, for she died of a pulmonary affection at an early age, on the eleventh of the succeeding January.

The Lodge of Adoption in which Lady Morgan received the degrees at Paris, in the year 1819, was called *La Belle et Bonne* or *the Beautiful and Good*. This was the pet name which long before had been bestowed by Voltaire on his favorite, the Marchioness de Villette, under whose presidency and at whose residence in the Faubourg St. Germain the Lodge was held. Hence the name with which all France, or at least all Paris, was familiarly acquainted as the popular designation of Madame de Villette (see Clavel's *History*, page 114).

Lady Morgan, in her description of the Masonic fête, says that when she arrived at the Hotel la Villette, where the Lodge was held, she found a large concourse of distinguished persons ready to take part

in the ceremonies. Among these were Prince Paul of Wurtemberg, the Count de Cazes, elsewhere distinguished in Freemasonry, the celebrated Denon, the Bishop of Jerusalem, and the illustrious actor Talma. The business of the evening commenced with an installation of the officers of a sister Lodge, after which the candidates were admitted. Lady Morgan describes the arrangements as presenting, when the doors were opened, a spectacle of great magnificence. A profusion of crimson and gold, marble busts, a decorated throne and altar, an abundance of flowers, and incense of the finest odor which filled the air, gave to the whole a most dramatic and scenic effect. Music of the grandest character mingled its harmony with the mysteries of initiation, which lasted for two hours, and when the Lodge was closed there was an adjournment to the hall of refreshment, where the ball was opened by the Grand Mistress with Prince Paul of Wurtemberg.

Lady Morgan, upon whose mind the ceremony appears to have made an impression, makes one remark worthy of consideration: "That so many women," she says, "young and beautiful and worldly, should never have revealed the secret, is among the miracles which the much distrusted sex are capable of working." In fidelity to the Vow of Secrecy, the Female Freemasons of the Adoptive Rite have proved themselves fully equal to their brethren of the legitimate Order.

Notwithstanding that Adoptive Freemasonry has found an advocate in no less distinguished a writer than Chemin Dupontès, who, in the *Encyclopédie Maçonnique*, calls it "a luxury in Freemasonry, and a pleasant relaxation which cannot do any harm to the true mysteries which are practised by men alone," it has been very generally condemned by the most celebrated of French, German, English, and American Freemasons. Chemin Dupontès, by the way, published in 1819-25 his *Encyclopédie Maçonnique* or *Masonic Encyclopedia* at Paris in four volumes.

Gaedicke, in the *Freimaurer Lexicon*, or *Dictionary for the Freemason*, speaks lightly of it as established on insufficient grounds, and expresses his gratification that the system no longer exists in Germany.

Thory, in his *History of the Foundation of the Grand Orient* (page 361), says that the introduction of Adoptive Lodges was a consequence of the relaxation of Masonic discipline; and he asserts that the permitting of women to share in mysteries which should exclusively belong to men is not in accordance with the essential principles of the Masonic Order. The Abbé Robin, the author of an able work entitled *Recherches sur les Initiations Anciennes et Modernes*, or *Inquiries upon Ancient and Modern Initiations*, maintains on page 15 that the custom of admitting women into Masonic assemblies will perhaps be, at some future period, the cause of the decline of Freemasonry in France. The prediction is not, however, likely to come to pass; for while legitimate Freemasonry has never been more popular or prosperous in France than it is at this day, it is the Lodges of Adoption that appear to have declined.

Other writers in various countries have spoken in similar terms, so that it is beyond a doubt that the general sentiment of the Fraternity is against this system of Female Freemasonry.

Lenning is, however, more qualified in his condemnation, and says, in his *Encyclopédie der Freimaurerei*, or *Freemason's Encyclopedia*, that while leaving it undecided whether it is prudent to hold assemblies of women with ceremonies which are called Masonic, yet it is not to be denied that in these Lodges of women a large amount of charity has been done.

Adoptive Freemasonry has its literature, although neither extensive nor important, as it comprises only books of songs, addresses, and rituals. Of the latter the most valuable are:

1. *La Maçonnerie des Femmes*, or *Feminine Freemasonry*, published in 1775, and containing only the first three degrees, for such was the system when recognized by the Grand Orient of France in that year.

2. *La Vraie Maçonnerie d'Adoption*, or *The True Freemasonry of Adoption*, printed in 1787. This work, which is by Guillemain de Saint Victor, is perhaps the best that has been published on the subject of the Adoptive Rite, and is the first that introduces the Fourth Degree, of which Guillemain is supposed to have been the inventor, since all previous rituals include only the three degrees.

3. *Maçonnerie d'Adoption pour les Femmes*, or *The Freemasonry of Adoption for Women*, contained in the second part of E. J. Chappron's *Necessaire Maçonnique*, or *Essential Freemasonry*, and printed at Paris in 1817. This is valuable because it is the first ritual that contains the Fifth Degree.

4. *La Franc-Maçonnerie des Femmes*, or *The Freemasonry of Women*. This work, which is by Charles Monselet, is of no value as a ritual, being simply a tale founded on circumstances connected with Adoptive Freemasonry.

In Italy, the Carbonari, or *Wood Burners*, a secret political society, imitated the Freemasons of France in instituting an Adoptive Rite, attached to their own association. Hence, an Adoptive Lodge was founded at Naples in the beginning of the nineteenth century, over which presided that friend of Freemasonry, Queen Caroline, the wife of Ferdinand II. The members were styled *Giardinieri*, or *Female Gardeners*; and they called each other *Cugine*, or *Female Cousins*, in imitation of the Carbonari, who were recognized as *Buoni Cugini*, or *Good Cousins*. The Lodges of *Giardinieri* flourished as long as the Grand Lodge of Carbonari existed at Naples (see also *Eastern Star*, and *Adoptive Freemasonry, American*).

ADOPTIVE FREEMASONRY, AMERICAN. The Rite of Adoption as practised on the continent of Europe, and especially in France, has never been introduced into America. The system does not accord with the manners or habits of the people, and undoubtedly never would become popular. But Rob Morris attempted, in 1855, to introduce an imitation of it, which he had invented, under the name of the *American Adoptive Rite*. This consisted of a ceremony of initiation, which was intended as a preliminary trial of the candidate, and of five degrees, named as follows:

1. Jephthah's Daughter, or the Daughter's Degree.
2. Ruth, or the Widow's Degree.
3. Esther, or the Wife's Degree.
4. Martha, or the Sister's Degree.
5. Electa, or the Christian Martyr's Degree.

The whole assemblage of the five degrees was called the *Eastern Star*.

The objects of this Rite, as expressed by the framer, were "to associate in one common bond the worthy wives, widows, daughters, and sisters of Freemasons, so as to make their adoptive privileges available for all the purposes contemplated in Freemasonry; to secure to them the advantages of their claim in a moral, social, and charitable point of view, and from them the performance of corresponding duties." Hence, no females but those holding the above recited relations to Freemasons were eligible for admission. The male members were called *Protectors*; the female, *Stellae*; the reunions of these members were styled *Constellations*; and the Rite was presided over and governed by a *Supreme Constellation*. There is some ingenuity and even beauty in many of the ceremonies, although it is by no means equal in this respect to the French Adoptive system.

Much dissatisfaction was, however, expressed by the leading Freemasons of the country at the time of its attempted organization; and therefore, notwithstanding very strenuous efforts were made by its founder and his friends to establish it in some of the Western States, it was slow in winning popularity. It has, however, gained much growth under the name of *The Eastern Star*.

Brother Albert Pike has also printed, for the use of Scottish Rite Freemasons, *The Masonry of Adoption*. It is in seven degrees, and is a translation from the French system, but greatly enlarged, and is far superior to the original.

The last phrase of this Female Freemasonry to which our attention is directed is the system of androgynous degrees which are practised to some extent in the United States. This term *androgynous* is derived from two Greek words, *ἀνρ* (*ánrōs*), a man, and *γυνή*, a woman, and it is equivalent to the English compound, *masculo-feminine*. It is applied to those *side degrees* which are conferred on both males and females. The essential regulation prevailing in these degrees, is that they can be conferred only on Master Masons, and in some instances only on Royal Arch Masons, and on their female relatives, the peculiar relationship differing in the various degrees.

Thus there is a degree generally called the *Mason's Wife*, which can be conferred only on Master Masons, their wives, unmarried daughters and sisters, and their widowed mothers. Another degree, called the *Heroine of Jericho*, is conferred only on the wives and daughters of Royal Arch Masons; and the third, the only one that has much pretension of ceremony or ritual, is the *Good Samaritan*, whose privileges are confined to Royal Arch Masons and their wives.

In some parts of the United States these degrees are very popular, while in other places they are never practised, and are strongly condemned as modern innovations. The fact is, that by their friends as well as their enemies these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information, under the name of Ladies' Freemasonry, they are simply deceived. When a woman is informed that, by passing through the brief and unimpressive ceremony of any one of these degrees, she has become

a Freemason, the deception is still more gross and inexcusable. But it is true that every woman who is related by ties of consanguinity to a Master Mason is at all times and under all circumstances peculiarly entitled to Masonic protection and assistance.

Now, if the recipient of an androgynous degree is candidly instructed that, by the use of these degrees, the female relatives of Freemasons are put in possession of the means of making their claims known by what may be called a sort of oral testimony, which, unlike a written certificate, can be neither lost nor destroyed; but that, by her initiation as a *Mason's Wife* or as a *Heroine of Jericho*, she is brought no nearer to the inner portal of Freemasonry than she was before—if she is honestly told all this, then there can hardly be any harm, and there may be some good in these forms if prudently bestowed. But all attempts to make Freemasonry of them, and especially that anomalous thing called *Female Freemasonry*, are reprehensible, and are well calculated to produce opposition among the well-informed and cautious members of the Fraternity.

ADOPTIVE FREEMASONRY, EGYPTIAN. A system invented by Cagliostro (see *Cagliostro*).

ADORATION. The act of paying divine worship. The Latin word *adorare* is derived from *ad*, to, and *os*, oris, the mouth, and we thus etymologically learn that the primitive and most general method of adoration was by the application of the fingers to the mouth. Hence we read in Job (xxi, 26): "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or *my mouth hath kissed my hand*, this also were an iniquity to be punished by the judges; for I should have denied the God that is above." Here the mouth kissing the hand is equal in meaning and force to *adoration*, as if he had said, *If I have adored the sun or the moon*.

This mode of adoration is said to have originated among the Persians, who, as worshippers of the sun, always turned their faces to the east and kissed their hands to that luminary. The gesture was first used as a token of respect to their monarchs, and was easily transferred to objects of worship. Other additional forms of adoration were used in various countries, but in almost all of them this reference to kissing was in some degree preserved. It is yet a practise of quite common usage for Orientals to kiss what they deem sacred or that which they wish to adore—as, for example, Wailing Place of the Jews at Jerusalem, the nearest wall to the Temple where they were permitted by the Mahomedans to approach and on which their tears and kisses were affectionately bestowed before the British General Allenby, took possession of the city in the World War and equalized the rights of the inhabitants. The marble toes of the statue of Saint Peter in the Cathedral of Saint Peter's at Rome have been worn away by the kissings of Roman Catholics and have been replaced by bronze.

Among the ancient Romans the act of adoration was thus performed: The worshiper, having his head covered, applied his right hand to his lips, thumb erect, and the forefinger resting on it, and then, bowing his head, he turned round from right to left. Hence, Lucius Apuleius, a Roman author, born in the first century, in his *Apologia sive oratio de magia*, a defense against the charge of witchcraft, uses the expression

to apply the hand to the lips, *manum labris admove*re, to express the act of adoration. The Grecian mode of adoration differed from the Roman in having the head uncovered, which practise was adopted by the Christians. The Oriental nations cover the head, but uncover the feet. They also express the act of adoration by prostrating themselves on their faces and applying their foreheads to the ground. The ancient Jews adored by kneeling, sometimes by prostration of the whole body, and by kissing the hand.

This act, therefore, of kissing the hand was an early and a very general symbol of adoration. But we must not be led into the error of supposing that a somewhat similar gesture used in some of the high degrees of Freemasonry has any allusion to an act of worship. It refers to that symbol of silence and secrecy which is figured in the statues of Harpocrates, the god of silence. The Masonic idea of adoration has been well depicted by the mediæval Christian painters, who represented the act by angels *prostrated before a luminous triangle*.

ADVANCED. This word has two technical meanings in Freemasonry.

1. We speak of a candidate as being advanced when he has passed from a lower to a higher degree; as we say that a candidate is qualified for advancement from the Entered Apprentice Degree to that of a Fellow Craft when he has made that "suitable proficiency in the former which, by the regulations of the Order, entitle him to receive the initiation into and the instructions of the latter." When the Apprentice has thus been promoted to the Second Degree he is said to have advanced in Freemasonry.

2. However, this use of the term is by no means universal, and the word is peculiarly applied to the initiation of a candidate into the Mark Degree, which is the fourth in the modification of the American Rite. The Master Mason is thus said to be "advanced to the honorary degree of a Mark Master," to indicate either that he has now been promoted one step beyond the degrees of Ancient Craft Freemasonry on his way to the Royal Arch, or to express the fact that he has been elevated from the common class of Fellow Crafts to that higher and more select one which, according to the traditions of Freemasonry, constituted, at the first Temple, the class of Mark Masters (see *Mark Master*).

ADVANCEMENT HURRIED. Nothing can be more certain than that the proper qualifications of a candidate for admission into the mysteries of Freemasonry, and the necessary proficiency of a Freemason who seeks advancement to a higher degree, are the two great bulwarks which are to protect the purity and integrity of our Institution. Indeed, we know not which is the more hurtful—to admit an applicant who is unworthy, or to promote a candidate who is ignorant of his first lessons. The one affects the external, the other the internal character of the Institution. The one brings discredit upon the Order among the profane, who already regard us, too often, with suspicion and dislike; the other introduces ignorance and incapacity into our ranks, and dishonors the science of Freemasonry in our own eyes. The one covers our walls with imperfect and worthless stones, which mar the outward beauty and impair the strength of our temple; the other fills our interior apartments with

confusion and disorder, and leaves the edifice, though externally strong, both inefficient and inappropriate for its destined uses.

But, to the candidate himself, a too hurried advancement is often attended with the most disastrous effects. As in geometry, so in Freemasonry, there is no royal road to perfection. A knowledge of its principles and its science, and consequently an acquaintance with its beauties, can only be acquired by long and diligent study. To the careless observer it seldom offers, at a hasty glance, much to attract his attention or secure his interest. The gold must be deprived, by careful manipulation, of the dark and worthless ore which surrounds and envelops it, before its metallic luster and value can be seen and appreciated.

Hence, the candidate who hurriedly passes through his degrees without a due examination of the moral and intellectual purposes of each, arrives at the summit of our edifice without a due and necessary appreciation of the general symmetry and connection that pervade the whole system. The candidate, thus hurried through the elements of our science, and unprepared, by a knowledge of its fundamental principles, for the reception and comprehension of the corollaries which are to be deduced from them, is apt to view the whole system as a rude and indigested mass of frivolous ceremonies and puerile conceits, whose intrinsic value will not adequately pay him for the time, the trouble, and expense that he has incurred in his forced initiation. To him, Freemasonry is as incomprehensible as was the veiled statue of Isis to its blind worshippers, and he becomes, in consequence, either a useless drone in our hive, or speedily retires in disgust from all participation in our labors.

But the candidate who by slow and painful steps has proceeded through each apartment of our mystic Temple, from its porch to its sanctuary, pausing in his progress to admire the beauties and to study the uses of each, learning, as he advances, line upon line, and precept upon precept, is gradually and almost imperceptibly imbued with so much admiration of the Institution, so much love for its principles, so much just appreciation of its design as a conservator of divine truth, and an agent of human civilization, that he is inclined, on beholding, at last, the whole beauty of the finished building, to exclaim, as did the wondering Queen of Sheba: "A Most Excellent Master must have done all this!"

The usage in many jurisdictions of the United States, when the question is asked in the ritual whether the candidate has made suitable proficiency in his preceding degree, is to reply, "Such as time and circumstances would permit." We have no doubt that this was an innovation originally invented to evade the law, which has always required a due proficiency. To such a question no other answer ought to be given than the positive and unequivocal one that "He has."

Neither time nor circumstances of candidate should be permitted to interfere with his attainment of the necessary knowledge, nor excuse its absence. This, with the wholesome rule, very generally existing, which requires an interval between the conferring of the degrees, would go far to remedy the evil of too hurried and unqualified advancement, of which all intelligent Freemasons are now complaining.

After these views of the necessity of a careful examination of the claims of a candidate for advancement in Freemasonry, and the necessity, for his own good as well as that of the Order, that each one should fully prepare himself for this promotion, it is proper that we should next inquire into the laws of Freemasonry, by which the wisdom and experience of our predecessors have thought proper to guard as well the rights of those who claim advancement as the interests of the Lodge which is called upon to grant it. This subject has been so fully treated in Mackey's *Text Book of Masonic Jurisprudence* that we shall not hesitate to incorporate the views in that work into the present article.

The subject of the petition of a candidate for advancement involves three questions of great importance: First, how soon, after receiving the First Degree, can he apply for the Second? Second, what number of black balls is necessary to constitute a rejection? Third, what time must elapse, after a first rejection, before the Apprentice can renew his application for advancement?

1. *How soon, after receiving a former degree, can a candidate apply for advancement to the next?* The necessity of a full comprehension of the mysteries of one degree, before any attempt is made to acquire those of a second, seems to have been thoroughly appreciated from the earliest times; thus the Thirteenth Article in the *Regius Manuscript*, which is the oldest Masonic document now extant, provides that "if the master a prentice have, he shall teach him thoroughly and tell him measurable points, that he may know the Craft ably, wherever he goes under the sun." Similar direction is found in most all the Manuscripts.

But if there be an obligation on the part of the Master to instruct his Apprentice, there must be, of course, a correlative obligation on the part of the latter to receive and profit by those instructions. Accordingly, unless this obligation is discharged, and the Apprentice makes himself acquainted with the mysteries of the degree that he has already received, it is, by general consent, admitted that he has no right to be entrusted with further and more important information.

The modern ritual sustains this doctrine, by requiring that the candidate, as a qualification in passing onward, shall have made suitable proficiency in the preceding degree. This is all that the general law prescribes. Suitable proficiency must have been attained, and the period in which that condition will be acquired must necessarily depend on the mental capacity of the candidate. Some men will become proficient in a shorter time than others, and of this fact the Master and the Lodge are to be the judges. An examination should therefore take place in open Lodge, and a ballot immediately following will express the opinion of the Lodge on the result of that examination, and the qualification of the candidate. Such ballot, however, is not usual in Lodges under the English Constitution.

Several modern Grand Lodges, looking with disapprobation on the rapidity with which the degrees are sometimes conferred upon candidates wholly incompetent, have adopted special regulations, prescribing a determinate period of probation for each degree. Thus the Grand Lodge of England requires an interval

of not less than four weeks before a higher degree can be conferred. This, however, is a local law, to be obeyed only in those jurisdictions in which it is in force. The general law of Freemasonry makes no such determinate provision of time, and demands only that the candidate shall give evidence of suitable proficiency.

2. *What number of black balls is necessary to constitute a rejection?* Here we are entirely without the guidance of any express law, as all the Ancient Constitutions are completely silent upon the subject. It would seem, however, that in the advancement of an Apprentice or Fellow Craft, as well as in the election of a profane, the ballot should be unanimous. This is strictly in accordance with the principles of Freemasonry, which require unanimity in admission, lest improper persons be intruded, and harmony impaired. Greater qualifications are certainly not required of a profane applying for initiation than of an initiate seeking advancement; nor can there be any reason why the test of those qualifications should not be as rigid in the one case as in the other. It may be laid down as a rule, therefore, that in all cases of balloting for advancement in any of the degrees of Freemasonry, a single black ball will reject.

3. *What time must elapse, after a first rejection, before the Apprentice or Fellow Craft can renew his application for advancement to a higher degree?* Here, too, the Ancient Constitutions are silent, and we are left to deduce our opinions from the general principles and analogies of Masonic law. As the application for advancement to a higher degree is founded on a right enuring to the Apprentice or Fellow Craft by virtue of his reception into the previous degree—that is to say, as the Apprentice, so soon as he has been initiated, becomes invested with the right of applying for advancement to the Second Degree—it seems evident that, as long as he remains an Apprentice in good standing, he continues to be invested with that right. Now, the rejection of his petition for advancement by the Lodge does not impair his right to apply again, because it does not affect his rights and standing as an Apprentice; it is simply the expression of the opinion that the Lodge does not at present deem him qualified for further progress in Freemasonry.

We must never forget the difference between the right of applying for advancement and the right of advancement. Every Apprentice possesses the former, but no one can claim the latter until it is given to him by the unanimous vote of the Lodge. As, therefore, this right of application or petition is not impaired by its rejection at a particular time, and as the Apprentice remains precisely in the same position in his own degree, after the rejection, as he did before, it seems to follow, as an irresistible deduction, that he may again apply at the next regular communication, and, if a second time rejected, repeat his applications at all future meetings. The Entered Apprentices of a Lodge are competent, at all regular communications of their Lodge, to petition for advancement. Whether that petition shall be granted or rejected is quite another thing, and depends altogether on the favor of the Lodge. What is here said of an Apprentice, in relation to advancement to the Second Degree, may be equally said of a Fellow Craft in reference to advancement to the Third Degree.

This opinion has not, it is true, been universally adopted, though no force of authority, short of an opposing landmark, could make one doubt its correctness. For instance, the Grand Lodge of California decided, in 1857, that "the application of Apprentices or Fellow Crafts for advancement should, after they have been once rejected by ballot, be governed by the same principles which regulate the ballot on petitions for initiation, and which require a probation of one year."

Brother Mackey commented on this action as follows:

"This appears to be a singular decision of Masonic law. If the reasons which prevent the advancement of an Apprentice or Fellow Craft to a higher degree are of such a nature as to warrant the delay of one year, it is far better to prefer charges against the petitioner, and to give him the opportunity of a fair and impartial trial. In many cases a candidate for advancement is retarded in his progress from an opinion, on the part of the Lodge, that he is not yet sufficiently prepared for promotion by a knowledge of the preceding degree—an objection which may sometimes be removed before the recurrence of the next monthly meeting. In such a case, a decision like that of the Grand Lodge of California would be productive of manifest injustice. It is, therefore, a more consistent rule, that the candidate for advancement has a right to apply at every regular meeting, and that whenever any moral objections exist to his taking a higher degree, these objections should be made in the form of charges, and their truth tested by an impartial trial. To this, too, the candidate is undoubtedly entitled, on all the principles of justice and equity."

ADYTUM. The most retired and secret part of the ancient temples, into which the people were not permitted to enter, but which was accessible to the priests only, was called the *adytum*. Hence the derivation of the word from the Greek privative prefix *α*, and *δύειν*, to enter = *that which is not to be entered*. In the *adytum* was generally to be found a *Τάφος*, or *tomb*, or some relics or sacred images of the god to whom the temple was consecrated. It being supposed that temples owed their origin to the superstitious reverence paid by the ancients to their deceased friends, and as most of the gods were men who had been deified on account of their virtues, temples were, perhaps, at first only stately monuments erected in honor of the dead. Thus the interior of the temple was originally nothing more than a cavity regarded as a place for the reception of a person interred, and in it was to be found the *σopός*, or *coffin*, the *Τάφος*, or *tomb*, or, among the Scandinavians, the *barrow* or *mound grave*.

In time, the statue or image of a god took the place of the coffin; but the reverence for the spot as one of peculiar sanctity remained, and this interior part of the temple became, among the Greeks, the *σηρός*, or *chapel*, among the Romans the *adytum*, or *forbidden place*, and among the Jews the *kodesh hakodashim*, the *Holy of Holies* (see *Holy of Holies*). "The sanctity thus acquired," says Dudley (*Naology*, page 393), "by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or the relic, or even the symbol, of the presence or existence of a divine per-

sonage." Thus it has happened that there was in every ancient temple an *adytum* or most holy place. The *adytum* of the small temple of Pompeii is still in excellent preservation. It is carried some steps above the level of the main building, and, like the Jewish sanctuary, is without light.

AENEID. Bishop Warburton (*Divine Legation of Moses Demonstrated*) has contended, and his opinion has been sustained by the great majority of subsequent commentators, that Vergil, in the Sixth Book of his immortal epic, has, under the figure of the descent of Aeneas into the infernal regions, described the ceremony of initiation into the Ancient Mysteries.

An equally noteworthy allusion is to be found in the Third Book of the *Aeneid* by Vergil. Here the hero, Aeneas, by means of a message given to him by the uprooting of a plant on the hillside, discovers the grave of a lost prince. A free translation is given as follows of this interesting story by the ancient Roman poet:

"Near at hand there chanced to be sloping ground crested by trees and with a myrtle rough with spear-like branches. Unto it I came. There I strove to tear from the earth its forest growth of foliage that the altars I might cover with the leafy boughs. But at that I saw a dreadful wonder, marvelous to tell. That tree when torn from the soil, as its rooted fibers were wrenched asunder, distilled black blood in drops and gore stained the ground. My limbs shook with cold terror and the chill veins froze with fear.

"Again I essayed to tear off one slender branch from another and thus thoroughly search for the hidden cause. From the bark of that bough there descended purpled blood. Awaking in my mind many an anxious thought, I reverently beseeched the rural divinities and father Mars, who presides over these Thracian territories, to kindly bless the vision and divert the evil of the omen. So a third time I grasped the boughs with greater vigor and on my knees struggled again with the opposing ground. Then I heard a piteous groan from the depths of the hill and unto mine ears there issued forth a voice:

"Aeneas, why dost thou strive with an unhappy wretch? Now that I am in my grave spare me. Forbear with guilt to pollute thy pious hands. To you Troy brought me forth no stranger. Oh, flee this barbarous land, flee the greedy shore. Polydore am I. Here an iron crop of darts hath me overwhelmed, transfixed, and over me shoots up pointed javelins."

"Then indeed, depressed with perplexing fear at heart, was I stunned. On end stood my hair, to my jaws clung my tongue. This Polydore unhappy Priam formerly had sent in secrecy with a great weight of gold to be stored safely with the King of Thrace when Priam began to distrust the arms of Troy and saw the city blocked up by close siege. The King of Thrace, as soon as the power of the Trojans was crushed and gone their fortune, broke every sacred bond, killed Polydore and by violence took his gold. Cursed greed of gold, to what dost thou not urge the hearts of men! When fear left my bones I reported the warnings of the gods to our chosen leaders and especially to my father, and their opinion asked. All agreed to quit that accursed country, abandon the corrupt associations, and spread our sails to the winds. Thereupon we

renewed funeral rites to Polydore. A large hill of earth was heaped for the tomb. A memorial altar was reared to his soul and mournfully bedecked with grey wreaths and gloomy cypress. Around it the Trojan matrons stood with hair dishevelled according to the custom. We offered the sacrifices to the dead, bowls foaming with warm milk, and goblets of the sacred blood. We gave the soul repose in the grave, and with loud voice addressed to him the last farewell."

Egyptian mythology also supplies us with a similar legend to the above in the story of the search for the body of slain Osiris. This was placed in a coffin and thrown into the sea, being cast upon the shores of Phoenicia at the base of a tamarisk tree. Here it was found by Isis and brought back to Egypt for ceremonious burial (see *Mysteries*).

AEON. This word, in its original Greek, *αιων*, signifies the *age* or *duration* of anything. The Gnostics, however, used it in a peculiar mode to designate the intelligent, intellectual, and material powers or natures which flowed as emanations from the *Βαθς*, or *Infinite Abyss of Deity*, and which were connected with their divine fountain as rays of light are with the sun (see *Gnostics*).

AERA ARCHITECTONICA. This is used in some modern Masonic lapidary or monument inscriptions to designate the date more commonly known as *anno lucis*, the *year of light*.

AFFILIATE, FREE. The French gave the name of *Free Affiliates* to those members of a Lodge who are exempted from the payment of dues, and neither hold office nor vote. These Brethren are known among English-speaking Freemasons as *honorary members*.

There is a quite common use of *Affiliate* in Lodges of the United States to designate one who has joined a Lodge by demit.

AFFILIATED FREEMASON. A Freemason who holds membership in some Lodge. The word *affiliation* in Freemasonry is akin to the French *affilier*, which Richelet, *Dictionnaire de la langue Française*, *Dictionary of the French Language*, defines, "to communicate to any one a participation in the spiritual benefits of a religious order," and he says that such a communication is called an *affiliation*. The word, as a technical term, is not found in any of the old Masonic writers, who always use *admission* instead of *affiliation*. There is no precept more explicitly expressed in the Ancient Constitutions than that every Freemason should belong to a Lodge. The foundation of the law which imposes this duty is to be traced as far back as the *Regius Manuscript*, which is the oldest Masonic document now extant, and of which the "Secunde poynt" requires that the Freemason work upon the workday as truly as he can in order to deserve his hire for the holiday, and that he shall "truly labour on his deed that he may well deserve to have his meed" (see lines 269-74). The obligation that every Freemason should thus labor is implied in all the subsequent Constitutions, which always speak of Freemasons as *working members* of the Fraternity, until we come to the Charges approved in 1722, which explicitly state that "every Brother ought to belong to a Lodge, and to be subject to its By-Laws and the General Regulations." Opportunity to resign one's membership should therefore involve a duty to affiliate.

AFFIRMATION. The question has been mooted whether a Quaker, or other person having peculiar religious scruples in reference to taking oaths, can receive the degrees of Freemasonry by taking an affirmation. Now, as the obligations of Freemasonry are symbolic in their character, and the forms in which they are administered constitute the essence of the symbolism, there cannot be a doubt that the prescribed mode is the only one that ought to be used, and that affirmations are entirely inadmissible. The *London Freemason's Quarterly* (1828, page 286) says that "a Quaker's affirmation is binding." This is not denied. The only question is whether it is admissible. Can the obligations be assumed in any but one way, unless the ritual be entirely changed? Can any "man or body of men" at this time make such a change without affecting the universality of Freemasonry? Brother Chase (*Masonic Digest*, page 448) says that "Conferring the degrees on affirmation is no violation of the spirit of Freemasonry, and neither overthrows nor affects a landmark." In this he is sustained by the Grand Lodge of Maine (1823).

On the report of a Committee, concurred in by the Grand Lodge of Washington in 1883 and duly incorporated in the *Masonic Code* of that State (see the 1913 edition, page 130), the following was adopted: "The solemn obligation required from all persons receiving the degrees may be made equally binding by either an oath or an affirmation without any change in the time-honored Landmarks." A decision of the Grand Lodge of Rhode Island on November 13, 1867 (see also the 1918 edition of the *Constitution, General Regulations*, etc., of that State, page 34) was to the effect that "An affirmation can be administered instead of an oath to any person who refuses, on conscientious grounds, to take the latter." But the other Grand Lodges which expressed an opinion on this subject—namely, those of Missouri, Tennessee, Kentucky, Delaware, Virginia, and Pennsylvania—made an opposite decision.

During the latest revision of this work the Masonic authorities in each of these States were invited to give the latest practise in their respective Jurisdictions. Their replies are given substantially as below, and in the main the early custom has been continued.

Missouri has not recognized the word affirmation in the work, and unless the candidate is willing to conform to the wording of the obligation the instructions have been to not accept him and this has been the rule of successive Grand Masters in that State.

Tennessee has not made any change in the law, and in 1919 the Grand Lodge held that the Grand Master had no right to allow the Ritual to be changed in order to suit the religious views of a profane.

There has been no change in the attitude of the Grand Lodge of Kentucky in the matter of affirmation. That State has required the candidate to take the obligation in the usual manner.

Delaware reported that there had been no change in the approved decision adopted by the Grand Lodge in 1890 which is as follows: "An applicant who desires to affirm instead of swear to the obligation cannot be received."

The Grand Lodge of Virginia allows the use of an affirmation, not by the written law, but by the decision of a Grand Master of that State.

In Pennsylvania a petitioner becomes a member of the Lodge by initiation and dues begin from that time. He may, if he desires, remain an Entered Apprentice Freemason, a member of the Lodge, or he may resign as such. There is only one way of making an Entered Apprentice, Fellow Craft, or Master Freemason, in this Jurisdiction, which is by use of the greater lights, without any equivocation, deviation, or substitution.

One decision of Grand Master Africa of Pennsylvania, on October 24, 1892, does not state precisely at what point the candidate for initiation refused to obey, and even the original letter written by Grand Master Africa does not show it. Presumably the reference was in regard to the candidate's belief in a Supreme Being, yet it covers other points as follows:

"After having been duly prepared to receive the First Degree in Freemasonry, a candidate refused to conform with and obey certain landmarks of the Craft. This refusal disqualifies him from initiation in any Lodge in this jurisdiction, and you will direct your Secretary to make proper record thereof, and to make report to the Grand Secretary accordingly. Freemasonry does not proselyte. Those who desire its privileges must seek them of their own free will, and must accept and obey, without condition or reservation, all of its ancient usages, customs, and landmarks."

The general practise of Lodges in America is also against the use of an affirmation. But in England Quakers have been initiated after affirmation, the principle being that a form of obligation which the candidate accepts as binding will suffice.

AFRICA. Anderson (*Constitutions*, 1738, page 195) has recorded that in 1735 Richard Hull, Esq., was appointed "Provincial Grand Master at Gambay in West Africa," that in 1736 David Creighton, M.D., was appointed "Provincial Grand Master at Cape Coast, Castle in Africa," and that in 1737 Capt. William Douglas was appointed "Provincial Grand Master on the Coast of Africa and in the Islands of America, excepting such places where a Provincial Grand Master is already deputed."

However, in spite of these appointments having been made by the Grand Lodge of England, there is no trace of the establishment of any Lodges in West Africa until 1792, in which year a Lodge numbered 586 was constituted at Bulam, followed in 1810 by the Torridzonian Lodge at Cape Coast Castle. There have been, on the West Coast of Africa, Lodges warranted by the Grand Lodge of England, or holding an Irish Warrant, as Lodge 197 at Calabar, founded in 1896, or under the Grand Lodge of Scotland, or by authority from Grand Bodies in Germany. In the Negro Republic of Liberia a Grand Lodge was constituted in 1867, with nine daughter Lodges subordinate to it, and with headquarters at Monrovia.

In the north of Africa there was founded the Grand Lodge of Egypt with headquarters at Cairo. Both England and Scotland have established District Grand Lodges in Egypt by consent of the former, while Italy, France, and Germany have organized Lodges at Alexandria, Cairo, Port Said, and Suez. In Algeria and Morocco French influence has been predominant, but in Tunis an independent Grand Lodge was established in 1881.

Freemasonry was introduced into South Africa by the erection of a Dutch Lodge, *De Goede Hoop*, at Cape Town in 1772, followed by another under the same Jurisdiction in 1802. Not until nine years later was it that the first English Lodge was established there, which was gradually followed by others. The Dutch and English Freemasons worked side by side with such harmony that the English Provincial Grand Master for the District who was appointed in 1829 was also Deputy Grand Master for the Netherlands. In 1860 a Scotch Lodge was set up at Cape Town. Thirty-five years later a Lodge was erected at Johannesburg, under the Grand Lodge of Ireland, so that there have been four independent Masonic Bodies exercising jurisdiction and working amicably together in South Africa, namely, the Grand Lodges of England, Ireland, and Scotland, and the Grand Orient of the Netherlands.

Under the Grand Lodge of England the subordinate Lodges were arranged in five Districts, namely, Central, Eastern and Western South Africa, Natal, and the Transvaal. At the same time there were Lodges owing allegiance to the Grand Lodge of Ireland, as well as those under the Scotch Constitution, divided among the Districts of Cape Colony, Cape Colony Western Province, Natal, Orange River Colony, Rhodesia, and the Transvaal, and those under the Jurisdiction of the Grand Orient of the Netherlands, in addition to the German Lodges at Johannesburg.

Under the Jurisdiction of the Grand Orient of the Netherlands there was appointed a Deputy Grand Master and two Districts, one being the Provincial Grand Lodge of South Africa and the Provincial Grand Lodge of the Transvaal. The first of these had its headquarters at Cape Town, the other at Johannesburg.

The Grand Orient of Belgium chartered a Lodge in 1912 at Elizabethville, in Northern Rhodesia.

On the East Coast of the Dark Continent there were erected two Lodges at Nairobi, one of them being English and the other Scotch, and there was also established in 1903 an English Lodge at Zanzibar. (See also the following references to other geographical divisions of Africa: *Abyssinia, Algeria, Belgian Congo, British East Africa, Cape Colony, Cape Verde Islands, Egypt, Eritrea, French Guinea, German Southwest Africa, Liberia, Madagascar, Morocco, Mauritius, Nigeria, Nyasaland, Portuguese East Africa, Portuguese West Africa, Reunion Island, Rhodesia, Sierra Leone, St. Helena, Somaliland, Tripoli, Tunis and Uganda.*)

AFRICA. In the French Rite of Adoption, the South of the Lodge is called *Africa*.

AFRICA, GERMAN SOUTHWEST. See *German Southwest Africa*.

AFRICAN ARCHITECTS, ORDER OF. Sometimes called *African Builders*; or in French, *Architectes de l'Afrique*; and in German, *Afrikanische Bauherren*.

Of all the new sects and modern Degrees of Freemasonry which sprang up on the continent of Europe during the eighteenth century, there was none which, for the time, maintained so high an intellectual position as the Order of African Architects, called by the French *Architectes de l'Afrique*, and by the Germans

Afrikanische Bauherren. A Masonic sect of this name had originally been established in Germany in the year 1756, but it does not appear to have attracted much attention, or indeed to have deserved it; and hence, amid the multitude of Masonic innovations to which almost every day was giving birth and ephemeral existence it soon disappeared.

But the Society which is the subject of the present article, although it assumed the name of the original African Architects, was of a very different character. It may, however, be considered, as it was established only eleven years afterward, as a remodification of it. The Society admitted to membership those possessing high intellectual attainments rather than those possessing wealth or preferment.

There was probably no real connection between this Order and the Freemasonry of Germany, even if the members of the latter organization did profess kindly feelings for it. Brethren of the former based their Order on the degrees of Freemasonry, as the list of degrees shows, but their work began in the Second Temple. While they had a quasi-connection with Freemasonry, we cannot call them a Masonic body according to the present day standards.

The degrees of the Order of African Architects were named and classified as follows:

FIRST TEMPLE

1. Apprentice.
2. Fellow Craft.
3. Master Mason.

SECOND TEMPLE

4. Architect, or Apprentice of Egyptian Secrets. Thory (*Acta Latomorum* i, page 297) gives the title as *Bosonien*.

5. Initiate into Egyptian Secrets. *Acta Latomorum* (i, page 292) gives the title as *Alethophile*.

6. Cosmopolitan Brother.

7. Christian Philosopher. Thory calls this the Fourth Degree in his *Acta Latomorum* (i, page 332).

8. Master of Egyptian Secrets.

9. Esquire of the Order.

10. Soldier of the Order.

11. Knight of the Order.

The last three were called *Superior Degrees*, and were conferred only as a second or higher class, with great discrimination, upon those who had proved their worthiness to receive promotion.

The assemblies of the Brethren were called *Chapters*. The central or superintending power was styled a *Grand Chapter*, and it was governed by the following twelve officers:

1. Grand Master.
2. Deputy Grand Master.
3. Senior Grand Warden.
4. Junior Grand Warden.
5. Drapier.
6. Almoner.
7. Tricoplerius, or Treasurer.
8. Graphiarius, or Secretary.
9. Seneschal.
10. Standard Bearer.
11. Marshal.
12. Conductor.

Mackenzie says the Order was instituted between 1756 and 1767, under the patronage of Frederick II of

Prussia, by Baucherer, and that the objects were chiefly historical but the ritual was a compound of Freemasonry, Christianity, Alchemy, and Chivalry. He quotes from its claims thus: "When the Architects were by wars reduced to a very small number, they determined to travel together into Europe, and there to form together new establishments. Many of them came to England with Prince Edward, son of Henry III, and were shortly afterward called into Scotland by Lord Stewart. They received the protection of King Ing of Sweden in 1125; of Richard Coeur-de-Lion, King of England in 1190; and of Alexander III of Scotland in 1284." He further states that the Order came to an end in 1786, that the three last degrees conferred offices for life, that the Order possessed a large building for the Meetings of the Grand Chapter, containing a library, a museum, a chemical laboratory, and that for many years they gave annually a gold medal of the value of fifty ducats for the best essay on the history of Freemasonry.

Lenning does not mention any connection of Frederick the Great with the Order and Woodford is inclined to limit its activity to ten years, presumably from 1767, though he points out that it has been said to have had an existence into the year 1806. A claim has been made that it was but an enlargement of a Lodge in action at Hamburg in 1747, and the further assertion has been offered of the French origin of the Order. The names of the degrees have also been named as:

1. Knight or Apprentice.
2. Brother or Companion.
3. Soldier or Master.
4. Horseman or Knight.
5. Novice.
6. Aedile, or Builder.
7. Tribunus, or Knight of the Eternal Silence.

The members are said by Woodford to have all been Freemasons and men of learning, the proceedings being, it is claimed, conducted in the Latin language, a circumstance that has a parallel in the Roman Eagle Lodge, No. 160, Edinburgh, Scotland, founded in 1785. This Lodge had its By-Laws and Minutes written in Latin, the object being "to erect and maintain a Lodge whose working and records should be in the classical Latin tongue" (see *Historical Notes*, Alfred A. A. Murray, Edinburgh, 1908, also *The Jacobite Lodge at Rome*, William J. Hughan, 1910, page 14).

For a helpful guide to the conditions under Frederick the Great's control favoring the existence of such organizations as the African Architects, the student may refer to volume ii, pages 60-73, *The Beautiful Miss Craven*, by Broadley and Melville, 1914.

The African Architects was not the only society which in the eighteenth century sought to rescue Freemasonry from the impure hands of the charlatans into which it had well-nigh fallen.

AFRICAN BROTHER. One of the degrees of the Rite of the Clerks of Strict Observance, according to Thory (*Acta Latomorum* i, page 291); but it is not mentioned in other lists of the degrees of that Rite.

AFRICAN BROTHERS. One of the titles given to the *African Architects*, which see.

AFRICAN BUILDERS. See *African Architects*.

AFRICAN LODGE. See *Negro Lodges*.

AGAPAE. The *Agapae*, or *love feasts*, were banquets held during the first three centuries in the Christian Church. They were called *love feasts*, because, including the partaking of the Sacrament, the Brethren met, both rich and poor, at a common feast—the former furnishing the provisions, and the latter, who had nothing, being relieved and refreshed by their more opulent Brethren. Tertullian (*Apologia*, chapter xxxix) thus describes these banquets:

“We do not sit down before we have first offered up prayers to God; we eat and drink only to satisfy hunger and thirst, remembering still that we are to worship God by night: we discourse as in the presence of God, knowing that He hears us: then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of the Scripture, or, as he is able, of his own composing. Prayer again concludes our feast, and we depart, not to fight and quarrel, or to abuse those we meet, but to pursue the same care of modesty and chastity, as men that have fed at a supper of philosophy and discipline, rather than a corporeal feast.”

The *agapae* united the group meal and the Lord's Supper because that Sacrament was first observed at a feast (see Matthew xxvi, 26–9). This custom was readily adopted among Gentile converts as such meals were usual practises by both the Greeks and Romans. Even in Bible times the observance was not always free of fault as is shown by Paul's rebuke at Corinth (see First Corinthians xi, 17–34; also in this connection note Second Peter ii, 13; and Jude 12). These disorders marred the religious value of the function and led to its suppression in churches. The merit of the purpose, when properly carried out, gives substantial service to right living and has therefore much ceremonial and social importance.

Dr. August Kestner, Professor of Theology, published in Jena, in 1819, a work in which he maintains that the *agapae*, established at Rome by Clemens, in the reign of Domitian, were mysteries which partook of a Masonic, symbolic, and religious character.

In the Rosicrucian Degrees of Freemasonry we find an imitation of these love feasts of the primitive Christians; and the ceremonies of the banquet in the Degree of Rose Croix of the Ancient and Accepted Rite, especially as practised by French Chapters, are arranged with reference to the ancient *agapae*. Reghellini, indeed, finds an analogy between the Table Lodges of modern Freemasonry and these love feasts of the primitive Christians.

AGATE. A stone varying in color, but of great hardness, being a variety of the flint. The agate, in Hebrew *זָבִי*, *SheBO*, was the center stone of the third row in the breastplate of the High Priest. Agates often contain representations of leaves, mosses, etc., depicted by the hand of nature. Some of the representations on these are exceedingly singular. Thus, on one side of one in the possession of Velschius was a half moon, and on the other a star. Kircher mentions one which had a representation of an armed heroine; another, in the church of Saint Mark in Venice, which had a representation of a king's head, adorned with a diadem; and a third which contained the letters I. N. R. I. (see Oliver's *Historical Landmarks* ii, page 522). In the collections of antiquaries are also to be found many gems of agate

on which mystical inscriptions have been engraved, the significations of which are for the most part no longer understood.

AGATE, STONE OF. Among the Masonic traditions is one which asserts that the Stone of Foundation was formed of agate. This, like everything connected with the legend of the stone, is to be mystically interpreted. In this view, agate is a symbol of strength and beauty, a symbolism derived from the peculiar character of the agate, which is distinguished for its compact formation and the ornamental character of its surface (see *Stone of Foundation*).

AGATHOPADES. A liberal ecclesiastical order founded in Brussels in the sixteenth century. Revived and revised by Schayes in 1846. It had for its sacred sign the pentastigma, a . . . term meaning the 'stamp of the five points. . .

AGBATANA. See *Echatana*.

AGE, LAWFUL. One of the qualifications for candidates is that they shall be of *lawful age*. What that age must be is not settled by any universal law or landmark of the Order. The Ancient Regulations do not express any determinate number of years at the expiration of which a candidate becomes legally entitled to apply for admission. The language used is, that he must be of “mature and discreet age.” But the usage of the Craft has differed in various countries as to the construction of the time when this period of maturity and discretion is supposed to have arrived. The sixth of the Regulations, which are said to have been made in 1663, prescribes that “no person shall be accepted a Freemason unless he be one and twenty years old or more”; but the subsequent Regulations are less explicit. At Frankfort-on-the-Main, the age required is twenty; in the Lodges of Switzerland, it has been fixed at twenty-one. The Grand Lodge of Hanover prescribes the age of twenty-five, but permits the son of a Freemason to be admitted at eighteen (see *Lewis*). The Grand Lodge of Hamburg decrees that the lawful age for initiation shall be that which in any country has been determined by the laws of the land to be the age of majority. The Grand Orient of France requires the candidate to be twenty-one, unless he be the son of a Freemason who has performed some important service to the Order, or unless he be a young man who has served six months in the army, when the initiation may take place at the age of eighteen. In Prussia the required age is twenty-five. Under the Grand Lodge of England the Constitutions of 1723 provided that no man should be made a Freemason under the age of twenty-five unless by Dispensation from the Grand Master. This remained the necessary age until it was lowered in the Constitutions of 1784 to twenty-one years, as at present, though the Ancient Freemasons still retained the requirement of twenty-five until the Union of 1813. Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one. Under the Irish Constitution the age was twenty-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was lowered again to twenty-one. In the United States, the usage is general that the candidate shall not be less than twenty-one years of age at the time of his initiation, and no Dispensation can issue for conferring the degrees at an earlier period.

AGE, MASONIC. In some Masonic Rites a mystical age is appropriated to each degree, and the initiate who has received the degree is said to be of such an age. Thus, the age of an Entered Apprentice is said to be three years; that of a Fellow Craft, five; and that of a Master Mason, seven. These ages are not arbitrarily selected, but have a reference to the mystical value of numbers and their relation to the different degrees.

Thus, *three* is the symbol of peace and concord, and has been called in the Pythagorean system the number of perfect harmony, and is appropriated to that degree, which is the initiation into an Order whose fundamental principles are harmony and brotherly love. *Five* is the symbol of active life, the union of the female principle *two* and the male principle *three*, and refers in this way to the active duties of man as a denizen of the world, which constitutes the symbolism of the Fellow Craft's Degree; and *seven*, as a venerable and perfect number, is symbolic of that perfection which is supposed to be attained in the Master's Degree. In a way similar to this, all the ages of the other degrees are symbolically and mystically explained.

The Masonic ages are—and it will thus be seen that they are all mystic numbers—3, 5, 7, 9, 15, 27, 63, 81.

AGENDA. A Latin word meaning *things to be done*. Thus an "Agenda Paper" is a list of the matters to be brought before a meeting.

AGLA. One of the Cabalistic names of God, which is composed of the initials of the words of the following sentence: אהיהנורלעלמאדוני, *Atah Gibor Lolam Adonai*, meaning "Thou art mighty forever, O Lord." This name the Cabalists arranged seven times in the center and at the intersecting points of two interlacing triangles, which figure they called the *Shield of David*, and used as a talisman, believing that it would cure wounds, extinguish fires, and perform other wonders (see *Shield of David*). The four Hebrew letters forming the initials of the above words were used on the floor cloths of Lodges in the eighteenth century.

AGNOSTUS, IRENAEUS. This is supposed by Kloss (*Bibliographie der Priemaurerei*, Nos. 2442, 2497, etc.) to have been a *nom-de-plume* or pen name of Gotthardus Arthusius, a co-rector in the Gymnasium of Frankfort-on-the-Main, and a writer of some local celebrity in the beginning of the seventeenth century (see *Arthusius*). Under this assumed name of Irenaeus Agnostus, he published, between the years 1617 and 1620, many works on the subject of the Rosicrucian Fraternity, which John Valentine Andrea had about that time established in Germany. Among those works were the *Portalicium Scientiae*, 1617; *Clypeum Veritatis*, 1618; *Speculum Constantiae*, 1618; *Fons Gratiae*, 1619; *Frater non Frater*, 1619; *Thesaurus Fidei*, 1619; *Portus Tranquillitatis*, 1620, and several others of a similar character and equally quaint title.

AGNUS DEI. The *Agnus Dei*, meaning the *Lamb of God*, also called the *Paschal Lamb*, or the Lamb offered in the Paschal Sacrifice, is one of the jewels of a Commandery of Knights Templar in America, and is worn by the Generalissimo.

The lamb is one of the earliest symbols of Christ in the iconography of the Church, and as such was a

representation of the Savior, derived from that expression of Saint John the Baptist (John i, 29), who, on beholding Christ, exclaimed, "Behold the Lamb of God."

"Christ," says Didron (*Christian Iconographie* i, page 318), "shedding his blood for our redemption, is the Lamb slain by the children of Israel, and with the blood of which the houses to be preserved from the wrath of God were marked with the celestial *tau*. The Paschal Lamb eaten by the Israelites on the night preceding their departure from Egypt is the type of that other divine Lamb of whom Christians are to partake at Easter, in order thereby to free themselves from the bondage in which they are held by vice."

The earliest representation that is found in Didron of the *Agnus Dei* is of the sixth century, and consists of a lamb supporting in his right foot a cross. In the eleventh century we find a banneret attached to this cross, and the lamb is then said to support "the banner of the resurrection." This is the modern form in which the *Agnus Dei* is represented.

AGRIPPA, HENRY CORNELIUS. Born in 1486 at Cologne, Germany, his real name being Von Nettesheim. Died in 1535 at Grenoble, France. Author of *On the Vanity of the Sciences*, published in 1527 at Cologne, and *Libri Tres de Occulta Philosophia*, published in 1533 at the same place. A scholarly and learned man whose writings led him into many controversies. Lenning and Gädicke say that Agrippa founded a secret literary and mystical society at Paris and during his life was reputed to have been a magician (see Henry Morley's *Life of Cornelius Agrippa*). Agrippa was, as well as being a writer, a soldier, a physician and a well-known alchemist. A writer in the *Quarterly Review* of 1798 states that Cornelius Agrippa came to London in 1510 and founded there a secret alchemical society and was practically the founder of Freemasonry. There does not seem to be any foundation for such a statement. Many of his writings dealt with Rosicrucianism.

AHABATH OLAM. Two Hebrew words signifying *eternal love*. The name of a prayer which was used by the Jews dispersed over the whole Roman Empire during the times of Christ. It was inserted by Dermott in his *Ahiman Rezon* (page 45, edition 1764), and copied into several others, with the title of *A Prayer repeated in the Royal Arch Lodge at Jerusalem*. The prayer was most probably adopted by Dermott and attributed to a Royal Arch Lodge in consequence of the allusion in it to the "holy, great, mighty, and terrible name of God."

AHIAH. So spelled in the common version of the Bible (First Kings iv, 3), but according to the Hebrew orthography the word should be spelled and pronounced *Achiah*, or *akh-ee-yaw* according to Strong. He and Elihoreph or Eliehoreph were the *Sopherim*, the Scribes or Secretaries of King Solomon. In the ritual of the Seventh Degree of the Ancient and Accepted Rite, according to the modern American system, these personages are represented by the two Wardens.

AHIMAN REZON. The title given by Dermott to the *Book of Constitutions* of the Grand Lodge of Antient Freemasons in England, which was established about the middle of the eighteenth century in

opposition to the legitimate Grand Lodge and its adherents, who were called the *Moderns*, and whose code of laws was contained in Anderson's work known as the *Book of Constitutions*. Many attempts have been made to explain the significance of this title; thus, according to Doctor Mackey, it is derived from three Hebrew words, אחים, *ahim*, meaning *brothers*; מנח, *manah*, to *appoint*, or to *select* in the sense of being placed in a peculiar class (see Isaiah liii, 12), and רצון, *ratzon*, the *will*, *pleasure*, or *meaning*; and hence the combination of the three words in the title, *Ahiman Rezon*, signifies *the will of selected Brethren*—the law of a class or society of men who are chosen or selected from the rest of the world as Brethren.

Doctor Dalcho (*Ahiman Rezon of South Carolina*, page 159, second edition) derives it from *ahi*, a *brother*, *manah*, to *prepare*, and *rezon*, *secret*; so that, as he says, "*Ahiman Rezon* literally means *the secrets of a prepared brother*." But the best meaning of *manah* is that which conveys the idea of being placed in or appointed to a certain, exclusive class, as we find in Isaiah liii, 12 "he was numbered (*nimenah*) with the transgressors," placed in that class, being taken out of every other order of men. Although *rezon* may come from *razon*, a *will* or *law*, it can hardly be elicited by any rules of etymology out of the Chaldee word *raz*, meaning a *secret*, the termination in *on* being wanting; and furthermore the book called the *Ahiman Rezon* does not contain the *secrets*, but only the public laws of Freemasonry. The derivation of Dalcho seems therefore inadmissible.

Not less so is that of Brother W. S. Rockwell, who as recorded in the *Ahiman Rezon of Georgia* (1859, page 3) thinks the derivation may be found in the Hebrew, אמון, *amun*, meaning a *builder* or *architect*, and רצון, *rezon*, as a noun, *prince*, and as an adjective, *royal*, and hence, *Ahiman Rezon*, according to this etymology, will signify the *royal builder*, or, symbolically, the *Freemason*. But to derive *ahiman* from *amun*, or rather *amon*, which is the masoretic pronunciation, is to place all known laws of etymology at defiance. Rockwell himself, however, furnishes the best argument against his strained derivation, when he admits that its correctness will depend on the antiquity of the phrase, which he acknowledges that he doubts. In this, he is right. The phrase is altogether a modern one, and has Dermott, the author of the first work bearing the title, for its inventor. Rockwell's conjectural derivation is, therefore, for this reason still more inadmissible than Dalcho's.

But the most satisfactory explanation is as follows: In his prefatory address to the reader, Dermott narrates a dream of his in which the four men appointed by Solomon to be porters at the Temple (First Chronicles ix, 17) appear to him as sojourners from Jerusalem, and he tells them that he is writing a history of Freemasonry; upon which, one of the four, named *Ahiman*, says that no such history has ever yet been composed and suggests that it never can be. It is clear, therefore, that the first word of the title is the name of this personage. What then does *Rezon* signify? Now the Geneva or Breeches Bible, published in 1560, contains a table giving the meanings of the Bible names and explains *Ahiman* as a *prepared brother* or *brother of the right hand* and *Rezon* as a

secretary, so that the title of the book would mean *Brother Secretary*. That Dermott used the Geneva Bible is plain from the fact that he quotes from it in his address to the reader, and therefore it may fairly be assumed that he selected these names to suit his purpose from the list given in it, especially as he styles himself on his title-page merely *Secretary*.

The first Book of Masonic Law published by the Grand Lodge of Pennsylvania was entitled: *Ahiman Rezon abridged and digested: as a Help to all that are or would be Free and Accepted Masons*. It was prepared by the Grand Secretary, the Rev. Brother William Smith, D.D., Provost of the University of Pennsylvania, and was almost entirely a reprint of Dermott's work; it was approved by the Grand Lodge November 22, 1781, published in 1783, and dedicated to Brother George Washington. It is reprinted in the introduction to the first or edited reprint of the Proceedings of the Grand Lodge of Pennsylvania, 1730-1808. On April 18, 1825, a revision of the *Ahiman Rezon* was adopted, being taken largely from Anderson's *Constitutions*.

In the 1919 edition (page 210) are these comments: "The revision of 1825 contains the following as the definition of the words *Ahiman Rezon*: The *Book of Constitutions* is usually denominated *Ahiman Rezon*. The literal translation of *Ahiman* is *A prepared Brother*, from *manah*, to *prepare*, and *Rezon*, *secret*; so that *Ahiman Rezon* literally means, *the secrets of a prepared Brother*. It is likewise supposed to be a corruption of *Achi Man Razon*, the *thoughts* or *opinions of a true and faithful Brother*. As the *Ahiman Rezon* is not a secret, but a published book, and the above definition has been omitted from subsequent revisions of the book, the words were submitted to Hebrew scholars for translation upon the assumption that they are of Hebrew origin. The words however are not Hebrew.

"Subsequent inquiry leads to the belief that they come from the Spanish, and are thus interpreted: *Ahi*, which is pronounced *Ah-ee*, is demonstrative and means *there*, as if pointing to a thing or place; *man* may be considered a form of *monta*, which means the *account*, *amount*, *sum total*, or *fullness*; while *razon* or *rezon* means *reason*, *principle*, or *justice*, the word *justice* being used in the sense of *law*. If, therefore, we ascribe the words *Ahiman Rezon* to Spanish origin, their meaning is—*There is the full account of the law*."

But the history of the origin of the book is more important and more interesting than the history of the derivation of its title.

The premier Grand Lodge of England was established in 1717 and ruled the Freemasons of London and the South of England without opposition until in 1751 when some Irish Freemasons established another body in London. This organization professed to work "according to the old institutions," and the Brethren called themselves *Antient* Freemasons and the members of the older Grand Lodge *Moderns*, maintaining that they alone preserved the ancient usage of Freemasonry.

The former of these contending bodies, the Grand Lodge of England, had, in the year 1722, caused Dr. James Anderson to collect and compile all the Statutes and Regulations by which the Fraternity had in

former times been governed. These, after having been submitted to due revision, were published in 1723, by Anderson, with the title of *The Constitutions of the Freemasons*. This work, of which several other editions subsequently appeared, has always been called the *Book of Constitutions*, and contains the foundations of the written law by which the Grand Lodge of England and the Lodges deriving from it, both in that country and in America, are governed.

But when the Irish Freemasons established their rival Grand Lodge, they found it necessary, also, to have a *Book of Constitutions*. Accordingly, Laurence Dermott, who was at one time their Grand Secretary, and afterward their Deputy Grand Master, compiled such a work, the first edition of which was published by James Bedford, at London, in 1756, with the following title: *Ahiman Rezon: or a Help to a Brother; showing the Excellency of Secrecy, and the first cause or motive of the Institution of Masonry; the Principles of the Craft; and the Benefits from a strict Observance thereof, etc., etc.; also the Old and New Regulations, etc. To which is added the greatest collection of Masons' Songs, etc.* By Bro. Laurence Dermott, Secretary.

A second edition was published in 1764 with this title: *Ahiman Rezon: or a help to all that are or would be Free and Accepted Masons; containing the Quintessence of all that has been published on the subject of Freemasonry, with many Additions, which renders this Work more useful than any other Book of Constitution now extant.* By Lau. Dermott, Secretary. London, 1764.

A third edition was published in 1778, with the following title: *Ahiman Rezon: or a Help to all that are or would be Free and Accepted Masons (with many Additions).* By Lau. Dermott, D.G.M. Printed for James Jones, Grand Secretary; and sold by Peter Shatwell, in the Strand. London, 1778.

Five other editions were published: the fourth, in 1778; the fifth in 1787; the sixth in 1800; the seventh in 1801; the eighth in 1807, and the ninth in 1813. In this year, the Ancient Grand Lodge was dissolved by the union of the two Grand Lodges of England, and a new *Book of Constitutions* having been adopted for the united body, the *Ahiman Rezon* became useless, and no subsequent edition was ever published.

The earlier editions of this work are among the rarest of Masonic publications, and are highly prized by collectors.

In the year 1855, Leon Hyneman, of Philadelphia, who was engaged in a reprint of old standard Masonic works, an enterprise which should have received better patronage than it did, republished the second edition, with a few explanatory notes.

As this book contains those principles of Masonic law by which, for three-fourths of a century, a large and intelligent portion of the Craft was governed; and as it is now becoming rare and, to the generality of readers, inaccessible, some brief review of its contents may not be uninteresting.

In the preface or address to the reader, Dermott pokes fun at the history of Freemasonry as written by Doctor Anderson and others, and wittily explains the reason why he has not published a history of Freemasonry.

There is next a *Philacteria* for such Gentlemen as may be inclined to become Freemasons. This article, which was not in the first edition, but appeared for

the first time in the second, consists of directions as to the method to be pursued by one who desires to be made a Freemason.

This is followed by an account of what Dermott calls *Modern Masonry*, that is, the system pursued by the original Grand Lodge of England, and of the differences existing between it and *Antient Masonry*, or the system of his own Grand Lodge. He contends that there are material differences between the two systems; that of the Antients being universal, and that of the Moderns not; a Modern being able with safety to communicate all his secrets to an Antient, while an Antient cannot communicate his to a Modern; a Modern having no right to be called free and accepted; all of which, in his opinion, show that the Antients have secrets which are not in the possession of the Moderns. This, he considers, a convincing proof that the Modern Freemasons were innovators upon the established system, and had instituted their Lodges and framed their ritual without a sufficient knowledge of the arcana of the Craft. But the Modern Freemasons with more semblance of truth, thought that the additional secrets of the Antients were only innovations that they had made upon the true body of Freemasonry; and hence, they considered their ignorance of these newly invented secrets was the best evidence of their own superior antiquity.

In the later editions Dermott has published the famous *Leland Manuscript*, together with the commentaries of Locke; also the resolutions adopted in 1772, by which the Grand Lodges of Ireland and Scotland agreed to maintain a "Brotherly Connexion and Correspondence" with the Grand Lodge of England (Antients).

The *Ahiman Rezon* proper, then, begins with twenty-three pages of an encomium on Freemasonry, and an explanation of its principles. Many a modern Masonic address is better written, and contains more important and instructive matter than this prefatory discourse.

Then follow *The Old Charges of the Free and Accepted Masons*, taken from the 1738 edition of Anderson's *Constitutions*. Next come *A short charge to a new admitted Mason*, *The Antient manner of constituting a Lodge*, a few prayers, and then the *General Regulations of the Free and Accepted Masons*. These are borrowed mainly from the second edition of Anderson with a few alterations and additions. After a comparison of the Dublin and London *Regulations for Charity*, the rest of the book, comprising more than a hundred pages, consists of *A Collection of Masons Songs*, of the poetical merits of which the less said the better for the literary reputation of the writers.

Imperfect, however, as was this work, it for a long time constituted the statute book of the *Antient Masons*. Hence those Lodges in America which derived their authority from the Dermott or Antient Grand Lodge of England, accepted its contents as a true exposition of Masonic law. Several of their Grand Lodges caused similar works to be compiled for their own government, adopting the title of *Ahiman Rezon*, which thus became the peculiar designation of the volume which contained the fundamental law of the *Antients*, while the original title of *Book of Constitutions* continued to be retained by the *Moderns*, to designate the volume used by them for the same purpose.

Of the *Ahiman Rezon*s compiled and published in America, the following are the principal:

1. *Ahiman Rezon abridged and digested; as a help to all that are or would be Free and Accepted Masons, etc.* Published by order of the Grand Lodge of Pennsylvania; by William Smith, D.D. Philadelphia, 1783. A new *Ahiman Rezon* was published by the Grand Lodge of Pennsylvania in 1825.

2. *Charges and Regulations of the Ancient and Honorable Society of Free and Accepted Masons, extracted from the Ahiman Rezon, etc.* Published by the consent and direction of the Grand Lodge of Nova Scotia. Halifax, 1786.

3. *The New Ahiman Rezon, containing the Laws and Constitution of Virginia, etc.* By John K. Reade, present Deputy Grand Master of Virginia, etc. Richmond, 1791. Another edition was published in 1818, by James Henderson.

4. *The Maryland Ahiman Rezon of Free and Accepted Masons, containing the History of Masonry from the establishment of the Grand Lodge to the present time; with their Ancient Charges, Addresses, Prayers, Lectures, Prologues, Epilogues, Songs, etc., collected from the Old Records, Faithful Traditions and Lodge Books; by G. Keating.* Compiled by order of the Grand Lodge of Maryland. Baltimore, 1797.

5. *The Ahiman Rezon and Masonic Ritual, published by the order of the Grand Lodge of North Carolina and Tennessee.* Newbern, North Carolina, 1805.

6. *An Ahiman Rezon, for the use of the Grand Lodge of South Carolina, Ancient York Masons, and the Lodges under the Register and Masonic Jurisdiction thereof.* Compiled and arranged with considerable additions, at the request of the Grand Lodge, and published by their authority. By Brother Frederick Dalcho, M.D., etc. Charleston, South Carolina, 1807. A second edition was published by the same author, in 1822, and a third, in 1852, by Dr. Albert G. Mackey. In this third edition, the title was changed to that of *The Ahiman Rezon, or Book of Constitutions, etc.* Furthermore, the work was in a great measure purged of the peculiarities of Dermott, and made to conform more closely to the Andersonian *Constitutions*. A fourth edition was published by the same editor, in 1871, from which everything antagonistic to the original *Book of Constitutions* has been omitted.

7. *The Freemason's Library and General Ahiman Rezon; containing a delineation of the true principles of Freemasonry, etc.; by Samuel Cole.* Baltimore, 1817. 8vo, 332 + 92 pages. There was a second edition in 1826.

8. *Ahiman Rezon; prepared under the direction of the Grand Lodge of Georgia; by Wm. S. Rockwell, Grand Master of Masons of Georgia.* Savannah, 1859. 4to and 8vo, 404 pages. But neither this work nor the third and fourth editions of the *Ahiman Rezon* of South Carolina had any connection in principle or theory with the *Ahiman Rezon* of Dermott. They have borrowed the name from the Antient Freemasons, but they derive all their law and their authorities from the Moderns, or, as Doctor Mackey preferred to call them, the legal Freemasons of the last century.

9. *The General Ahiman Rezon and Freemason's Guide, by Daniel Sickles.* New York, 1866. 8vo, 408 pages. This book, like Rockwell's, has no other connection with the work of Dermott but the name.

Many of the Grand Lodges of the United States having derived their existence and authority from the Dermott Grand Lodge, the influence of his *Ahiman Rezon* was for a long time exercised over the Lodges of this country. Indeed, it is only within a comparatively recent period that the true principles of Masonic law, as expounded in the first editions of Anderson's *Constitutions*, have been universally adopted among American Freemasons.

However, it must be observed, in justice to Dermott, who has been rather too grossly abused by Mitchell and a few other writers, that the innovations upon the old laws of Freemasonry, which are to be found in the *Ahiman Rezon*, are for the most part not to be charged upon him, but upon Doctor Anderson himself, who, for the first time, introduced them into the second edition of the *Book of Constitutions*, published in 1738. It is surprising, and accountable only on the ground of sheer carelessness on the part of the supervising committee, that the Grand Lodge should, in 1738, have approved of these alterations made by Anderson, and still more surprising that it was not until 1756 that a new or third edition of the *Constitutions* should have been published, in which these alterations of 1738 were expunged, and the old regulations and the old language restored. But whatever may have been the causes of this oversight, it is not to be doubted that, at the time of the formation of the Grand Lodge of the Antients, the edition of the *Book of Constitutions* of 1738 was considered as the authorized exponent of Masonic law by the earlier, or, as Doctor Mackey would say, the original or regular Grand Lodge of England, and was adopted, with but little change, by Dermott as the basis of his *Ahiman Rezon*. How much this edition of 1738 differed from that of 1723, which is now considered the only true authority for ancient law, and how much it agreed with Dermott's *Ahiman Rezon*, will be evident from the following specimens of the first of the Old Charges, correctly taken from each of the three works:

First of the Old Charges in the *Book of Constitutions*, edition of 1723:

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious libertine. But though in ancient times Masons were charged, in every country, to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

First of the Old Charges in the *Book of Constitutions*, edition of 1738:

"A Mason is obliged by his tenure to observe the moral law, as a true Noachida; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious libertine, nor act against conscience.

"In antient times, the Christian Masons were charged to comply with the Christian usages of each

country where they travelled or worked. But Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree (leaving each Brother to his own particular opinions); that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge. Thus, Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

First of the Old Charges in Dermott's *Ahiman Rezon*:

"A Mason is obliged by his tenure to observe the moral law, as a true Noachida; and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious libertine, nor act against conscience.

"In antient times, the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked; being found in all nations, even of divers religions.

"They are generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinions); that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge.

"Thus, Masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

The italics in the second and third extracts will show what innovations Anderson made in 1738 on the Charges as originally published in 1723, and how closely Dermott followed him in adopting these changes. There is, in fact, much less difference between the *Ahiman Rezon* of Dermott and Anderson's edition of the *Book of Constitutions*, printed in 1738, than there is between the latter and the first edition of the *Constitutions*, printed in 1723. But the great points of difference between the "Antients" and the "Moderns," points which kept them apart for so many years, are to be found in their work and ritual, for an account of which the reader is referred to the article *Antient Freemasons*.

AHISAR. See *Achishar*.

AHOLIAB. A skilful artificer of the tribe of Dan, who was appointed, together with Bezaleel, to construct the tabernacle in the wilderness and the ark of the covenant (Exodus xxxi, 6). He is referred to in the Royal Arch Degree of the English and American systems.

AHRIMAN. See *Ormuzd and Ahriman*, also *Zoroaster*.

AID AND ASSISTANCE. The duty of aiding and assisting, not only all worthy distressed Master Masons, but their widows and orphans also, "where-soever dispersed over the face of the globe," is one of the most important obligations that is imposed upon every Brother of the mystic tie by the whole scope and tenor of the Masonic Institution.

The regulations for the exercise of this duty are few, but rational. In the first place, a Master Mason who is in distress has a greater claim, under equal circum-

stances, to the aid and assistance of his brother, than one who, being in the Order, has not attained that Degree, or who is altogether a profane. This is strictly in accordance with the natural instincts of the human heart, which will always prefer a friend to a stranger, or, as it is rather energetically expressed in the language of Long Tom Coffin, "a messmate before a shipmate, a shipmate before a stranger, and a stranger before a dog"; and it is also strictly in accordance with the teaching of the Apostle to the Gentiles, who has said: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (see Galatians vi, 10).

But this exclusiveness is only to be practised under circumstances which make a selection imperatively necessary. Where the granting of relief to the profane would incapacitate us from granting similar relief to our Brother, then must the preference be given to him who is "of the household." But the earliest symbolic lessons of the ritual teach the Freemason not to restrict his benevolence within the narrow limits of the Fraternity, but to acknowledge the claims of all men who need it, to assistance. Inwood has beautifully said: "The humble condition both of property and dress, of penury and want, in which you were received into the Lodge, should make you at all times sensible of the distresses of poverty, and all you can spare from the call of nature and the due care of your families, should only remain in your possessions as a ready sacrifice to the necessities of an unfortunate, distressed brother. Let the distressed cottage feel the warmth of your Masonic zeal, and, if possible, exceed even the unabating ardour of Christian charity. At your approach let the orphan cease to weep, and in the sound of your voice let the widow forget her sorrow" (*Sermons*, page 18).

Another restriction laid upon this duty of aid and assistance by the obligations of Freemasonry is, that the giver shall not be lavish beyond his means in the disposition of his benevolence. What he bestows must be such as he can give "without material injury to himself or family." No man should wrong his wife or children that he may do a benefit to a stranger, or even to a Brother. The obligations laid on a Freemason to grant aid and assistance to the needy and distressed seem to be in the following gradations: first to his family; next, to his Brethren; and, lastly, to the world at large.

So far this subject has been viewed in a general reference to that spirit of kindness which should actuate all men, and which it is the object of Masonic teaching to impress on the mind of every Freemason as a common duty of humanity, and whose disposition Freemasonry only seeks to direct and guide. But there is another aspect in which this subject may be considered, namely, in that peculiar and technical one of Masonic aid and assistance due from one Freemason to another. Here there is a duty declared, and a correlative right inferred; for if it is the duty of one Freemason to assist another, it follows that every Freemason has the right to claim that assistance from his Brother. It is this duty that the obligations of Freemasonry are especially intended to enforce; it is this right that they are intended to sustain.

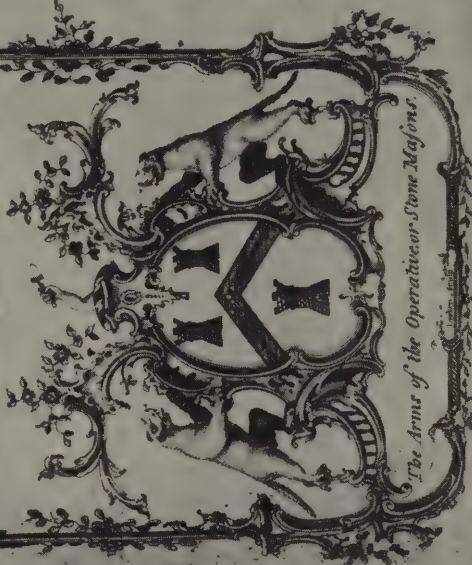
The symbolic ritual of Freemasonry which refers, as, for instance, in the First Degree, to the virtue of

*The Arms of Most Ancient & Honorable Fraternity
of Free and Accepted Masons.*



Hallowed to the Lord.

The Arms of the Operative Stone Masons.



AHIMAN REZON,

Or a help to all that are

— 660 (or would be) 000 —

FREE and ACCEPTED MASONS,

Containing

*The Quintessence of all that has been
Published on the Subject of*

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*With many Additions, which renders
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LONDON 1764.

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TITLE PAGE OF AHIMAN REZON

The famous second edition of Grand Secretary Dermott's Monitor and Book of Constitutions

benevolence, refers to it in the general sense of a virtue which all men should practise. But when the Freemason reaches the Third Degree, he discovers new obligations which restrict and define the exercise of this duty of aid and assistance. So far as his obligations control him, the Freemason, *as a Freemason*, is not legally bound to extend his aid beyond the just claimants in his own Fraternity. To do good to all men is, of course, inculcated and recommended; to do good to the household of faith is enforced and made compulsory by legal enactment and sanction.

Now, as there is here, on one side, a duty, and on the other side a right, it is proper to inquire what are the regulations or laws by which this duty is controlled and this right maintained.

The duty to grant and the right to claim relief Masonically is recognized in the following passages of the Old Charges of 1722:

"But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances."

This written law agrees in its conditions and directions, so far as it goes, with the unwritten law of the Order, and from the two we may deduce the following principles:

1. The applicant must be a Master Mason. In 1722, the charitable benefits of Freemasonry were extended, it is true, to Entered Apprentices, and an Apprentice was recognized, in the language of the law, as "a true and genuine brother." But this was because at that time only the First Degree was conferred in subordinate Lodges, Fellow Crafts and Master Masons being made in the Grand Lodge. Hence the great mass of the Fraternity consisted of Apprentices, and many Freemasons never proceeded any further. But the Second and Third Degrees are now always conferred in subordinate Lodges, and very few initiates voluntarily stop short of the Master's Degree. Hence the mass of the Fraternity now consists of Master Masons, and the law which formerly applied to Apprentices is, under our present organization, made applicable only to those who have become Master Masons.

2. The applicant must be worthy. We are to presume that every Freemason is "a good man and true" until a Lodge has pronounced to the contrary. Every Freemason who is "in good standing," that is, who is a regularly contributing member of a Lodge, is to be considered as *worthy*, in the technical sense of the term. An expelled, a suspended, or a nonaffiliated Freemason does not meet the required condition of "a regularly contributing member." Such a Freemason is therefore not *worthy*, and is not entitled to Masonic assistance.

3. The giver is not expected to exceed his ability in the amount of relief. The written law says, "you are not charged to do beyond your ability"; the unwritten law requires that your relief must be "without material injury to yourself or family." The principle is the same in both.

4. The widow and orphans of a Master Mason have the claim of the husband and father extended to them. The written law says nothing explicitly on this point, but the unwritten or ritualistic law expressly declares that it is our duty "to contribute to the relief of a worthy, distressed brother, his widow and orphans."

5. And lastly, in granting relief or assistance, the Freemason is to be preferred to the profane. He must be placed "before any other poor people in the same circumstances."

These are the laws which regulate the doctrine of Masonic aid and assistance. They are often charged by the enemies of Freemasonry with showing a spirit of exclusiveness. But it has been shown that they are in accordance with the exhortation of the Apostle, who would do good "especially to those who are of the household of faith," and they have the warrant of the law of nature; for everyone will be ready to say, with that kindest-hearted of men, Charles Lamb, "I can feel for all indifferently, but I cannot feel for all alike. I can be a friend to a worthy man, who, upon another account, cannot be my mate or fellow. I cannot like all people alike." So also as Freemasons, while we should be charitable to all persons in need or in distress, there are only certain ones who can claim the aid and assistance of the Order, or of its disciples, under the positive sanction of Masonic law.

AITCHISON'S-HAVEN LODGE. *Also spelled ATCHESON, ACHISON.* This was one of the oldest Operative Lodges consenting to the formation of the Grand Lodge of Scotland in 1736. The age of this Lodge, like many or most of the oldest Lodges of Scotland, is not known. Some of its members signed the Saint Clair Charters in 1600 and 1601. The place of its meeting, Aitchison-Haven, is no longer on the map, but was in the County of Midlothian. The origin of the town was from a charter of James V, dated 1526, and probably the Lodge dated near that period. Aitchison's-Haven was probably the first meeting-place, but they seem to have met at Musselburgh at a later period.

Lyon, in his *History of the Lodge of Edinburgh*, speaks of trouble in the Grand Quarterly Communication respecting representatives from this Lodge when in May, 1737, it was "agreed that Atcheson's Haven be deleted out of the books of the Grand Lodge, and no more called on the rolls of the Clerk's highest peril." The Lodge was restored to the roll in 1814, but becoming dormant, it was finally cut off in 1866. The Lodge of Edinburgh has long enjoyed the distinction of having the oldest preserved Lodge Minute, which is dated July, 1599.

Just recently Brother R. E. Wallace-James has brought to light a Minute Book bearing this title: *The Buik of the Actis and Ordinans of the Noble Maisteris and fellows of Craft of the Ludg of Aitchison's heavine*, and contains a catalogue of the names of the fellows of Craft that are present in the Zeir of God 1598.

The first page of this rare book bears in a bold hand the date 1598.

The Minute to which we have already referred is as follows:

"The IX day of Januerie the Zeir of God upon ye quhilk day Robert Widderspone was maid fellow of Craft in ye presens of Wilzam Aytone Elder, Johnne Fender being Warden, Johnne Pedden Thomas Petten-

crief John Crafurd George Aytone Wilzame Aytone younger Hendrie Petticrief all fellowis of Craft upon ye quihlk day he chois George Aytone Johne Pedded to be his intenders and instructouris and also ye said Robert hes payit his xx sh. and his gluffis to everie Maister as efferis" (see volume xxiv, *Ars Quatuor Coronatorum*).

AITCHISON'S-HAVEN MANUSCRIPT. One of the *Old Charges*, or records of Freemasonry now in the custody of the Grand Lodge of Scotland, was formerly preserved in the archives of the Aitchison-Haven Lodge, which met later on at Musselburgh in Scotland. The manuscript is engrossed in the Minute Book of Aitchison-Haven Lodge. The writer attests to his transcription in the following manner:

"Insert by me undersub and the 19th of May, 1666, Jo. Auchinleck, clerk to the Masones of Achisones Lodge."

This manuscript has been reproduced, with 24 lines in facsimile, by D. Murray Lyon in his *History of the Lodge of Edinburgh*.

AIX-LA-CHAPELLE. The French name of what is called in German, *Aachen*. A city of Germany, remarkable in Masonic history for a persecution which took place in the eighteenth century, and of which Gädicke, in his *Freimaurer Lexicon*, 1818 and 1831, gives the following account:

In the year 1779, Ludwig Grienemann, a Dominican monk, a follower of Dominic de Guzman, who founded an Order whose violent zeal led to the atrocities of the Inquisition in Spain and elsewhere, delivered a course of Lenten sermons, in which he attempted to prove that the Jews who crucified Christ were Freemasons, that Pilate and Herod were Wardens in a Freemason's Lodge, that Judas, previous to his betrayal of his Master, was initiated into the Order, and that the thirty pieces of silver, which he is said to have returned, was only the fee which he paid for his initiation. Aix-la-Chapelle being a Roman Catholic city, the magistrates were induced, by the influence of Grienemann, to issue a decree, in which they declared that anyone who should permit a meeting of the Freemasons in his house should, for the first offense, be fined 100 florins, for the second 200, and for the third, be banished from the city. The mob became highly incensed against the Freemasons, and insulted all whom they suspected to be members of the Order. At length Peter Schuff, a Capuchin, so-called from the *capuche*, or pointed hood, worn by the monks of this Order, jealous of the influence which the Dominican Grienemann was exerting, began also, with augmented fervor, to preach against Freemasonry, and still more to excite the popular commotion.

In this state of affairs, the Lodge at Aix-la-Chapelle applied to the princes and Masonic Lodges in the neighboring territories for assistance and protection, which were immediately rendered. A letter in French was received by both priests, in which the writer, who stated that he was one of the former dignitaries of the Order, strongly reminded them of their duties, and, among other things, said that "Many priests, a pope, several cardinals, bishops, and even Dominican and Capuchin monks, had been, and still were, members of the Order." Although this remonstrance had some effect, peace was not altogether restored until the neighboring free imperial

states threatened that they would prohibit the monks from collecting alms in their territories unless they ceased to excite the popular commotion against the Freemasons.

AKIROP. The name given, in the ritual of the Ancient and Accepted Rite, to one of the ruffians celebrated in the legend of the Third Degree. The word is said in the ritual to signify an assassin. It might probably be derived from אקר, *KaRaB*, to assault or join battle; but is just as probably a word so corrupted by long oral transmission that its etymology can no longer be traced (see *Abiram*).

ALABAMA. Before the institution of the Grand Lodge of Alabama several Lodges there were organized by other Grand Jurisdictions. The first of these was Madison, No. 1, at Huntsville, established by the Grand Lodge of Kentucky, under Dispensation dated August 29, 1811. A Charter was issued to this Lodge on August 28, 1812. On June 11, 1821, a Convention was held at Cahaba in the Hall of Halo Lodge for the purpose of constituting a Grand Lodge. Nine Lodges were represented; namely, Halo Lodge, No. 21; Madison Lodge, No. 21; Saint Stephens Lodge; Rising Virtue Lodge, No. 30; Alabama Lodge, No. 51; Farrar Lodge, No. 41; Alabama Lodge, No. 21; Moulton Lodge, No. 34; Russellville Lodge, No. 36. Brother J. W. Farrar who presided over the meeting was the first Grand Master. Charters were issued to nine Lodges on June 15, 1821, and to three others at the Annual Communication of December 11, 1821. In 1826 the Anti-Masonic agitation in the United States caused the Grand Lodge of Alabama, like very many others, to fade out of existence. A meeting was held at Tuscaloosa on December 6, 1836, when, as there was not a quorum present, the Grand Lodge was declared extinct. At this meeting were present twelve brethren who declared the meeting a Convention in order to form a new Constitution and create a new Grand Lodge. They appointed William Leigh, Chairman, and John H. Vincent, Secretary. Grand Lodge officers were elected and John C. Hicks was installed the first Most Worshipful Grand Master under the new Constitution. The Grand Lodge was then opened in Ample Form.

Prior to May, 1823, there were four Chapters in Alabama, all chartered by the General Grand Chapter. In May and June, 1823, delegates of these met and decided to form a Grand Chapter of Alabama. The General Grand Chapter, however, did not sanction it because one year had not elapsed since the establishment of the Junior Chapter of the four. On June 2, 1827, the Grand Chapter was reorganized, and met annually until 1830. On December 8, 1837, the delegates from the several Chapters of the State met and recognized the Grand Chapter.

By authority of John Barker, a member of the Southern Supreme Council, several Councils were established and on December 13, 1838, 27 Royal and Select Masters assembled and formed the Grand Council of Alabama.

The first Commandery to be established in Alabama was Washington, No. 1, at Marion, which was chartered in 1844. This Commandery with four others, Mobile, No. 2; Montgomery, No. 4; Selma, No. 5; Tuscumbia, No. 3, agreed to meet on December 1, 1860, and they organized the Grand Com-

mandery of Knights Templar for the State of Alabama. At the actual meeting the representative of Washington, No. 1, was absent.

A Consistory of the Ancient and Accepted Scottish Rite, Alabama, No. 1, at Birmingham, was chartered on December 27, 1900, and a Council of Kadosh was established at Birmingham, No. 1, on September 21, 1899. Hermes, No. 1, at Montgomery, was constituted a Chapter of Rose Croix by Letters Temporary and a Charter was given to Alabama, No. 1, as a Lodge of Perfection on April 13, 1874.

ALAPA. A Latin word signifying *a blow on the cheek with the open hand*. Such a blow was given by the master to his manumitted slave as a symbol of manumission, and as a reminder that it was the last unrequited indignity which he was to receive. In fact, the very word *manumit* is derived from two Latin words meaning *to send by hand*. Hence, in medieval times, the same word was applied to the blow inflicted on the cheek of the newly created knight by the sovereign who created him, with the same symbolic signification. This was sometimes represented by the blow on the shoulder with the flat of a sword, which has erroneously been called the *acolade* (see *Knighthood*).

ALARM. The verb *to alarm* signifies, in Freemasonry, *to give notice of the approach of some one desiring admission*. Thus, *to alarm the Lodge* is to inform the Lodge that there is some one without who is seeking entrance.

As a noun, the word *alarm* has two significations:

1. An alarm is a warning given by the Tiler, or other appropriate officer, by which he seeks to communicate with the interior of the Lodge or Chapter. In this sense the expression so often used, "an alarm at the door," simply signifies that the officer outside has given notice of his desire to communicate with the Lodge.

2. An alarm is also the peculiar mode in which this notice is to be given. In modern Masonic works, the number of knocks given in an alarm is generally expressed by musical notes. Thus, three distinct knocks would be designated thus, ; two rapid and two slow ones thus,  and three knocks three times repeated thus,  etc. The word comes from the French *alarme*, which in turn comes from the Italian *all'arme*, literally a cry *to arms*, uttered by sentinels surprised by the enemy. The legal meaning of *to alarm* is not *to frighten*, but to make one aware of the necessity of defense or protection. This is precisely the Masonic signification of the word.

ALASKA. The Grand Master of the Territory of Washington issued, on April 14, 1868, a Dispensation to form a Lodge at Sitka, Alaska. This Dispensation was renewed on October 13, 1868, and on September 17, 1869, a Charter was granted to Alaska Lodge, No. 14. This Charter was revoked on October 28, 1872. A Commission as Deputy Grand Master for Alaska was, on September 18, 1869, issued under the same authority to Brother W. H. Wood, P.D. G.M. December 9, 1879, a Dispensation was issued by the Grand Lodge of the Territory of Washington for a new Lodge at Sitka and in due course a Charter was granted to Jamestown Lodge, No. 33, on January 3, 1880. This Charter was returned and canceled on June 4, 1886. A Dispensation from the Grand Lodge

of Washington was issued on November 15, 1900, and a Charter granted on June 12, 1901, to White Pass Lodge, No. 113, of Skagway. Other Lodges chartered in Alaska by the same Grand Lodge have been Gastineaux Lodge, No. 124, at Douglas, on June 10, 1903; Anvil Lodge, No. 140, at Nome, on June 14, 1905; Mt. Juneau Lodge, No. 147, at Juneau, on June 14, 1905; Ketchikan Lodge, No. 159, at Ketchikan, on June 12, 1907; Tanana Lodge, No. 162, at Fairbanks, on June 17, 1908; Valdez Lodge, No. 168, at Valdez, on June 17, 1908; Mount McKinley Lodge, No. 183, at Cordova, on June 14, 1911; Seward Lodge, No. 219, at Seward, on June 14, 1917; Anchorage Lodge, No. 221, at Anchorage, on June 14, 1917.

A Royal Arch Chapter was authorized at Fairbanks by Dispensation from the General Grand High Priest Nathan Kingsley, on June 15, 1909, and this Chapter was granted a Charter on November 12, 1909. Seward Chapter at Nome received a Dispensation dated July 13, 1911, from General Grand High Priest Bernard G. Witt, and a Charter was granted on September 12, 1912. A third Chapter received a Dispensation from General Grand High Priest Frederick W. Craig dated January 16, 1919, and Charter was granted on September 29, 1921, to Anchorage Chapter at Anchorage.

The first Council of Royal and Select Masters was authorized at Fairbanks on March 16, 1914, and was granted a Charter as Arctic Council, No. 1, by the General Grand Council on August 31, 1915.

Alaska Commandery, No. 1, was authorized by the Grand Encampment, Knights Templar of the United States, on August 14, 1913, at Fairbanks, and a Dispensation for Anchorage Commandery, No. 2, at Anchorage was issued on July 1, 1920, by Grand Master Joseph K. Orr.

Alaska No. 1, Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Juneau, was established a Consistory by Charter granted October 22, 1915. By Charters granted October 22, 1915, October 23, 1915, and October 16, 1911, respectively, at the same body were established a Council of Kadosh, a Chapter of Rose Croix and a Lodge of Perfection.

ALAVA. Famous Spanish General, Aide-de-Camp under the Duke of Wellington and in 1814 imprisoned for being a Freemason.

ALBAN, SAINT. See *Saint Alban*.

ALBERTA (Canada). The Grand Lodge of Manitoba had jurisdiction over the Lodges in the Northwest Territories of Canada but the division of these into Provinces, on September 1, 1905, influenced Medicine Hat Lodge, No. 31, to invoke the oldest Masonic Body, Bow River Lodge, No. 28, to call a preliminary Convention at Calgary on May 25, 1905. This was followed by another meeting on October 12, 1905, when seventeen lodges were represented by seventy-nine delegates, the Grand Lodge of Alberta was duly organized, and Brother Dr. George MacDonald elected Grand Master and was installed by Grand Master W. G. Scott of the Grand Lodge of Manitoba.

ALBERTUS MAGNUS. A scholastic philosopher of the Middle Ages, of great learning, but who had among the vulgar the reputation of being a magician. He was born at Lauingen, Swabia, in 1205, of an illustrious family, his subtitle being that of Count of Bollstadt. He studied at Padua, and in 1223 entered

the Order of the Dominicans. In 1249 he became head-master of the school at Cologne. In 1260 Pope Alexander VI conferred upon him the bishopric of Ratisbon. In 1262 he resigned the episcopate and returned to Cologne, and, devoting himself to philosophic pursuits for the remainder of his life, died there in 1280. His writings were very voluminous, the edition published at Lyons, in 1651, amounting to twenty-one large folio volumes.

Albertus Magnus has been connected with the Operative Freemasonry of the Middle Ages because he has been supposed by many to have been the real inventor of the German Gothic style of architecture. Heideloff, in his *Bauhütte des Mittelalters*, says that "he recalled into life the symbolic language of the ancients, which had so long lain dormant, and adapted it to suit architectural forms." The Freemasons were said to have accepted his instructions, with a system of symbols which was secretly communicated only to the members of their own body, and served even as a medium of intercommunication. He is asserted to have designed the plan for the construction of the Cathedral of Cologne, and to have altered the Constitution of the Freemasons, and to have given to them a new set of laws.

ALBRECHT, HEINRICH CHRISTOPH. A German author, who published at Hamburg, in 1792, the first and only part of a work entitled *Materialen zu einer kritischen Geschichte der Freimaurerei*, meaning *Collections towards a Critical History of Freemasonry*. Kloss says that this was one of the first attempts at a clear and rational history of the Order. Unfortunately, the author never completed his task, and only the first part of the work ever appeared. Albrecht was the author also of another work entitled *Geheime Geschichte eines Rosenkreuzers*, or *Secret History of a Rosicrucian*, and of a series of papers which appeared in the *Berlin Archive der Zeit*, containing *Notices of Freemasonry in the first half of the Sixteenth Century*. Albrecht adopted the theory first advanced by the Abbé Grandidier, that Freemasonry owes its origin to the Steinmetzen of Germany (see *Stone-masons of the Middle Ages*).

ALCHEMY. The Neo-Platonicians introduced at an early period of the Christian era an apparently new science, which they called *ἐπιστήμη ἱερὰ*, or the *Sacred Science*, which materially influenced the subsequent condition of the arts and sciences. In the fifth century arose, as the name of the science, *alchemia*, derived from the Arabic definite article *al* being added to *chemia*, a Greek word used in Diocletian's decree against Egyptian works treating of the *χημία* or transmutation of metals; the word seems simply to mean "the Egyptian Art," *χημία*, or the *land of black earth*, being the Egyptian name for Egypt, and Julius Firmicius, in a work *On the Influence of the Stars upon the Fate of Man*, uses the phrase *scientia alchemiae*. From this time the study of alchemy was openly followed. In the Middle Ages, and up to the end of the seventeenth century, it was an important science, studied by some of the most distinguished philosophers, such as Avicenna, Albertus Magnus, Raymond Lulli, Roger Bacon, Elias Ashmole, and many others. Alchemy has also been called the *Hermetic Philosophy*, because it is said to have been first taught in Egypt by Hermes Trismegistus.

Alchemists are those who practised the art or science of alchemy, the pioneer chemistry of the Middle Ages, either alone or in a group with others seeking the transmutation of base metals into gold, the elixir of life, etc. The word *alchemy* is evidently from the same root as chemistry and is related to Khem, the name of the Egyptian god of curative herbs. The Greeks called Egypt *Chemita* and in the ancient Egyptian, according to Plutarch, the country was called *Khem-t* because of the black color of the soil but the *Standard Dictionary* prefers the first of these explanations. An Egyptian priest, Hermes Trismegistus, the Thrice-greatest Hermes, supposed to have lived about 2000 B.C., was one of the first to practise alchemy. Although our accounts of him are of a purely legendary character, so closely has the name of alchemy been connected with him that it became generally referred to as the *Hermetic Art*. Toward the end of the eighth century we have another famous alchemist, Geber, who wrote many books and treatises in Latin on the transmutation of metals and kindred subjects, setting forth many of the formulas, as well as the scientific, mystical and philosophical aspects of the art at that early period. In the tenth century there was an Arabian medical philosopher named *Rhazes* or *Rhasis*, who numbered among his writings one, *The Establishment of Alchemy*, which caused him great misfortune. It is said that he presented a copy of this work to his prince, who immediately demanded that he verify some of his experiments. Failing in this, he was struck across the face with a whip so violently by the prince that he was blinded. During the next three or four centuries alchemy was studied by the scientists or *chemists*, as they are called today, and to them must be credited the development of science such as it was until the Middle Ages. Unfortunately, the mystical terms in which the art was clothed, the great secrecy in which all knowledge was kept and the esoteric quality of the teaching made it a natural prey of the charlatans, quacks, necromancers and fortune-tellers who thrived upon the ignorance and superstition of the people. There are on record several instances of these adepts being put to death as a result of their inability to demonstrate certain claims made by them. Many sincere and learned scientific men came under the ban owing to the disrepute into which the art had fallen and their work had to be done in secret to avoid punishment and death. J. E. Mercer in his *Alchemy* says that Marie Ziglerin was burned to death by Duke Julius of Brunswick in 1575. David Benther killed himself in fear of the anger of the Elector Augustus of Saxony. In 1590 the Elector of Bavaria had Bragadino hanged and the Margrave of Bayreuth caused a like fate to befall William de Krohnemann. A well-known example of the use to which alchemy was put was the case of Cagliostro. Kings and rulers retained alchemists in their employ, consulting them as to future events and often basing their campaigns upon the prophecies of their wise men. It was when these prophecies turned out contrary to expectations that the rulers took their revenge by condemning their counselors to death or imprisonment.

The first man of record to put alchemy to medical use was Paracelsus, probably born near Zurich, in 1493 and dying in 1541. He became a great teacher

of medicine and has been proclaimed by the *Encyclopaedia Britannica* as "the pioneer of modern chemists and the prophet of a revolution in science." Many new and powerful drugs were produced in his laboratory among which was laudanum. He was in great disfavor with the medical men of his time, he having done much to destroy many of the traditions and errors practised by them. After his death a score of alchemists claimed the power of curing bodily ailments by the mystical powers of the *Philosopher's Stone*, health and long life being among the benefits supposed to be derived from the art. Thory says that there was a society of alchemists at The Hague in 1622 which called itself *Rose Croix*. It is claimed that Rosenkreutz founded the Order in 1459 with the ordinance that its existence should be kept a secret for two hundred years. Another organization of alchemists was known to have been in existence in 1790 in Westphalia, the Hermetic Society, which continued to flourish until about 1819. During the Middle Ages alchemy came in for the attention and study at least of many of the foremost men of the time. Raymond Lully, Roger Bacon, Albertus Magnus and Thomas Aquinas made it the subject of many of their writings and it was not until the middle of the fifteenth century that the science as practised by the earlier artificers was relegated to the past. At that time an alchemical center was established in England at Oxford, Robert Boyle organizing a class for experiment and research. Such men as Elias Ashmole and Sir Isaac Newton assisted in the project and John Locke and Christopher Wren were among the pupils. A renowned Rosicrucian chemist was brought over from Strasburg. As a result of this determined and consistent work a new understanding of chemistry and physics was developed, marking the beginning of the modern science as it is known today. For a more detailed account see J. E. Mercer's *Alchemy*, M. M. Pattison Muir's *The Story of Alchemy* and Lewis Spence's *An Encyclopaedia of Occultism*.

Astrology and the magic arts are usually associated with alchemy but we may fairly look upon it as having had a wider scientific scope. Indeed alchemy was the pioneer of our modern systematic chemistry. The alchemists of old sought by observation and experiment, by research and reflection, to gain the secret of nature's operations. Their early dreams were ambitious but not idle of a discovery of the means to change base metals into gold, and the concoction of an elixir to cure all diseases and overcome death. From these hopes have come less revolutionary results but the gains have nevertheless been wondrously beneficial. Even the language of the ancient alchemists persists with a curious tenacity. They applied moral qualities, virtues and vices, to things of nature and today we still speak of noble and base metals, of gases perfect and imperfect, of good and bad electrical conductors, and so on. A meed of gratitude is due from us to these laborers who trod a thorny path in their zealous studies of physical forces. Against the prevailing superstitions, the lack of ready communications with other investigators and of a complete practical working knowledge of recent or remote discoveries, these hardy students laid the foundation for later conquests. Fraud was tempting, fakers were easily made, yet honesty and fervor was manifest in

so much of what was accomplished that we owe a distinct debt to the alchemists. Poor they were, yet rich, for as Alexander Pope says of them and their successors in his *Essay on Man* (ii, line 269): "The starving chemist in his golden views, supremely blest."

Freemasonry and alchemy have sought the same results (the lesson of Divine Truth and the doctrine of immortal life), and they have both sought it by the same method of symbolism. It is not, therefore, strange that in the eighteenth century, and perhaps before, we find an incorporation of much of the science of alchemy into that of Freemasonry. Hermetic Rites and Hermetic Degrees were common, and their relics are still to be found existing in degrees which do not absolutely trace their origin to alchemy, but which show some of its traces in their rituals. The Twenty-eighth Degree of the Scottish Rite, or the Knight of the Sun, is entirely a Hermetic study, and claims its parentage in the title of *Adept of Masonry*, by which it is sometimes known.

ALDWORTH, HON. MRS. This lady, who is well known as the *Lady Freemason*, was the Hon. Elizabeth St. Leger, daughter of Lord Doneraile of Doneraile Court, County Cork, Ireland. She was born in 1693, and married in 1713 to Richard Aldworth, Esq., of Newmarket Court, County Cork. There appears to be no doubt that while a girl she received the First and Second Degrees of Freemasonry in Ireland, but of the actual circumstances of her initiation several different accounts have been given.

Of these the most authentic appears to be one issued at Cork, with the authority of the family, in 1811, and afterward republished in London. From this narrative it appears that her father, Viscount Doneraile, together with his sons and a few friends, was accustomed to open a Lodge and carry on the ordinary ceremonies at Doneraile Court, and it was during one of these meetings that the occurrence took place which is thus related:

"It happened on this particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady, being giddy and thoughtless, and determined to gratify her curiosity, made her arrangements accordingly, and, with a pair of scissors (as she herself related to the mother of our informant), removed a portion of a brick from the wall, and placed herself so as to command a full view of everything which occurred in the next room; so placed, she witnessed the first two degrees in Freemasonry, which was the extent of the proceedings of the Lodge on that night. Becoming aware, from what she heard, that the Brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture.

"The crash was loud; and the Tiler, who was on the lobby or landing on which the doors both of the Lodge room and that where the Honorable Miss St. Leger was, opened, gave the alarm, burst open the

door and, with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and luckily; for it is asserted that but for the prompt appearance of her brother, Lord Doneraile, and other steady members, her life would have fallen a sacrifice to what was then esteemed her crime. The first care of his Lordship was to resuscitate the unfortunate lady without alarming the house, and endeavor to learn from her an explanation of what had occurred; having done so, many of the members being furious at the transaction, she was placed under guard of the Tiler and a member, in the room where she was found. The members reassembled and deliberated as to what, under the circumstances, was to be done, and over two long hours she could hear the angry discussion and her death deliberately proposed and seconded.

"At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when, after much had been said and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal to the extent she had witnessed (Fellow Craft), and if she refused, the brethren were again to consult. Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate, which she could not avoid partially hearing, and yet, notwithstanding all, with a secret pleasure, gladly and unhesitatingly accepted the offer. She was accordingly initiated."

The above reference to Lord Doneraile, her brother, is a mistake; her father, the first Lord Doneraile, was then alive. He did not die until 1727, when his daughter had been married for fourteen years.

A very different account is given in the *Freemason's Quarterly Review* for 1839 (page 322), being reprinted from the *Cork Standard* of May 29, 1839.

According to this story Mrs. Aldworth was seized with curiosity about the mysteries of Freemasonry and set herself to discover them; so she made friends with the landlady of an inn in Cork in which a Lodge used to meet, and with her connivance was concealed in a clockcase which was placed in the Lodge room; however, she was unable to endure the discomfort of her confinement in such narrow quarters and betrayed herself by a scream, on which she was discovered by the members of the Lodge and then and there initiated.

It will be observed that according to this version the lady was already married before she was initiated. The story is said to be supported by the testimony of two members of Lodge 71, at Cork, in which Lodge the initiation is said to have taken place. However, this can hardly be correct, for that Lodge did not meet at Cork until 1777, whereas, Mrs. Aldworth died in 1773.

If, however, the commoner version of the story is preferred, according to which Miss St. Leger was initiated as a young girl, then the occurrence must have taken place before her marriage in 1713, and therefore before the establishment of Grand Lodges and the introduction of warranted and numbered Lodges, and it is therefore a proof of the existence of at least one Lodge of Speculative Freemasons in Ireland at an early period.

After her marriage Mrs. Aldworth seems to have kept up her connection with the Craft, for her portrait in Masonic clothing, her apron and jewels, are still in existence, and her name occurs among the subscribers to Dassigny's *Enquiry* of 1744, her name being the second on the list and immediately following that of the Grand Master of Ireland, the accompanying names all being brethren; and it has even been stated that she presided as Master of her Lodge.

The story has been fully discussed by Brothers Conder, Crawley, and others in the eighth volume (1895) of the *Ars Quatuor Coronatorum*, of Quatuor Coronati Lodge of London, to which the curious are referred for further information.

ALETHOPHILES. Greek for *Lovers of Truth*. Graf von Manteuffel as president organized this society in Berlin, 1736, upon Wolf's philosophical teaching, the search after positive truth. *Kenning's Cyclopaedia of Freemasonry* says they adopted a hexalogue (from the Greek, *six* and *words*) of axioms, of which two only are given by Lenning: 1. Let truth be the only end and only object of your understanding and will. 2. Hold nothing for truth, hold nothing for falsehood, as long as you are not convinced of either by some sufficient grounds. In the system of the African Builders, the fifth grade was called *Alethophile*, some connection seeming to have existed between the two societies.

ALETHOPHILOTE, Lover of Truth. Given by Thory as the Fifth Degree of the Order of African Architects (see his *Acta Latomorum*, i, page 292).

ALEXANDER I, Emperor of Russia. Alexander I succeeded Paul I in the year 1801, and immediately after his accession renewed the severe prohibitions of his predecessor against all secret societies, and especially Freemasonry. In 1803, M. Boeber, counselor of state and director of the military school at St. Petersburg, resolved to remove, if possible, from the mind of the Emperor the prejudices which he had conceived against the Order. Accordingly, in an audience which he had solicited and obtained, he described the object of the Institution and the doctrine of its mysteries in such a way as to lead the Emperor to rescind the obnoxious decrees, and to add these words:

"What you have told me of the Institution not only induces me to grant it my protection and patronage, but even to ask for initiation into its mysteries. Is this possible to be obtained?"

To this question M. Boeber replied:

"Sire, I cannot myself reply to the question. But I will call together the Masons of your capital, and make your Majesty's desire known; and I have no doubt that they will be eager to comply with your wishes."

Accordingly Alexander was soon after initiated, and the Grand Orient of all the Russias was in consequence established with M. Boeber as Grand Master (see Thory's *Acta Latomorum* i, page 218).

ALEXANDER III, king of Scotland, and legend tells us that he favored Freemasons and that Kilwinning Abbey was built under his guidance. Claims have been made that these facts refer rather to his son, David I. The ritual of the Scottish Knight of Saint Andrew credits Alexander as Protector of the Masonic Order.

ALEXANDRIA, SCHOOL OF. When Alexander built the city of Alexandria in Egypt, with the intention of making it the seat of his empire, he invited thither learned men from all nations, who brought with them their peculiar notions. The Alexandria School of Philosophy which was thus established, by the commingling of Orientalists, Jews, Egyptians, and Greeks, became eclectic in character, and exhibited a heterogeneous mixture of the opinions of the Egyptian priests, of the Jewish Rabbis, of Arabic teachers, and of the disciples of Plato and Pythagoras. From this school we derive Gnosticism and the Cabala, and, above all, the system of symbolism and allegory which lay at the foundation of the Masonic philosophy. To no ancient sect, indeed, except perhaps the Pythagoreans, have the Masonic teachers been so much indebted for the substance of their doctrines, as well as the esoteric method of communicating them, as to that of the School of Alexandria. Both Aristobulus and Philo, the two most celebrated chiefs of this school, taught, although a century intervened between their births, the same theory, that the sacred writings of the Hebrews were, by their system of allegories, the true source of all religious and philosophic doctrine, the literal meaning of which alone was for the common people, the esoteric or hidden meaning being kept for the initiated. Freemasonry still carries into practise the same theory.

ALGERIA. The number of Lodges in Algeria is, in comparison with the size of the State, quite large. Several are controlled by the Grand Lodge of France and many more are under the Grand Orient of that country, the Grand Orient having organized Bélisaire Lodge at Alger on March 1, 1832, and Hippone Lodge at Bone on July 13, 1832.

ALINCOURT, FRANÇOIS D'. A French gentleman, who, in the year 1776, was sent with Don Oyres de Ornellas Praça, a Portuguese nobleman, to prison, by the governor of the island of Madeira, for being Freemasons. They were afterward sent to Lisbon, and confined in a common jail for fourteen months, where they would have perished had not the Freemasons of Lisbon supported them, through whose intercession with Don Martinio de Mello they were at last released (see Captain George Smith's *Use and Abuse of Freemasonry*, page 206).

ALISON, SIR ARCHIBALD. English author, born December 29, 1792, at Kenley, Shropshire, England; died at Glasgow, Scotland, May 23, 1867. A member of Glasgow Kilwinning Lodge, having received his Degrees in 1837 (see *New Age*, May, 1925).

ALLAH. Assyrian (Figure 1), *ilu*; Aramaic, אלה, *elah*; Hebrew, אלה, *elohah*. The Arabic name of God,

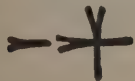


FIG. 1.

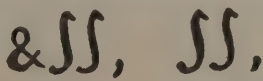


FIG. 2'



FIG. 3

derived from (Figure 2) *ilah*, god, and the article (Figure 3) *al*, expressing the God by way of eminence. In the great profession of the Unity, on which is founded the religion of Islam, both terms are used, as, pronounced *Lá iláha ill' Alláh*, there is no god but God, the real meaning of the expression being, *There is only one God* (see Figure 4).

Mohammed relates that in his night journey from Mecca to Jerusalem, on ascending through the seven heavens, he beheld above the throne of God this formula; and the green standard of the Prophet was adorned with the mystic sentence.

It is the first phrase lisped by the infant, and the devout Moslem utters the profession of the faith at

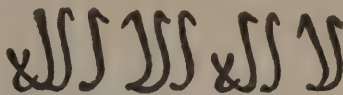


FIG. 4

all times, in joy, in sorrow, in praise, in prayer, in battle, and with his departing breath the words are wafted to heaven; for among the peculiar virtues of these words is that they may be spoken without any motion of the lips. The mourners on their way to the grave continue the strain in melancholy tones.

Around the supreme name is clustered the *masbaha*, or rosary, of the ninety-nine beautiful names of God, which are often repeated by the Mohammedan in his devotions.

ALLEGIANCE. Every Freemason owes allegiance to the Lodge, Chapter, or other body of which he is a member, and also to the Grand Lodge, Grand Chapter or other supreme authority from which that body has received its charter. But this is not a divided allegiance. If, for instance, the edicts of a Grand and a Subordinate Lodge conflict, there is no question which is to be obeyed. Supreme or governing bodies in Freemasonry claim and must receive a paramount allegiance.

ALLEGORY. A discourse or narrative in which there is a literal and a figurative sense, a patent and a concealed meaning; the literal or patent sense being intended, by analogy or comparison, to indicate the figurative or concealed one. Its derivation from the Greek, ἄλλος and ἀγορεύειν, to say something different, that is, to say something where the language is one thing and the true meaning another, exactly expresses the character of an allegory. It has been said that there is no essential difference between an *allegory* and a *symbol*. There is not in design, but there is in their character.

An allegory may be interpreted without any previous conventional agreement, but a symbol cannot. Thus, the legend of the Third Degree is an allegory, evidently to be interpreted as teaching a restoration to life; and this we learn from the legend itself, without any previous understanding. The sprig of acacia is a symbol of the immortality of the soul. But this we know only because such meaning had been conventionally determined when the symbol was first established. It is evident, then, that an allegory whose meaning is obscure is imperfect. The enigmatical meaning should be easy of interpretation; and hence Lemière, a French poet, has said: "L'allégorie habite un palais diaphane," meaning *Allegory lives in a transparent palace*.

All the legends of Freemasonry are more or less allegorical, and whatever truth there may be in some of them in an historical point of view, it is only as allegories or legendary symbols that they are of importance. The English lectures have therefore very properly defined Freemasonry to be "a system of

morality veiled in allegory and illustrated by symbols." The allegory was a favorite figure among the ancients, and to the allegorizing spirit are we to trace the construction of the entire Greek and Roman mythology. Not less did it prevail among the older Aryan nations, and its abundant use is exhibited in the religions of Brahma and Zoroaster. The Jewish Rabbis were greatly addicted to it, and carried its employment, as Maimonides intimates, in his *More Nevochim* (III, xliii), sometimes to an excess. Their *Midrash*, or system of commentaries on the sacred book, is almost altogether allegorical. Aben Ezra, a learned Rabbi of the twelfth century, says, "The Scriptures are like bodies, and allegories are like the garments with which they are clothed. Some are thin like fine silk, and others are coarse and thick like sackcloth."

Jesus, to whom this spirit of the Jewish teachers in his day was familiar, taught many truths in parables, all of which were allegories. The primitive Fathers of the Christian Church were thus infected; and Origen, the most famous and influential Christian writer of his time, 186 to 254 A.D., who was especially addicted to the habit, tells us that all the Pagan philosophers should be read in this spirit: "hoc facere solemus quando philosophos legimus."

Of modern allegorizing writers, the most interesting to Freemasons are Samuel Lee, the author of *Orbis Miraculum or the Temple of Solomon portrayed by Scripture Light*, and John Bunyan, who wrote *Solomon's Temple Spiritualized*.

William Durand, or to use his Latin name, Guilelmus Durandus, who lived A.D. 1230 to 1296, wrote a treatise in Italy before 1286 on the origin and symbolic sense of the Christian Ritual, the ceremonies and teaching related to the church buildings. An English edition of this work entitled *The Symbolism of Churches and Church Ornaments*, by J. M. Neale and Benjamin Webb, was published at London, 1906, and is a most suggestive treatise.

ALLEN, VISCOUNT JOHN. From 1744 to 1745 Brother Allen was Grand Master of the Grand Lodge of Ireland.

ALLIANCE, SACRED. An organization of twenty-one brethren possessing the ultimate degree of the Scottish Rite, was formed in New York September 19, 1872, to assemble annually on that day. One by one, in the due course of time, this Assembly was to decrease until the sad duty devolved on some one to banquet alone with twenty draped chairs and covers occupied by the imaginary presence of his fellows. This body was instituted to commemorate the breaking of a deadlock in the close corporation of the Supreme Council by the admission of four very prominent members of the Fraternity.

ALLIED MASONIC DEGREES. A body has been formed in England called the Grand Council of the Allied Masonic Degrees, in order to govern various Degrees or Orders having no central authority of their own. The principal degrees controlled by it are those of St. Lawrence the Martyr, Knight of Constantinople, Grand Tiler of King Solomon, Secret Monitor, Red Cross of Babylon, and Grand High Priest, besides a large number, perhaps about fifty, of *side degrees*, of which some are actively worked and some are not (see *Council of Allied Masonic Degrees*).

ALLOCUTION. A word of Latin origin and meaning *something spoken to*. The address of the presiding officer of a Supreme Council of the Ancient and Accepted Scottish Rite is sometimes so called. First used by the Council for the Southern Jurisdiction of the United States, the expression is derived from the usage of the Roman Church, where certain addresses of the Pope to the Cardinals are called *allocutions*, and this in turn is to be traced to the customs of Pagan Rome, where the harangues or forcible speeches of the Generals to their soldiers were called *allocutions*.

ALLOWED. In the old manuscript *Constitutions*, this word that is now unusual is found in the sense of *accepted*. Thus, "Every Mason of the Craft that is Mason *allowed*, ye shall do to him as ye would be done unto yourself" as in the *Lansdowne Manuscript*, of about 1600 A.D., *Mason allowed* means *Mason accepted*, that is, *approved*. Phillips, in his *New World of Words*, 1690, defines the verb *allow*, "to give or grant; to approve of; to permit or suffer." Latimer, in one of his sermons, uses it in this sense of approving or accepting, thus: "Saint Peter, in forsaking his old boat and nets, was *allowed* as much before God as if he had forsaken all the riches in the world." In a similar sense is the word used in the Office of Public Baptism of Infants, in the Common Prayer-Book of the Church of England.

The Bible (see Romans xiv, 22), also has "Happy is he that condemneth not himself in that thing which he alloweth." Halliwell's *Dictionary of Archaic and Provincial Words* suggests the connection of the word with the Anglo-Norman *aloue*, meaning *to praise*.

ALL-SEEING EYE. An important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity.

On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of Divine watchfulness and care of the universe. The use of the symbol in this sense is repeatedly to be found in the Hebrew writers. Thus, the Psalmist says, Psalm xxxiv, 15: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry," which explains a subsequent passage (Psalm cxxi, 4), in which it is said: "Behold, he that keepeth Israel shall neither slumber nor sleep."

In the Apocryphal *Book of the Conversation of God with Moses on Mount Sinai*, translated by the Rev. W. Cureton from an Arabic manuscript of the fifteenth century, and published by the Philobiblon Society of London, the idea of the eternal watchfulness of God is thus beautifully allegorized:

"Then Moses said to the Lord, O Lord, dost thou sleep or not? The Lord said unto Moses, I never sleep: but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep. Then said God to Moses, I declare by my power, and

by my glory, that if I were to withdraw my providence from the heavens and the earth, for no longer a space of time than thou hast slept, they would at once fall to ruin and confusion, like as the cup fell from thy hand."

On the same principle, the Egyptians represented Osiris, their chief deity, by the symbol of an open eye, and placed this hieroglyphic of him in all their temples. His symbolic name, on the monuments, was represented by the eye accompanying a throne, to which was sometimes added an abbreviated figure of the god, and sometimes what has been called a hatchet, but which may as correctly be supposed to be a representation of a square.

The All-Seeing Eye may then be considered as a symbol of God manifested in his omnipresence—his guardian and preserving character—to which Solomon alludes in the Book of Proverbs (xv, 3), where he says: "The eyes of the Lord are in every place, beholding (or, as in the Revised Version, keeping watch upon) the evil and the good." It is a symbol of the Omnipresent Deity.

ALL SOULS' DAY. A day set apart for prayers in behalf of all the faithful dead. A festival established in 998 A.D. by an Abbot Odilo of Cluny in France. The feast falls on the 2nd of November, or on the 3rd if the 2nd is a Sunday or a festival of the first class. The celebration of the day was abolished in the Church of England at the Reformation but has had some revival there. On the Continent of Europe the practise has been longer maintained among Protestants. The date is observed as a feast day by Chapters of Rose Croix.

ALMANAC, MASONIC. Almanacs for the special use of the Fraternity are annually published in many countries of Europe, but the custom has not been so favored in America. As early as 1752 we find an *Almanach des Francs-Maçons en Ecosse* published at the Hague. This, or a similar work, continued to be published annually at the same place until the year 1778 (see Kloss, *Bibliographie*, Nos. 107-9). The first in English appeared in 1775, under the title of:

The Freemason's Calendar, or an Almanac for the year 1775, containing, besides an accurate and useful Calendar of all remarkable occurrences for the year, many useful and curious particulars relating to Masonry. Inscribed to Lord Petre, G.M., by a Society of Brethren. London, printed for the Society of Stationers.

This work was without any official authority, but two years later the *Freemason's Calendar for 1777* was published "under the sanction of the Grand Lodge of England." A *Masonic Year Book* has been issued annually by the Grand Lodge of England, and most of the English Provinces have published *Masonic Almanacs*.

The first German work of this class was the *Freimaurer Kalendar auf das Jahr 1771* and the first French was *Etrennes Intéressantes, ou Almanach pour les années 1796 et 1797*, the latter meaning in English *Interesting Gifts, or Almanac for the years 1796 and 1797*.

The *Masonic Year*, an annual digest of timely facts from reliable sources to show the scope and success of Freemasonry, was first published for the year 1920 by the Masonic History Company, Chicago, and edited by R. I. Clegg.

ALMIGHTY. In Hebrew אל טרי, pronounced *Ale Shad-dahee*. The name by which God was known to the patriarchs before He announced Himself to Moses by His Tetragrammatonic name of *Jehovah* (see Exodus vi, 3). Almighty refers to His power and might as the Creator and Ruler of the universe, and hence is translated in the Septuagint by παντοκράτωρ, and in the Vulgate by *Omnipotens*. The word *Tetragrammaton* is used for the four consonants of the sacred name YHWH.

ALMOND TREE. When it is said in the passage of Scripture from the twelfth chapter of Ecclesiastes, sometimes read during the ceremonies of the Third Degree, "the almond tree shall flourish," reference is made to the white flowers of that tree, and the allegoric signification is to old age, when the hairs of the head shall become gray.

But the pinkish tinge of the flower has aroused some criticism of the above explanation. However, Doctor Mackey's study of the allegory is supported by Hastings' *Dictionary of the Bible* which says, "Probably the whiteness of the blossom from a little distance—the delicate pink at the bases of the petals being visible only on closer inspection—suggested its comparison to the white hair of age" (see Ecclesiastes xii, 5).

A poetic view of the flower is to be seen in Edwin Arnold's *Light of the World* (book i, page 57), thus:

"The almond's crimson snow, rained upon crocus, lily, and cyclamen, at feet of feathery palms."

There is another Bible reference in Jeremiah (i, 11, 12), where we find a curious play upon the Hebrew word for *almond*, meaning also to *watch*, and in the same language an almost identical word, save only for a slight alteration of a vowel sound, meaning *I will hasten*.

From these noteworthy examples the Freemason may make his own choice of the most useful instruction for practical application, though the suggestion given by Doctor Mackey has received general favor.

ALMONER. An officer elected or appointed in the Continental Lodges of Europe to take charge of the contents of the alms-box, to carry into effect the charitable resolutions of the Lodge, and to visit sick and needy brethren. A physician is usually selected in preference to any other member for this office. An Almoner may also be appointed among the officers of an English Lodge. In the United States the officer does not exist, his duties being performed by a Committee of Charity. However, it is an important office in all bodies of the Scottish Rite.

ALMS-BOX. A box which, toward the close of the Lodge, is handed around by an appropriate officer for the reception of such donations for general objects of charity as the brethren may feel disposed to bestow. This laudable custom is very generally practised in the Lodges of England, Scotland, and Ireland, and universally in those of the Continent. The newly initiated candidate is expected to contribute.

Brother Hyde Clarke says in the *Freemasons' Magazine* (London, 1859, page 1166) that "Some brethren are in the habit, on an occasion of thanksgiving with them, to contribute to the box of the Lodge more than on other occasions."

This custom has not been adopted in the Lodges of America, except in those of French origin and in those of the Ancient and Accepted Scottish Rite.

ALMSGIVING. Although almsgiving, or the pecuniary relief of the destitute, was not one of the original objects for which the Institution of Freemasonry was established, yet, as in every society of men bound together by a common tie, it becomes incidentally, yet necessarily, a duty to be practised by all its members in their individual as well as in their corporate capacity. In fact, this virtue is intimately interwoven with the whole superstructure of the Institution, and its practise is a necessary corollary from all its principles. At an early period in his initiation the candidate is instructed in the beauty of charity by the most impressive ceremonies, which are not easily to be forgotten, and which, with the same benevolent design, are repeated from time to time during his advancement to higher degrees, in various forms and under different circumstances.

"The true Freemason," says Brother Pike, "must be, and must have a right to be, content with himself; and he can be so only when he lives not for himself alone, but for others who need his assistance and have a claim upon his sympathy."

The same eloquent writer lays down this rule for a Freemason's almsgiving: "Give, looking for nothing again, without consideration of future advantages; give to children, to old men, to the unthankful, and the dying, and to those you shall never see again; for else your alms or courtesy is not charity, but traffic and merchandise. And omit not to relieve the needs of your enemy and him who does you injury" (see *Exclusiveness of Freemasonry*).

ALNWICK MANUSCRIPT. This manuscript is written on twelve quarto pages as a preface to the Minute Book of the *Company and Fellowship of Freemasons of a Lodge held at Alnwick*, where it appears under the heading of *The Masons' Constitutions*. The document tells us of the

"Orders to be observed by the Company and Fellowship of Freemasons at a Lodge held at Alnwick, Sept. 29, 1701, being the General Head Meeting Day."

Among the items are the fifth and ninth which are of especial interest to us:

"Noe mason shall take any Apprentice (but he must) enter him and give him his charge within one whole year after."

"There shall noe apprentice after he have served seaven years be admitted or accepted but upon the Feast of St. Michael the Archangel."

But the festival was in 1704 changed to that of Saint John the Evangelist and later entries of "made Free Decr. 27th" indicate clearly that those who had served their time were admitted or accepted on that date according to the purpose of the ninth "Order."

This record was first published in 1871 in Hughan's *Masonic Sketches and Reprints*, American edition, and again in 1872 by the same author in his *Old Charges of the British Freemasons*. In this latter work, Brother Hughan says of the records of this old Lodge that, "ranging from 1703 to 1757 they mostly refer to indentures, fines, and initiations, the Lodge from first to last remaining true to its operative origin. The members were required annually to 'appear at the Parish Church of Alnwick with their aprons on and common squares as aforesaid on Saint John's Day in Christmas, when a sermon was provided and preached

by some clergyman at their appointment.' A. D. 1708." The manuscript was reproduced in facsimile by the Newcastle College of the Societas Rosicruciana in Anglia in 1895.

AL-OM-JAH. In the Egyptian mysteries, this is said to have been the name given to the aspirant in the highest degree as the secret name of the Supreme Being. In its component parts we may recognize the $\aleph$, AL or EL of the Hebrews, the AUM or trilateral name of the Indian mysteries, and the η JAH of the Syrians.

ALOYAU, SOCIÉTÉ DE L'. The word *Aloyau* is the French name for a *sirloin of beef* and hence the title of this society in English would be *The Society of the Sirloin*. This was a Masonic association, which existed in France before the Revolution of 1789, until its members were dispersed at that time. They professed to be possessors of many valuable documents relating to the Knights Templar and, according to the *Acta Latomorum* (i, page 292), they claimed to be their successors (see *Temple, Order of the*).

ALPHA AND OMEGA. The first and last letters of the Greek alphabet, referred to in the Royal Master and some of the advanced degrees. They are explained by this passage in Revelations (xxii, 13): "I am Alpha and Omega, the beginning and the end, the first and the last." Alpha and Omega is, therefore, one of the appellations of God, equivalent to the beginning and end of all things, and so referred to in Isaiah (xlv, 6), "I am the first and I am the last."

ALPHABET, ANGELS'. In the old rituals of the Fourth or Secret Master's Degree of the Scottish and some other Rites, we find this passage: "The seventy-two names, like the name of the Divinity, are to be taken to the Cabalistic Tree and the Angels' Alphabet." The Cabalistic Tree is a name given by the Cabalists to the arrangement of the *ten Sephiroth* (which see). The Angels' Alphabet is called by the Hebrews כתב המלאכים , *chetab hamalachim*, or the writing of the angels.

Gaffarel (*Curios. Inouis.*, xiii, 2) says that the stars, according to the opinion of the Hebrew writers, are ranged in the heavens in the form of letters, and that it is possible to read there whatsoever of importance is to happen throughout the universe.

The great English Hermetic philosopher, Robert Fludd, says, in his *Apology for the Brethren of the Rosy Cross*, that there are characters in the heavens formed from the disposition of the stars, just as geometric lines and ordinary letters are formed from points; and he adds, that those to whom God has granted the hidden knowledge of reading these characters will also know not only whatever is to happen, but all the secrets of philosophy. The letters thus arranged in the form of stars are called the *Angels' Alphabet*. They have the power and articulation but not the form of the Hebrew letters, and the Cabalists say that in them Moses wrote the Tables of the Law. The astrologers, and after them the alchemists, made much use of this alphabet; and its introduction into any of the high degree rituals is an evidence of the influence exerted on these degrees by the Hermetic philosophy.

Agrippa, in his *Occult Philosophy*, and Kircher, in his *Oedipus Egyptiacus*, and some other writers, have given copies of this alphabet. It may also be found in

Johnson's *Typographia*. But it is in the mystical books of the Cabalists that we must look for full instructions on this subject.

ALPHABET, HEBREW. Nearly all of the significant words in the Masonic Rituals are of Hebraic origin, and in writing them in the rituals the Hebrew letters are frequently used. For convenience of reference, that alphabet is here given. The Hebrews, like other ancient nations, had no figures, and therefore made use of the letters of their alphabet instead of numbers, each letter having a particular numerical value. They are, therefore, affixed in the following table:

Aleph	א	A	1
Beth	ב	B	2
Gimel	ג	G	3
Daleth	ד	D	4
He	ה	H	5
Vau	ו	V or O	6
Zain	ז	Z	7
Cheth	ח	Ch	8
Teth	ט	T	9
Yod	י	I or Y	10
Caph	כ	C or K	20
Lamed	ל	L	30
Mem	מ	M	40
Nun	נ	N	50
Samech	ס	S	60
Ain	ע	Guttural	70
Pe	פ	P	80
Tsaddi	צ	Tz	90
Koph	ק	Q or K	100
Resh	ר	R	200
Shin	ש	Sh	300
Tau	ת	T	400
Final Caph	ך	C or K	500
Final Mem	ם	M	600
Final Nun	ן	N	700
Final Pe	ף	P	800
Final Tsaddi	ץ	Tz	900

ALPHABET, MASONIC. See *Cipher Writing*.

ALPHABET, NUMBER OF LETTERS IN. In the Sandwich Island alphabet there are 12 letters; the Burmese, 19; Italian, 20; Bengalese, 21; Hebrew, Syrian, Chaldee, Phoenician, and Samaritan, 22 each; Latin, 23; Greek, 24; French, 25; German, Dutch, and English, 26 each; Spanish and Slavonic, 27 each; Persian and Coptic, 32 each; Georgian, 35; Armenian, 38; Russian, 41; Muscovite, 43; Sanskrit and Japanese, 50 each; Ethiopic and Tartarian, 202 each.

ALPHABET, SAMARITAN. It is believed by scholars that, previous to the captivity, the alphabet now called the Samaritan was employed by the Jews in transcribing the copies of the law, and that it was not until their return from Babylon that they adopted, instead of their ancient characters, the Chaldee or square letters, now called the Hebrew, in which the sacred text, as restored by Ezra, was written. Hence, in some rituals, especially those used in the United States, the Samaritan characters find use. For convenience of reference, the Samaritan alphabet is therefore here inserted. The letters are the same in number as the Hebrew, with the same power and the same names; the only difference is in form.

Aleph	א	Lamed	ל
Beth	ב	Mem	מ
Gimel	ג	Nun	נ
Daleth	ד	Samech	ס
He	ה	Ayin	ע
Vau	ו	Pe	פ
Zain	ז	Tsade	צ
Cheth	ח	Koph	ק
Teth	ט	Resch	ר
Yod	י	Shin	ש
Kaph	כ	Tau	ת

ARABIC FORMULA ON FLAG FOR "THERE IS ONLY ONE GOD"

ALPHA LODGE. Shortly after the Civil War a constitutional number of white citizens asked for a Dispensation to organize a Lodge at Newark, New Jersey. The Grand Master issued such authority. In due course the Grand Lodge authorized a Charter to Alpha Lodge No. 116 under date of January 19, 1871. At the time following the war many negroes found a haven in the neighborhood and petitions were received from them by the Lodge. Some of these petitioners were elected by the Lodge to membership. As a result several Grand Lodges withdrew their recognition from New Jersey but they all subsequently rescinded this action, Mississippi finally agreeing in 1927 to renew former relations.

ALPINA refers to the Grand Lodge of Switzerland. A Lodge was organized at Geneva in 1736; the Worshipful Master, a Scotchman, being the following year appointed a Provincial Grand Master by the Grand Lodge of England. This Lodge was forbidden by the Government to initiate native citizens. Notwithstanding this handicap, the Institution thrived. Nine Lodges met in Convention on June 1, 1769, and on June 24 of that year they formed the Independent Grand Lodge of Geneva. Another Lodge, named *Espérance*, meaning *Hope*, was chartered at Berne by the Grand Orient of France on September 14, 1802. This became a Provincial Grand Lodge under an English Warrant in 1818. The Helvetic Grand Orient was formed in 1810. Several of the Lodges working under these two organizations founded the National Grand Lodge of Switzerland. There were also some other Lodges using the ritual of the Rectified Rite under the control of a Grand Directorate. This lack of unity led to various efforts at organized co-operation and several General Assemblies of Freemasons in Switzerland were held at Zurich, Berne and Basle in 1836 and for some years later. The union so long patiently sought was perfected at a Convention held at Zurich, July 22 to 24, 1844, when fourteen Lodges agreed to a Constitution and organized the Grand Lodge Alpina, the name being a happy allusion to the Alps, a picturesque mountain range.

ALTAR. The most important article of furniture in a Lodge-room is undoubtedly the altar. It is worth while, then, to investigate its character and its relation to the altars of other religious institutions. The definition of an altar is very simple. It is a structure elevated above the ground, and appropriated to some service connected with worship, such as the offering of oblations, sacrifices, or prayers.

Altars, among the ancients, were generally made of turf or stone. When permanently erected and not

on any sudden emergency, they were generally built in regular courses of Freemasonry, and usually in a cubical form. Altars were erected long before temples. Thus, Noah is said to have erected one as soon as he came forth from the ark. Herodotus gives the Egyptians the credit of being the first among the heathen nations who invented altars.

Among the ancients, both Jews and Gentiles, altars were of two kinds—for incense and for sacrifice. The latter were always erected in the open air, outside and in front of the Temple. Altars of incense only were permitted within the Temple walls. Animals were slain, and offered on the altars of burnt-offerings. On the altars of incense, bloodless sacrifices were presented and incense was burnt to the Deity.

The Masonic altar, which, like everything else in Freemasonry, is symbolic, appears to combine the character and uses of both of these altars. It is an altar of sacrifice, for on it the candidate is directed to



lay his passions and vices as an oblation to the Deity, while he offers up the thoughts of a pure heart as a fitting incense to the Grand Architect of the Universe. The altar is, therefore, the most holy place in a Lodge.

Among the ancients, the altar was always invested with peculiar sanctity. Altars were places of refuge, and the supplicants who fled to them were considered as having placed themselves under the protection of the Deity to whom the altar was consecrated, and to do violence even to slaves and criminals at the altar, or to drag them from it, was regarded as an act of violence to the Deity himself, and was hence a sacrilegious crime.

The marriage covenant among the ancients was always solemnized at the altar, and men were accustomed to make all their solemn contracts and treaties by taking oaths at altars. An oath taken or a vow made at the altar was considered as more solemn and binding than one assumed under other circumstances. Hence, Hannibal's father brought him to the Carthaginian altar when he was about to make him swear eternal enmity to the Roman power.

In all the religions of antiquity, it was the usage of the priests and the people to pass around the altar in the course of the sun, that is to say, from the east, by the way of the south, to the west, singing paeans or hymns of praise as a part of their worship.

From all this we see that the altar in Freemasonry is not merely a convenient article of furniture, intended, like a table, to hold a Bible. It is a sacred utensil of religion, intended, like the altars of the ancient temples, for religious uses, and thus identify-

ing Freemasonry, by its necessary existence in our Lodges, as a religious institution. Its presence should also lead the contemplative Freemason to view the ceremonies in which it is employed with solemn reverence, as being part of a really religious worship.

The situation of the altar in the French and frequently in the Scottish Rites is in front of the Worshipful Master, and, therefore, in the East. In the York Rite, the altar is placed in the center of the room, or more properly a little to the East of the center.

The form of a Masonic altar should be a cube, about three feet high, and of corresponding proportions as to length and width, having, in imitation of the Jewish altar, four horns, one at each corner. The Holy Bible with the Square and Compasses should be spread open upon it, while around it are to be placed three lights. These lights are to be in the East, West, and South, and should be arranged as in the annexed diagram. The stars show the position of the lights in the East, West, and South. The black dot represents the position North of the altar where there is no light, because in Freemasonry the North is the place of darkness.

ALTENBURG, CONGRESS OF. Altenburg is a town in Germany about twenty-three miles south of Leipzig and capital of the Duchy of Saxe-Altenburg. Here in the month of June, 1764, the notorious Johnson, or Leucht, who called himself the Grand Master of the Knights Templar and the head of the Rite of Strict Observance, assembled a Masonic Congress for the purpose of establishing this Rite and its system of Templar Freemasonry. But he was denounced and expelled by the Baron de Hund, who, having proved Johnson to be an impostor and charlatan, was himself proclaimed Grand Master of the German Freemasons by the Congress (see *Johnson and Hund*; also *Strict Observance, Rite of*).

ALTENBURG, LODGE AT. One of the oldest Lodges in Germany is the Lodge of Archimedes of the Three Tracing Boards, or *Archimedes zu den drei Reissbrettern*, in Altenburg. This Lodge was instituted on January 31, 1742, by a Deputation from Leipzig. In 1775 the Lodge joined the Grand Lodge of Berlin, but in 1788 attached itself to the Eclectic Union at Frankfort-on-the-Main, which body it left in 1801, and established a Directorate of its own, and installed a Lodge at Gera and another at Scheeberg. The Lodge published a *Book of Constitutions* in the year 1803 in a folio of 244 pages, a work which is now rare, and which Lenning says is one of the most valuable contributions to Masonic literature. Three Masonic journals were also produced by the Altenburg school of historians and students, one of which—the *Brüderblätter, Fraternal Periodical*—continued to appear until 1854. The Lodge struck a medal in 1804 upon the occasion of erecting a new hall. In 1842 the Lodge celebrated its centennial anniversary.

AMAI SAGGHI. Great labor. The name of the fifth step of the mystic ladder of Kadosh, Ancient and Accepted Scottish Rite.

AMARANTH. A plant well known to the ancients, the Greek name of which signifies *never withering*. It is the *Celosia cristata* of the botanists. The dry nature of the flowers causes them to retain their freshness for a very long time, and Pliny says,

although incorrectly, that if thrown into water they will bloom anew. Hence it is a symbol of immortality, and was used by the ancients in their funeral rites. The flower is often placed on coffins at the present day with a like symbolic meaning, and therefore is one of the decorations of a Lodge of Sorrow.

AMARANTH, ORDER OF THE. An organization instituted by Queen Christina of Sweden in 1653, and numbering thirty-one members, there being fifteen knights and fifteen ladies, and the Queen officiating as Grand Mistress. The insignia consisted of two letters A interlaced, one being inverted, within a laurel crown, and bearing the motto, *Dolce nella memoria*, these words being the Italian for *Sweet to the memory*. The annual festival of this equestrian and chivalric Order was held at the Epiphany.

A society of a similar name was arranged by J. B. Taylor at Newark, New Jersey, and was developed by Robert Macoy of New York City in 1883. A Supreme Council was organized June 14, 1883 with Brother Robert Macoy as Supreme Patron and Dr. Rob Morris as Supreme Recorder. In 1887 he published the Rite of Adoption containing the standard ritual of Degrees of the Eastern Star, the Queen of the South, and the Amaranth. Brother Willis D. Engle, in his *History of the Order of the Eastern Star* (page 135), says that the Amaranth was intended by Brother Macoy as the Third and Highest Degree in his revised system of Adoptive Masonry.

The ritualistic ceremonies planned by Brother Macoy were changed in 1915. The work is military in character. The object of the instruction is charity. The organization has been incorporated, owns its own ritual and emblem, and has Courts in the several States of the Union, and in Canada, British Columbia, and the Philippines. The membership comprises Master Masons and their Wives, Mothers, Sisters, Widows, and Daughters.

AMAR-JAH. Hebrew אמרייה, *God spake*; a significant word in the high degrees of the Ancient and Accepted Scottish Rite. Strong prefers the pronunciation *am-ar-yaw* or *am-ar-yaw-hoo* for the expression in Hebrew of *God has said*.

AMEN. Sometimes used as a response to a Masonic prayer, though in England, as well as in the United States, the formula is *so mote it be*. The word *Amen* signifies in Hebrew *verily, truly, certainly*. "Its proper place," says Gesenius, "is where one person confirms the words of another, and adds his wish for success to the other's vows." It is evident, then, that it is the brethren of the Lodge, and not the Master or Chaplain, who should pronounce the word. Yet the custom in the United States is for the Master or Chaplain to say "Amen" and the brethren respond, "So mote it be." It is a response to the prayer.

We note with interest that line 793 of the *Regius Manuscript*, that ancient Masonic poem of about 1390, says: "Amen! Amen! so mot hyt be!"

The word in old English manuscripts is spelled *mot* or *mote* and in each case means *may* or *must*, from the Anglo-Saxon *motan*, meaning *to be obliged or compelled*.

The Talmudists have many superstitious notions in respect to this word. Thus, in one treatise (*Uber Musar*), it is said that whosoever pronounces the word

with fixed attention and devotion, to him the gates of Paradise will be opened; and, again, whosoever enunciates the word rapidly, his days shall pass rapidly away, and whosoever dwells upon it, pronouncing it distinctly and slowly, his life shall be prolonged.

AMENDMENT. All amendments to the by-laws of a Lodge must be submitted to the Grand or Provincial or District Lodge for its approval.

An amendment to a motion pending before a Lodge takes precedence of the original motion, and the question must be put upon the amendment first. If the amendment be lost, then the question will be on the motion; if the amendment be adopted, then the question will be on the original motion as so amended; and if then this question be lost, the whole motion falls to the ground.

The principal parliamentary rules in relation to amendments which are applicable to the business of a Masonic Lodge are the following:

1. An amendment must be made in one of three ways: by adding or inserting certain words, by striking out certain words, or by striking out certain words and inserting others.

2. Every amendment is susceptible of an amendment of itself, but there can be no amendment of the amendment of an amendment; such a piling of questions one upon another would tend to embarrass rather than to facilitate business. The object which is proposed to be effected by such a proceeding must be sought by rejecting the amendment to the amendment, and then submitting the proposition in the form of an amendment of the first amendment in the form desired.

Luther S. Cushing (*Lex parliamentaria Americana; elements of the law and practice of legislative assemblies in the United States*) illustrates this as follows: "If a proposition consists of AB, and it is proposed to amend by inserting CD, it may be moved to amend the amendment by inserting EF; but it cannot be moved to amend this amendment, as, for example, by inserting G. The only mode by which this can be reached is to reject the amendment in the form in which it is presented, namely, to insert EF, and to move it in the form in which it is desired to be amended, namely, to insert EFG."

3. An amendment once rejected cannot be again proposed.

4. An amendment to strike out certain words having prevailed, a subsequent motion to restore them is out of order.

5. An amendment may be proposed which will entirely change the character and substance of the original motion. The inconsistency or incompatibility of a proposed amendment with the proposition to be amended, though an argument, perhaps, for its rejection by the Lodge, is no reason for its suppression by the presiding officer.

Of course an amendment is not in order if it fails to relate to the question to be amended; if it is merely equal to the negative of the original question; if it is identical with a question previously decided; if it only changes one form of amendment or motion to another form.

6. An amendment, before it has been proposed to the body for discussion, may be withdrawn by the mover; but after it has once been in possession of

the Lodge, it can only be withdrawn by leave of the Lodge. In the Congress of the United States, leave must be obtained by unanimous consent but the usage in Masonic bodies is to require only a majority vote.

7. An amendment having been withdrawn by the mover, may be again proposed by another member.

8. Several amendments may be proposed to a motion or several amendments to an amendment, and the question will be put on them in the order of their presentation. But as an amendment takes precedence of a motion, so an amendment to an amendment takes precedence of the original amendment.

9. An amendment does not require a seconder, although an original motion always does.

There are many other rules relative to amendments which prevail in parliamentary bodies, and are discussed in detail in General Henry M. Robert's *Rules of Order Revised* (page 134, edition 1921), but these appear to be the principal ones which regulate this subject in Masonic assemblies.

AMENTI. See *Book of the Dead*.

AMERICAN BRETHREN. See *Free and Accepted Americans*.

AMERICAN MASONIC FEDERATION. See *Clandestine*.

AMERICAN MYSTERIES. Among the many evidences of a former state of civilization among the aborigines of America which seem to prove their origin from the races that inhabit the Eastern hemisphere, not the least remarkable is the existence of Fraternities bound by mystic ties, and claiming, like the Freemasons, to possess an esoteric knowledge, which they carefully conceal from all but the initiated.

De Witt Clinton relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Seneca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claimed that their institution had existed from the era of the creation. The times of their meeting they kept secret, and threw much mystery over all their proceedings.

Brinton tells us in his interesting and instructive work on *The Myths of the New World* (page 285), that among the red race of America "the priests formed societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such grades—the *warubeno*, the *meda*, and the *jossakeed*, the last being the highest. To this no white man was ever admitted. All tribes appear to have been controlled by these secret societies. Alexander von Humboldt mentions one, called that of the *Botuto*, or *Holy Trumpet*, among the Indians of the Orinoco, whose members must vow celibacy, and submit to severe scourgings and fasts. The Collahuayas of Peru were a gild of itinerant quacks and magicians, who never remained permanently in one spot."

Brother Robert C. Wright has, in a later work (*Indian Masonry*, 1907, Ann Arbor, Michigan), made a collection of information on this subject enriched with many shrewd and helpful comments by way of comparison and appraisal of Freemasonry among the

aboriginal races of the new world and those who practise the rites from other lands. Brother Wright cherishes no illusions and in regard to claims that Masonic signs have been observed among Indians says:

"Masonic signs, which are simply gestures given to convey ideas, no doubt have taken their origin from the same signs or like signs now corrupted but which meant something different in the beginning. Were we able to trace these signs we would then at once jump to the conclusion that the people who used them were Freemasons the same as we ourselves. The signs which have just been mentioned as given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason, more anxious to find what he thinks is in them than to indulge in sober analysis of the sign and its meaning."

Brother Wright shows clearly how the like sentiments and aspirations among mankind are exhibited in signs and ceremonies and his book is a mine of useful information.

Another instructive work of great value is that by Mrs. Zelia Nuttall, *The Fundamental Principles of Old and New World Civilizations*, 1901, published by the Peabody Museum of Harvard University, Cambridge, Massachusetts. This is a comparative research based on a study of the ancient Mexican religions, sociological and calendrical systems. The work is elaborate and leads to the conclusion that the Men of Tyre, the Phoenicians, had a greater part in the civilization of the world than has been supposed and that they even established colonies in America. Much that has long been mysterious in the prehistoric remains discovered in America is given light by this book. That there were analogies and resemblances of old and new world civilizations has often been claimed but the work in question does pioneer service in showing how the American continent could have become an area of preservation of primitive forms of civilization, religious cults, symbolism and industries, drawn at different epochs, from the centers or the outposts of old world culture.

AMERICAN RECTIFIED MARTINIST ORDER. This Body was organized at Cleveland, Ohio, at a General Convocation held on June 2, 1902. The Martinist Body from which this American organization obtained its powers was established at Paris in 1887, and traces its ancestry to Louis Claude de Saint-Martin, who initiated M. de Chaptal and the Dr. Gerard Encausse, best known under his pen name as Papus. The organizer in America was Dr. Edouard Blitz. The American Body separated from the Supreme Martinist Council of France, and among other differences of action restricted itself to admitting Freemasons exclusively. A manifesto explaining the attitude of the American organization was issued under the direction of the Brethren who met at Cleveland on the above date. An Independent and Rectified Rite of Martinism was constituted in England the same year, 1902, but while in sympathy with the American project was not restricted to Freemasons. See also a paper, *Martinisme*, by Brother N. Choumitsky, of Saint Claudius Lodge No. 21, Paris, June 4, 1928, where the author discusses the periods of Dom Martines de Pasqually (1767-74); J. B. Villermo (1752-80); Louis Claude de Saint-

Martin (1743-1805), and their successors, Doctors Encausse (Papus), M. Detre (Jeder) and others. Martinism has three principal degrees: Associate, Initiate, and Secret Superior. Members in session wear red cloaks and masks. To elevate the soul toward heaven, to labor for the good of humanity, and all to the glory of the Grand Architect of the Universe, were the avowed purposes of the Order.

AMERICAN RITE. The argument for the use of this term is given by Doctor Mackey thus:

"It has been proposed, and I think with propriety, to give this name to the series of degrees conferred in the United States. The York Rite, which is the name by which they are usually designated, is certainly a misnomer, for the York Rite properly consists of only the degrees of Entered Apprentice, Fellow Craft, and Master Mason, including in the last degree the Holy Royal Arch. This was the Freemasonry that existed in England at the time of the revival of the Grand Lodge in 1717. The abstraction of the Royal Arch from the Master's Degree, and its location as a separate degree, produced that modification of the York Rite which now exists in England, and which should properly be called the *Modern York Rite*, to distinguish it from the *Ancient York Rite*, which consisted of only three degrees. But in the United States still greater additions have been made to the Rite, through the labors of Webb and other lecturers, and the influence insensibly exerted on the Order by the introduction of the Ancient and Accepted Scottish Rite into the United States. The American modification of the York Rite, or the American Rite, consists of nine degrees, namely:

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

Given in Symbolic Lodges, and under the control of Grand Lodges.

4. Mark Master.
5. Past Master.
6. Most Excellent Master.
7. Holy Royal Arch.

Given in Chapters, and under the control of Grand Chapters.

8. Royal Master.
9. Select Master.

Given in Councils, and under the control of Grand Councils.

"A tenth degree, called *Super-Excellent Master*, is conferred in some Councils as an honorary rather than as a regular degree; but even as such it has been repudiated by many Grand Councils. To these, perhaps, should be added three more degrees, namely, *Knight of the Red Cross*, *Knight of Malta*, and *Knight Templar*, or *Order of the Temple*, which are given in Commanderies, and are under the control of Grand Commanderies, or, as they are sometimes called, Grand Encampments. But the degrees of the Commandery, which are also known as the *Degrees of Chivalry*, can hardly be called a part of the American Rite. The possession of the Eighth and Ninth Degrees is not considered a necessary qualification for receiving them. The true American Rite consists only of the nine degrees above enumerated.

"There is, or may be, a Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery in

each State, whose jurisdiction is distinct and sovereign within its own territory. There has been no General Grand Lodge, or Grand Lodge of the United States, though several efforts have been made to form one (see *General Grand Lodge*). There is a General Grand Chapter, but all Grand Chapters have not been subject to it, and a Grand Encampment to which Grand Commanderies of the States are subject."

AMERICAN (MILITARY) UNION LODGE. In 1776 six Master Masons, four Fellow Crafts, and one Entered Apprentice, all but one officers in the Connecticut Line of the Continental army in camp at Roxbury, Massachusetts, petitioned Richard Gridley, Deputy Grand Master of St. John's Grand Lodge, for a Warrant to form them into a regular



LODGE SEAL HAVING DESIGN CREDITED TO
A SUGGESTION OF BENJAMIN FRANKLIN TO
PAUL REVERE

Lodge. On the 15th of February a Warrant was issued to Joel Clark, appointing and constituting him First Master of American Union Lodge, "erected at Roxbury, or wherever your body shall remove on the Continent of America, provided it is where no Grand Master is appointed."

The Lodge was duly constituted and almost immediately moved to New York, and met on April 23, 1776, by permission of Dr. Peter Middleton, Grand Master of Freemasons in the Province of New York. It was agreed at this meeting to petition him to confirm the Massachusetts Warrant as, under its terms, they were without authority to meet in New York. Doctor Middleton would not confirm the Warrant of American Union Lodge, but in April, 1776, caused a new Warrant to be issued to the same Brethren, under the name of *Military Union Lodge, No. 1*, without recalling the former Warrant. They thus presented an anomaly of a Lodge holding Warrants from and yielding obedience to two Grand Bodies in different jurisdictions. The spirit of the Brethren, though, is shown in their adherence to the name *American Union* in their Minutes, and the only direct acknowledgment of the new name is in a Minute providing that the Lodge furniture purchased by American Union "be considered only as lent to the Military Union Lodge."

This Lodge followed the Connecticut Line of the Continental Army throughout the War of Independence. It was Gen. Samuel Holden Parsons of American Union who returned to the British Army Lodge

Unity, No. 18, their Warrant, which had come into possession of the American army at the taking of Stony Point in 1779. American Union participated in a Convention at Morristown, N. J., January 31, 1780, when it was proposed to nominate General Washington as "Grand Master over the thirteen United States of America," and it was on the suggestion of Rev. Israel Evans of American Union that the "Temple of Virtue," for the use of the army and the Army Lodges, was erected at New Windsor, Newburgh, New York, during the winter of 1782-3.

The Lodge followed the army to the Northwest Territory after the War of Independence, and participated in the formation of the Grand Lodge of Ohio. Shortly afterward the Lodge withdrew from the Grand Lodge of Ohio and did not appear on the roll thereafter, but pursued an independent existence for some years.

When the Brethren first established the Lodge at Marietta there was some question among them as to whether there was any Masonic power then in America having jurisdiction over that particular territory. Brother Jonathan Heart, the Worshipful Master, decided that there was a doubt as to more ample authority being obtainable elsewhere and he opened a Lodge in due form on June 28, 1790. However, Brother Heart was chairman of a Committee to bring the matter of regularity and recognition to the attention of Grand Lodges. Replies were received from the Grand Lodges of Pennsylvania and Massachusetts and their historic interest and fraternal spirit prompts their appearance here.

May 21, 1792, a letter was received from Brother Pierre Le Barbier Duplessis, Grand Secretary, as follows:

"It was with equal surprise and pleasure the Grand Lodge of Pennsylvania received the intelligence of the formation of a Lodge in the midst of the immense wilderness of the West, where but lately wild beasts and savage men were the only inhabitants, and where ignorance and ferocity contributed to deepen the gloom which has covered that part of the earth from the creation. This ray of light which has thus broke in upon the gloom and darkness of ages, they consider as a happy presage that the time is fast approaching when the knowledge of Masonry will completely encircle the globe, and the most distant regions of the Western Hemisphere rival those of the Eastern in Masonic splendor. As the account which you have given of the origin of your Warrant is perfectly satisfactory, and as the succession to the chair has been uninterrupted, your authority for renewing your work appears to be incontestable, the Grand Lodge of Pennsylvania do therefore fully and cheerfully recognize the American Union Lodge, No. 1, as a just and regular lodge, whose members ought to be received as lawful Brethren in all the Lodges of the two hemispheres."

December 6, 1791, Brother Moses M. Hays, Grand Master of the Grand Lodge of Massachusetts, wrote that his Grand Lodge: "Applauds and commends your views and pursuits, and have desired me to signify how much they are pleased with your laudable undertaking. Your Warrant is, beyond doubt, a perfect and good one, and must have its force and operation where you are until a Grand Lodge is

founded and established in your territory, when it will become your duty to surrender it and obtain in its place a Warrant from the Grand Lodge that may have the government of Masonry in your State. I confirm your Warrant as good and perfect, as you are where no Grand Lodge is established. I wish you health and happiness, with the enjoyment of every earthly felicity."

As early as June 6, 1792, under the auspices of this Lodge there was organized a Royal Arch Chapter which advanced Brethren through the various grades from the third to the seventh step in Freemasonry. We are told that "It was resolved that the Lodge was competent, both as to numbers and abilities, to hold Lodges of a higher Degree than that of a Master; and no fees having been stipulated for any higher degrees in Masonry, nor any rules prescribed, fees were agreed on and new rules were added. The Lodge fixed the fees: for Passing the Chair, \$2; benefit of the Mark, \$2; Most Excellent, \$2; Royal Arch, \$4. Whenever an Exaltation took place notice to be sent to every Arch Mason resident within sixteen miles of Marietta, at expense of candidate."

The fees for the above Degrees may be compared with those earlier established by a Committee of which Brother Heart was chairman, and which provided that the "E. A. should be four pounds lawful money, F. C. twelve shillings, and for M. M. eighteen shillings. Candidates to stand proposed one month."

Brother Jonathan Heart, then Major, was killed in Saint Clair's defeat, November 4, 1791, and this tragic event undoubtedly had serious consequences for the Lodge. Moreover, the Lodge Hall, Charter and other documents were destroyed by fire on March 22, 1801. But a reorganization took place in January, 1804, under a Dispensation from the Grand Lodge of Massachusetts which was to remain in full force and effect until a Grand Lodge should be founded in Ohio.

The present American Union Lodge at Marietta, Ohio, No. 1 on the roll of the Grand Lodge of Ohio, was organized by members of the old Lodge.

The first Minute-Book, from the original constitution to April 23, 1783, is in the library of the Grand Lodge of New York. During the war many prominent patriots were members, and several times Washington was recorded as a visitor.

The operations of this Lodge, American Union Lodge, Connecticut Line, during the War of the American Revolution, form a most important link in the chain of Masonic history, inasmuch as it embraced, in its membership and among its initiates, gentlemen attached to the Army, coming from various States of the Union, who, "When the storm of war was done," were separated by the return of peace, and permitted to repair to their respective homes; not, as we are bound to believe, to forget or misapply the numerous impressive lessons taught in the Lodge, but to cultivate and extend the philanthropic principles of "Friendship, Morality, and Brotherly Love," by fraternal intercourse and correspondence, resulting finally in the further establishment of Lodges in almost every part of the country.

A prominent object in publishing these Lodge proceedings in detail, is to show the character of the American Masonic Institution in its infancy, by



LADY FREEMASON, MRS. ELIZABETH ALDWORTH

showing who were its members, who visited its assemblies, and who performed its mystic ceremonies and observed its mystic rites. For this purpose we copy from the original Minute-Book of the American Union Lodge, giving the names of all who were received in it, whether by initiation, admission, or visitation, as it moved with the Army, as a pillar of "Light," in parts of Connecticut, New York, and New Jersey.

During the suspension of the meetings of the Grand Lodge at Boston, in 1776, the following Dispensation was issued by the Grand Master:

JOHN ROWE, Grand Master,

To Joel Clark, Esq.—Greeting.

By virtue of authority invested in me, I hereby, reposing special trust and confidence in your knowledge and skill of the Ancient Craft, do appoint and constitute you, the said Joel Clark, Esquire, Master of the AMERICAN UNION LODGE, now erected in Roxbury, or wherever your Body shall remove on the Continent of America, provided it is where no Grand Master is appointed.

You are to promote in your Lodge the utmost Harmony and Brotherly Love, and to keep up to the Constitutions, for the reputation of the Craft. In your makings you are to be very cautious of the Moral Character of such persons, and also of visitors, and such as desire to become Members of your Lodge (such as were not made in it). You are to transmit to the Grand Lodge a fair account of the choice of your officers, as well as present as future. Any matters coming before your Lodge that cannot be adjusted, you are to appeal to and lay the same before the Grand Lodge for a decision. You are, as often as the Grand Lodge meets, to attend with your two Wardens; of the time and place the Grand Lodge shall meet, you will have previous notice.

In order to support the Grand Lodge, your Lodge is to pay into the hands of the Grand Secretary, each Quarterly Night, the sum of 12 shillings lawful money; all of which you will pay due regard to.

This Commission to remain in full force and virtue until recalled by me or my successor in office.

Given under my hand, and the hands of the Grand Wardens, (the seal of the Grand Lodge first after fixed,) this the 15th day of Feb'y, Anno Mundi 5776, of Salvation 1776

(L. S.)

Richard Gridley, D. G. M.

William Burbeck, S. G. W.

..... J. G. W.

Per order of the G. Master.

Recorded, Wm. Hoskins, G. Sec'y.

The following names appear on the Minute-Book, as the "Original Members of American Union Lodge, at the first establishment, April, 1776."

Col. Joel Clark, Master Mason.

Col. John Parke, Master Mason.

Thomas Chace, Esq., Master Mason.

Ens. Jonathan Heart, Master Mason.

Capt. Joseph Hoit, Master Mason.

Capt. William Coit, Master Mason.

Col. Samuel Holden Parsons, Fellow Craft.

Capt. Ezekiel Scott, Fellow Craft.

—— Whittlesey, Fellow Craft.

—— Cotton, Fellow Craft.

Col. Samuel Wyllys, Entered Apprentice.

Admitted to Membership since April 15, 1776.

Capt. Elihu Marshall

Capt. Jonathan Brown

Col. Isaac Sherman

Capt. William Redfield

Admitted members 15th

February, 1779.

Lieut. Oliver Lawrence—Admitted 17th February, 1779.

Col. Eben Gray

Maj. Willis Clift

Lieut. Prentice Hosmer

Admitted 7th May, 1779.

Dr. Timothy Hosmer

Lieut. John Hobart

Capt. Josiah Lacey

Capt. Elijah Chapman

Admitted members August,

1779.

John Pierce, D. P. Gov., Admitted member 16th September, 1779.

Made Masons previous to the New Regulations.

Lieut. Samuel Buxton

Col. Gamaliel Bradford

Dr. Elisha Skinner

Massachusetts Line, made
7th August, 1779.

Lieut. Cornelius Russell

Lieut. Samuel H. Barker

Lieut. John Sherman

Lieut. Giles Curtis

Made August 9th, 1779.

Dr. Jonathan Graham

Lieut. Peleg Heath

Capt. Henry Ten Eyck

Mr. Asa Worthington,

Capt. Stephen Betts

Col. John Brooks

Made August 26th, 1779.

Dr. Samuel Linsley, Made August 29th, 1779.

Lieut. John Bush

Lieut. Edward Spear

Lieut. Moses Cleaveland

Lieut. Edward Palmer

Made September 16th, 1779.

Col. Francis Johnson

Maj. David Smith

Made October 11th, 1779.

BY-LAWS OF AMERICAN UNION LODGE

1. That the members of this Lodge shall consist of forty-five and no more, unless it shall hereafter appear necessary for the benefit of Masonry, in which case it shall be determined by a majority of the members present—the Master having a casting vote in this and all other matters that concern the true interest of this Lodge, except in cases hereafter mentioned.

2. That this Lodge shall be held from time to time at such place as by adjournment it shall be ordered, of which the members are desired to take particular notice and attend punctually.

3. In order to preserve the credit of the Craft and the harmony of Masonry in general, no candidate shall be made in this Lodge unless his character is well avouched by one or more of the Brothers present. Every Brother proposing a candidate shall stand up and address the Master, and at the same time shall deposit four dollars in advance towards his making, into the hands of the Secretary, and if he is accepted shall be in part of his making; if he is not accepted it shall be returned, and if he is accepted and does not attend it shall be forfeited for the use of the Lodge, casualties excepted.

4. No candidate shall be made on the Lodge night he is proposed, unless it shall appear that he is under such circumstances that he cannot with convenience attend the next Lodge night, in which case it shall be submitted to the Lodge. But this rule may be dispensed at discretion of the Lodge.

5. Every candidate proposed shall stand on the Minutes until the next Entered Apprentice Lodge night after he is proposed, and then shall be balloted for; if one negative only shall appear then he shall have the benefit of a second ballot, and if one negative shall still appear he shall have the benefit of a third ballot, and if a negative still appear, the candidate shall then be dismissed and his money refunded: provided, this by-law does not annul the provision made in the immediate foregoing article.

6. Every Brother made in his Lodge shall pay ten dollars for his making, of which the deposit money shall be considered as part.

7. A Lodge of emergency may be called for making, passing or raising a brother, they paying the expense of the evening.

8. Every brother made in this Lodge and shall sign the By-Laws, shall commence member thereof, and shall be considered as such until he signifies his intentions to the contrary to the Master and Wardens of the Lodge.

9. Every member shall pay into the hands of the Secretary one shilling, equal to one-sixth of a dollar, for every night's attendance, to be paid quarterly.

10. Every brother visiting this Lodge shall pay one shilling each night he visits, except the first night, when he shall be excused.

11. Any visiting brother who shall desire to become a member of this Lodge, being properly recommended, shall have the benefit of a ballot (the same as a candidate), and if accepted shall pay nine shillings.

12. No person who may have clandestinely obtained any part or parts of the secrets of Masonry shall be suffered to visit this Lodge until he has made due submission and gone through the necessary forms, in which case he shall pay for making, at the discretion of the Lodge, not exceeding the usual fees.

13. No person made a Mason in a traveling Lodge, being an inhabitant of any metropolis or city where there is a regular Lodge established, shall be admitted as a member or visitor in this Lodge until he has complied with the restrictions in the immediate foregoing article.

14. Whenever the Master shall strike upon the table the members shall repair to their places and keep a profound silence. No brother is to interrupt the business or harmony of the Lodge, under penalty of receiving a severe reprimand from the Master for the first offence, and if he shall remain contumaciously obstinate shall be expelled the Lodge.

15. When a brother has anything to propose he shall stand up and address the Master, and no brother shall interrupt another while speaking, under penalty of a rebuke from the Master.

16. The By-Laws shall be read every Lodge night by the Secretary, to which every member is to give due attention.

17. That every member of the Lodge shall endeavor to keep in mind what passes in Lodge, that when the Master shall examine them on the mysteries of the craft he may not be under necessity of answering for them.

18. That the officers of this Lodge shall be chosen on the first Lodge night preceding the Festival of Saint John the Baptist and Saint John the Evangelist, and oftener in case of vacancies by death or any other casualties, at the discretion of the Lodge.

19. The Secretary shall keep true and fair accounts of all the transactions of the Lodge, and shall pay all moneys collected into the hands of the Treasurer.

20. The Treasurer shall keep fair and true accounts of all moneys received and paid, and shall exhibit the same when called upon by the Master and Wardens for that purpose; and when a new Treasurer is chosen the late Treasurer shall pay such balance as shall appear to remain in his hands to the new Treasurer.

21. No brother shall leave the Lodge Room until he obtains permission from the Master for that purpose.

22. The outside Tyler shall be allowed one shilling and six pence for each night's attendance, also three shillings more for each new made, passed or raised brother, which shall be paid them exclusive of the premiums paid to the Lodge; the inside Tyler shall be excused from paying quarterages.

23. Any brother who shall disclose the secret transactions of this Lodge or who shall be privy to the same done by any other brother, and does not inform the Lodge at the next meeting thereof, shall be expelled the Lodge, never to be re-admitted.

24. Any brother who shall remain in the Lodge Room after the Lodge is closed, and shall be guilty of or accessory to any conduct by which the craft shall be subjected to aspersions or the censure of the world, of which the Lodge shall be judge, shall for the first offence be severely reprimanded by the Master the first time he appears at Lodge; for the second offence he shall be expelled the Lodge.

25. Any brother who shall refuse to pay obedience to the foregoing regulations, or shall dispute the payment of any fine laid thereby, or adjudged to be inflicted by a majority of the Lodge, shall be expelled the Lodge.

26. That every brother (being a member of this Lodge) who shall be passed a Fellow Craft, shall pay twelve shillings, and fifteen for being raised to the sublime degree of a Master Mason; and that any brother (not a member) shall, for being passed, pay twenty-four shillings, and thirty-six for being raised to the sublime degree of a Master Mason.

27. No visiting brother shall be allowed to speak in matters of debate, unless he be desired by the Master to give his opinion.

28. Whereas, many matters may come before this Lodge not particularly provided for in the foregoing By-Laws, the same shall be submitted to the determination of the Lodge by a majority of votes; the Lodge shall reserve to themselves to alter, amend, diminish or augment the aforesaid By-Laws, as shall appear necessary, by the majority of the members in Lodge assembled.

And whereas, from the present depreciation of our money, it will be impossible to maintain the dignity of the Lodge by the premiums arising from the By-Laws, it is ordered by a unanimous vote of this Lodge that the fees for a new made brother be thirty dollars; passing a brother (being a member), six dollars; and raising, seven dollars and one-half; and all other perquisites, so far as relates to the gentlemen of the army, be raised three fold to what is prescribed in the By-Laws; and in all other cases, that the fees and perquisites be at the discretion of the majority of the members in Lodge assembled, except the fees of the outside Tyler, which for making, passing and raising shall be six fold, to be paid agreeably to the 22d Article of the By-Laws.

Signed by

Jonathan Heart,
Elihu Marshall,
William Redfield,
Oliver Lawrence,
Hezekiah Holdridge,

Reuben Pride,
Timothy Hosmer,
John Hobart,
Jabez Parsons,
Josiah Lacey,

William Richards,
Jonathan Brown,
Eben Gray,
Willis Clift,
Prentice Hosmer,
David F. Sill,
Simeon Belding,
Thomas Grosvenor,
Henry Champion,
Robert Warner,
John R. Watrous,
Richard Sill,
Albergence Waldo,
William Little,
Elias Stilwill,
Jabez Clark,
David Judson,
William Judd,
Samuel Richards,
William Higgins,
John Simpson,

Elijah Chapman,
Noah Coleman,
Gamaliel Bradford,
John Brooks,
Samuel Finley,
Timothy Whiting,
Rufus Putnam,
Samuel Craig,
W. Wilson,
Asa Worthington,
S. H. Barker,
John Sherman,
John Hughes,
Elisha Skinner,
Jonathan G. Graham,
Giles Curtiss,
Stephen Betts,
Henry Ten Eyck,
Peleg Heath,
Thomas Byles.

STATE OF CONNECTICUT, viz. }
Reading, February 7th, 1779. }

On the application of a number of gentlemen, brethren of the Ancient and Honorable Society of Free and Accepted Masons, to the members of American Union Lodge, held by authority, under the Right Worshipful John Rowe, Esq., Grand Master of all Masons in North America, where no Special Grand Master is appointed, requesting that the said American Union Lodge may be convened, for the purpose of re-establishing the Ancient Craft in the same. Agreeable to which a summons was issued, desiring the members of the American Union Lodge to meet at Widow Sanford's, near Reading Old Meeting House, on Monday, the 15th of inst. February, at 4 o'clock, Past M., and an invitation sent to the others, the brethren of the Ancient and Honorable Society of Free and Accepted Masons, to attend at 5 o'clock, Past M.

JONATHAN HEART,

Secretary American Union Lodge.

Feb. 10th, Anno Mundi 5779, }
Salutis 1779. }

Reading, viz. Mrs. Sanford's, Feb. 15th, 1779.

Agreeable to summons, the members of the Ancient American Union Lodge assembled. Brother Jonathan Heart in the chair. Present—Joseph Hoit, Sen. Warden; William Judd, member; Charles Peck, Tyler. Visitors—Brs. Elihu Marshall, John Brown, Isaac Sherman, William Redfield, ——— Coleman.

Lodge opened, when Brs. Elihu Marshall, John Brown, Isaac Sherman, and William Redfield were separately proposed to become members of this Lodge, balloted for and accepted.

Then proceeded to elect a Master to fill the chair in room of the Worshipful Joel Clark, Esq., deceased, when the Hon. Samuel Holden Parsons was unanimously elected. Then proceeded to elect a Secretary, when William Judd was elected.

As the Worshipful Master elect was absent and not likely to return soon or attend, the brethren unanimously agreed to dispense with the regulation of the Master's being present at the election of the other officers, and therefore proceeded to the choice of a Senior Warden, when Bro. Heart was elected, who having taken the chair, proceeded to the choice of the other officers, and duly elected Bro. Marshall, Junior Warden, Bro. Sherman, Treasurer, and Charles Peck, Tyler.

The newly elected officers (the Worshipful excepted, who was absent), having with the usual ceremonies taken their seats, proceeded to the consideration of the By-Laws, and unanimously agreed that the same continue in full force, with this proviso:

That the fees for admission of the candidates be thirty dollars, passing six dollars, and raising, seven and one-half dollars, and all other perquisites, &c., so far as relates to the gentlemen of the army, be raised three fold, and in all other cases the fees and perquisites be at the discretion of the majority of the brethren members in Lodge assembled; that the Tyler's fees for new admitted brethren, passing and raising be three dollars, exclusive of all other fees.

Lieut. Col. Thomas Grosvenor and Capt. Henry Champion, of the Third Connecticut Battalion, and Simeon Belding, Division Quarter Master, were proposed to be made Entered Apprentices by Bro. Heart.

Lodge closed until 17th February, 5 o'clock, P.M.

Reading, viz. Mrs. Sanford's, Feb. 17th, 1779.

Lodge opened at 5 o'clock, P.M. Present—Brs. Heart, W. M.; Marshall, S. W.; Redfield, J. W.; Sherman, Treasurer; Judd, Secretary, Brown and Richards, members; Chas. Peck, Tyler; Coleman and Lawrence, visitors.

Bro. Lawrence was proposed to become a member of this Lodge, balloted for and accepted.

Simeon Belding, Thomas Grosvenor, and Henry Champion, proposed the last Lodge night, were separately balloted for to be made Entered Apprentices, accepted and made.

Capt. Robert Warner and Dr. John R. Watrous, Surgeon of the Third Connecticut Battalion, proposed to be made Entered Apprentices by Bro. Heart; and Lieut. John Mix, of the Second Connecticut Battalion, proposed by Bro. Sherman.

Brother Belding, having been made in a clandestine Lodge, one-half of the deposit and fees remitted.

Reading, viz. Mrs. Sanford's, Feb. 24th, 1779.

Entered Apprentice Lodge. Present—Brs. Heart, W. M.; Marshall, S. W.; Lawrence, J. W.; Sherman, Treasurer; Judd, Secretary; Richards, Grosvenor and Champion, members; Charles Peck, Tyler.

Lodge opened, Robert Warner, John Mix and John R. Watrous, who were proposed last Lodge night, to be made Entered Apprentices, were separately balloted for, accepted and made Entered Apprentices.

The Lodge then proceeded to the consideration of the By-Laws, and agreed that Brs. Marshall and Heart be appointed to take the same into consideration, correct and amend the same, and make report at the next Entered Apprentice Lodge.

Lieut. Richard Sill, of the Eighth Connecticut Battalion, was proposed to be made a Mason by Bro. Judd; Capt. Edward Archibald, of the Artillery Train, by Bro. Brown; Dr. Albigen Waldo, by Bro. Richards; Mr. William Little, State Commissary, by Bro. Redfield.

Reading, viz. Mrs. Sanford's, March 10th, 1779.

Entered Apprentice Lodge, opened. The minutes of last Lodge read. Proceeded to business, when the Committee appointed to correct and amend the By-Laws reported them in twenty-eight Articles, which being separately read, the Lodge unanimously agreed

and voted that they take place in all cases whatsoever, any By-Laws heretofore enacted notwithstanding. The Lodge then proceeded to particular business, when Richard Sill, Albigen Waldo, and William Little, who were proposed last Entered Apprentice Lodge to be made Masons were separately balloted for, accepted and made Entered Apprentices.

Lieut. Samuel Richards, of the Third Connecticut Battalion was proposed to be made a Mason by Bro. Champion; Capt. Stilwill, of the same Battalion, by Bro. Grosvenor; Lieut. Cornelius Russell, of the Fifth Connecticut Battalion, by Bro. Redfield.

Reading, viz. Mrs. Sanford's March 17th, 1779.

Entered Apprentice Lodge, 4 o'clock, P.M. Present—Brs. Heart, W. M.; Marshall, S. W.; Redfield, J. W.; Belding, Treasurer; Grosvenor, Secretary; Members—Brown, Lawrence, Champion, Warner, Watrous, Mix, Sill, Waldo, Little; Peck, Tyler; visitors—Hunting, Clift, Woodward, Coleman.

Lodge opened, proceeded to business, when Capt. Edward Archibald, of the Train of Artillery, Lieut. Samuel Richards, of the Third Connecticut Battalion, Capt. Elias Stilwill of the same, and Lieut. Cornelius Russell, of the Fifth Connecticut Battalion, who were heretofore proposed to be made Masons, were separately balloted for and accepted. Capt. Edward Archibald and Capt. Elias Stilwill were made Entered Apprentices.

Entered Apprentice Lodge closed for a short space and Masters Lodge opened.

Capt. Archibald having appeared at Lodge in a situation unbecoming the character of a Mason, the Lodge unanimously resolved and desired that Bro. Brown inform him that he is not to attend this Lodge, and that he is to be considered and treated in the same manner as though never made a Mason.

Masters Lodge closed, Entered Apprentice Lodge opened.

Brs. Belding, Sill and Little appointed to prepare a feast on Wednesday, the 7th of April next.

March 22d, 4 o'clock, P.M.

Lodge opened, proceeded to business, when Brs. Sill, Waldo and Little were proposed to be passed to Fellow Crafts, separately balloted for and accepted, and passed Fellow Crafts.

Mr. Jabez Clark, State Commissary, was proposed to be made a Mason in this Lodge, by Bro. Redfield; Lieut. Judson of the Eighth Connecticut Battalion, proposed by Bro. Lawrence; Lieut. Jabez Parsons, of the Second Connecticut Battalion, proposed by Brother Redfield.

Some particular business requiring it, voted, that an Entered Apprentice Lodge be held on Thursday, the 25th of inst. March, at 2 o'clock, P.M.; that Brs. Belding, Sill and Little prepare a dinner, and invite the brethren of the Ancient Society, who are not members of this Lodge, to dine with us; that Bro. Redfield wait on the Hon. Bro. Putnam with the desire of the Lodge to attend; that Mrs. Sanford, her daughter and niece, Mrs. Marshall and Heart be also invited to dine with us on Thursday.

Lodge closed without day.

March 25th, 1779.

At a Lodge of Emergency, present—Brs. Heart, W. M.; Marshall, S. W.; Redfield, J. W.; Belding,

Treasurer; Champion, Secretary; Whitney, Tyler. Members—Warner, Watrous, Waldo, Little, Sill. Visitor—Bro. Coleman.

Lodge opened, proceeded to business. Mr. Jabez Clark, State Commissary, Lieut. Judson, of the Third Connecticut Battalion, and Lieut. Jabez Parsons, of the Second Connecticut Battalion, heretofore proposed to be made Masons, were separately balloted for and accepted, and duly made Entered Apprentices.

Lodge closed for a space.

Procession began at half past four o'clock in the following order:

1. Bro. Whitney to clear the way.
2. The Wardens, with their wands.
3. The Youngest Brother, with the Bag.
4. Brethren by Juniority.
5. The Worshipful Master, with the Treasurer on his right hand, supporting the Sword of Justice, and the Secretary on his left hand, supporting the Bible, Square and Compasses.
6. Music, playing the "Entered Apprentice March."

Proceeded to Esq. Hawley's, where Br. Little delivered a few sentiments on Friendship—the Rev. Dr. Evans and a number of gentlemen and ladies being present. After dinner the following songs and toasts were given, interspersed with music, for the entertainment of the company:

SONGS

Hail America, Montgomery, French ladies' Lament, Mason's Daughter, On, on my dear Brethren, Huntsmen, My Dog and Gun.

TOASTS

General Washington, The memory of Warren, Montgomery, Wooster, Relief of the Widows and Orphans Ladies of America, Union, Harmony and Peace, Social Enjoyment, Contentment.

MUSIC

Grand March, Dead March, Country Jig, Mason's Daughter.

The festivities of the occasion were concluded with a speech by Br. Waldo.

At half past 7 o'clock the procession began in returning to the Lodge room, in reverse order from the afternoon procession. Music playing "The Mason's Daughter."

The Lodge being opened, the W. Master returned his thanks to the officers and brethren for their faithful attendance in labor, and in transacting the business of the day with the greatest decorum and harmony.

Voted, That the Lodge have a grateful sense of the honor paid them by the Rev. Dr. Evans, and other gentlemen and ladies in attending the exercises of the day.

Voted, That the thanks of the Lodge be presented to Brs. Little and Waldo for the honor conferred on the Lodge by their addresses.

Lodge closed in good time, without date.

March 31st, 1779, 4 o'clock, P.M.

Lodge opened and proceeded to business, when Brs. Warner, Mix and Watrous were separately balloted for and each raised to the sublime degree of Master Mason.

Brs. Waldo, Sill and Little, were proposed to be raised at the next Masters Lodge.

Voted, That Brs. Little, Belding and Sill, as heretofore voted, proceed in preparing a feast on Wednesday, the 7th of April; that Bro. Redfield wait on Bro. Putnam and his two Aides-de-Camp with the desire of this Body that they dine with us; that Bro. Heart wait on the Rev. Dr. Evans with the desire of the Lodge that he dine with us, and also that he favor the assembly with a discourse on such subject as he shall think proper. Also voted, that the Rev. Mr. Bartlette, his wife, Mrs. Sanford, her daughter and niece, Esq. Hawley, his wife and daughter, the widow Fairchild, widow Sanford, Mrs. Marshall, Mrs. Heart, Miss Curtis and Col. Meigs be invited to dine with us; that Bro. Belding present them with notice in the name of the Lodge. Voted, That dinner be served at 2 o'clock.

April 7th, 1779, 10 o'clock, A.M.

Masters Lodge, per adjournment. Present—Hon. Bro. Parsons, Worthy Master; Heart, Senior Warden; Marshall, Junior Warden; Belding, treasurer; Grosvenor, Secretary; Whitney, Tyler. Members—Bros. Hoit, Redfield, Lawrence, Champion, Mix, Watrous. Visitors—Bros. Henry Dearborn, Hosmer, Munson.

Lodge opened, when Bros. Waldo, Sill and Little, heretofore proposed, were separately balloted for, accepted, and raised to the sublime degree of Master Mason. Capt. Eben Perkins, by vote, was admitted to sit in this Lodge.

April 7th, 1779, 10 o'clock, A.M.

Entered Apprentice Lodge, per adjournment. Present—The Hon. Bro. Parsons, Worthy Master; Heart, Senior Warden; Marshall, Junior Warden; Belding Treasurer; Grosvenor, Secretary; Whitney and Peck, Tylers. Members—Bros. Hoit, Redfield, Lawrence, Champion, Mix, Watrous, Waldo, Little, Sill, Judson, Clark. Visitors—Bros. Dearborn, Hosmer, Monson, Fogg.

Entered Apprentice Lodge opened, when Lieut. Samuel Richards, Paymaster to the Third Connecticut Battalion, having been proposed, balloted for and accepted to be made a Mason, was made an Entered Apprentice.

It having been voted to dine at three o'clock, at half past one the procession began, as follows:

1. Br. Whitney, Outside Tyler.
2. The Wardens, with White Rods.
3. The Youngest Brother, with the Bag.
4. The Brethren, by Juniority.
5. The W. Master, with his Rod; the Treasurer on his right hand supporting the Sword of Justice; the Secretary on his left, supporting the Bible, Square and Compasses.
6. Bro. Peck, the Inside Tyler.

Music advanced, playing the "Entered Apprentice March."

The W. Master and Brethren having seated themselves, together with a number of respectable inhabitants, gentlemen and ladies, the Rev. Doct. Evans delivered a discourse suitable to the occasion.

After dinner the W. Master called on Bro. Monson and others for songs and sentiments, when the company were favored with the following, each song and toast being enlivened with appropriate music:

Song by Br. Munson—Watery Gods. Toast—Health of Congress. Music—Grenadier's March.

Song by Br. Munson—Elegy on General Wolfe. Toast—Warren, Montgomery, and Wooster. Music—Dead March.

Mason's Song, by Br. Redfield. Toast—The Good and Just. Music—Prince Eugene.

Song by Br. Munson—Collin and Phoebe. Toast—The Ladies of America. Music—Country Jig.

Song on Masonry, by Br. Marshall. Toast—Arts and Sciences. Music—Splendor of the Morning.

Song by Brs. Munson and Marshall—The Tempest. With Jack, the Seaman, to conclude.

At six o'clock the procession returned to the Lodge room, and the Lodge being open, it was

Voted, That the thanks of this Lodge be presented in writing to the Rev. Doct. Evans, for his polite address and sentiments delivered this day, and that Bro. Waldo wait on him with the same; also, that Bro. Waldo present our thanks to the Rev. Mr. Bartlet, and to the other gentlemen and ladies who favored the Lodge with their company at dinner.

Voted, That Bros. Whitney and Peck act as inside and outside Tylers, and share equally the profits of tying this Lodge.

Ensign Wm. Higgins, Qr. Master to the Third Connecticut Battalion, and Doct. John Simpson, Surgeon to the Fifth Battalion, were proposed by Bros. Watrous and Redfield to be made Masons.

April 15th, 1779, 6 o'clock, P.M.

Entered Apprentice's Lodge of Emergency. Present—all the officers and several members and visitors.

Bro. Sill proposed the Rev. Doct. T——l Evans to be made a Mason; and, as he was under the necessity of soon departing from this place, and his character was so universally well known by all the brethren, he was balloted for and accepted, and it was voted, that an emergent meeting be held to-morrow evening for the purpose of making him.

Ensign Wm. Higgins and Doct. John Simpson, heretofore proposed, were separately balloted for, accepted, and made Entered Apprentices.

Voted, That the thanks of the Lodge be transmitted to Bro. Elihu Marshall, for his particular attention to the Lodge while serving them as Senior Warden.

Voted, That the members of this Lodge, who were present at the feast on Wednesday the 7th inst., pay a club of five dollars, and that Bro. Belden's bill be paid for the two feasts, viz.:

	£	S	D
For Thursday, March 25th.....	45	0	3
For Wednesday, April 7th.....	81	14	11
Bro. Sill's bill for April 7th.....	19	14	0
Bro. Little's bill March 25th.....	1	11	0
Bro. Little's bill April 7th.....	4	16	0
	152	16	2

Voted, That Bro. Belding have an order on Bro. Judd for the balance in his hands. Closed without time.

April 16th, 1779, 5 o'clock, P.M.

Entered Apprentice's Lodge of Emergency. Present—Bro. Heart, as W. M.; other officers and members. Rev. Doct. T. Evans, who was proposed last night, and balloted for and accepted, was received and made an Entered Apprentice.

Lieuts. John Sherman and Reuben Pride were proposed to be made Masons by Bros. Grosvenor and Richards.

Closed without date.

April 21, 1779, at 3 o'clock, P.M., the Rev. Bro. Evans was passed a Fellow Craft, and the same evening he was raised to the sublime degree of Master Mason, as was also Bros. Richards and Stilwell, after having been separately balloted for and accepted.

Reading, viz. Mrs. Sanford's April 28th, 1779.

Entered Apprentice Lodge opened by adjournment. Present—Bro. Heart as W. M.; other officers, members and visitors.

Lieut. Reuben Pride, heretofore proposed, was balloted for, accepted, and made an Entered Apprentice.

May 3rd.—Bros. Elijah Humphrey, Wm. Higgins, and John Simpson, having been balloted for and accepted, were passed to the degree of Fellow Craft.

May 5th.—Bros. Wm. Judd, Jabez Clark, and Samuel Richards, heretofore made Fellow Crafts, were proposed, separately balloted for and accepted, and severally raised to the sublime degree of Master Mason.

May 7th.—Bro. Reuben Pride, having been heretofore proposed to become a Fellow Craft, was balloted for, accepted and passed. Bros. Elijah Humphrey, David Judson, William Higgins, and Reuben Pride, heretofore proposed for raising were separately balloted for and accepted, and raised to the sublime degree of Master Mason.

Bro. Andrew Fitch, a Captain in the Fourth Connecticut Battalion, having been made an Entered Apprentice in a regular Lodge at New Haven, at a distance from that part of the Army where the American Union Lodge was held, and at a place where his character was well known, he being there on command, was proposed to be made a Fellow Craft in this Lodge; and having been balloted for and accepted, he was accordingly passed to the degree of Fellow Craft.

At an Emergent Masters' Lodge, held on the same evening, Bro. Andrew Fitch was proposed to be raised; and, having been balloted for and accepted, he was accordingly raised to the sublime degree of Master Mason. Closed without date.

(The operations of the Army now requiring the Connecticut Line to remove their quarters, the subsequent meetings of this Lodge were held in the States of New York and New Jersey.)

STATE OF NEW YORK

Nelson's Point, June 24th, 1779.

Festival of St. John the Baptist.

The American Union Lodge held by authority under the Most Worshipful John Rowe, Esq., Grand Master of all Masons in North America, where no Special Grand Master is appointed, confirmed by the Most Worshipful Peter Middleton, M.D., Provincial Deputy Grand Master for the Province of New York, by the name of Military Union Lodge.

8 o'clock, A.M. Officers present—Brs. Parsons, W. M.; Heart, S. W.; Redfield, J. W.; Champion, Treasurer; Grosvenor, Secretary; Whitney, Tyler. Members present—Brs. Little, Grey, Clark, Pride, Watrous, Stilwell, Higgins, Warner, Wylls, Clift, Fitch, Brown, Holdridge, Lawrence, Richards, Humphreys, Judd, Sill, Judson. Visitors—Brs. Munson, Perkins, Coleman, Hubbard, Woodward.

Lodge opened and proceeded to the business of the day, viz.: to elect officers for the half year ensuing, agreeable to Constitution, when the following brethren were unanimously chosen, viz.: Jonathan Heart, W. Master; Samuel H. Parsons, S. Warden; Samuel Wylls, Jun. Warden; Simeon Belding, Treasurer; Thomas Grosvenor, Secretary; William Redfield and William Little, Stewards; Daniel Whitney, Tyler.

The officers elect having taken their seats and finished the partial business of the day, Lodge was closed till 10 o'clock, A.M., then to meet on West Point, in order to celebrate the Festival of Saint John.

The brethren then proceeded to West Point, where being joined by a number of brothers from the Brigades on West Point and Constitution Island, the whole proceeded from General Patterson's Quarters to the Red House in the following order:

1. Bro. Whitney, to clear the way.
2. The Band of Music with drums and fife.
3. The Wardens.
4. The Youngest Brother, with the Bag.
5. Brethren by Juniority.
6. The Rev. Drs. Smith, Avery and Hitchcock.
7. The Master of the Lodge, with the Treasurer on his right supporting the Sword of Justice, and the Secretary on his left, supporting the Bible, Square and Compasses.
8. Bro. Binns to close, with Brs. Lorrain and Disborough on the flanks opposite the center.

Being arrived at the Red House, Lodge was opened in ample form. Officers present—Brs. Heart, W. M.; Parsons, S. Warden; Wylls, J. Warden; Champion, Treasurer; Grosvenor, Secretary; Redfield and White, Stewards; Whitney, Binns, Lorrain and Disborough, Tylers.

Members present—Brs. Hull, Holdridge, Richards, Humphreys, Brown, Lawrence, Gray, Clift, Sill, Warner, Judson, Judd, Clark, Pride, Stilwell, Watrous, Higgins, Fitch.

Visitors, Masters—Brs. Mixon, Greateon, Loring, Smith, Williams, Watson, Cumpton, Tisdale, Davis, Burnham, Mainard, Smith, Meecham, Whitwell, Shays, Rouse, Blake, Everet, Holland, A. Holden, J. Holden, Chambers, Frost, Pike, Holbrook, Patterson, Tupper, Patten, Murphy, Clark, Moore, Winches, Porter, Page, Greenleaf, Jones, Francis, Lunt, Goodrich, Burly, Foot, Hitchcock, Welch, Clough, Dolleyon, Stewart, King, Williams, Davidson, Storer, Lacey, Woodward.

Visitors, Fellow Crafts—Brs. Nixon, Flouers, Snow, Annend, Thompson, Jennison, Barnes, Francis, Hart.

Visitors, Apprentices—Brs. Fernald, Wingater, Bailey, Bannister, Bradford, Morton, Forcy, Alden, Hastings, Mellens, Thomas, Farley, Haskell, Diken, Ferrol, Tucker.

After the usual ceremonies, the Lodge retired to a bower in front of the house, where being joined by his Excellency General WASHINGTON and family, an address was delivered to the brethren and a number of gentlemen collected on the occasion, by the Rev. Dr. Hitchcock, followed by an address to the brethren in particular, by Bro. Hull. After dinner the following toasts were drank, and closed with music, also the songs annexed to them, viz.:

Toasts—Congress; Friendly Powers of Europe; Warren, Montgomery and Wooster; Females of America; Arts and Sciences.

Music—Grenadier's March, Prince Eugene's March; Dead March; Rural Felicity; Country Jig.

Songs—Elegy on Gen. Wolfe, by Bro. Munson; The Mason's Daughter, by Bro. Page; The Virtuous Science, by Bro. Warner.

A number of other toasts and songs were given by different brethren.

His Excellency Bro. WASHINGTON, having returned to the barge attended by the Wardens and Secretary of the Lodge, amidst a crowd of brethren, the music playing "God Save America," and embarked, his departure was announced by three cheers from the shore, answered by three from the barge, the music beating the "Grenadier's March."

The brethren then returned to Gen. Patterson's Quarters, in the reversed order of that in which the first procession was made, when the Master with his Wardens and Secretary closed the Lodge.

	£	S	D
Cr. by club of 107 brethren.....	409	12	0
Expenses of the day.....	393	9	0
Allowance to the brethren on West Point for mistakes in change, etc.....	3	5	0
	396	14	0

Robinson House, July 26th, 1779.

Lodge opened at 3 o'clock, P.M. Bro. Simpson was balloted for and raised to the sublime degree of Master Mason.

Col. Rufus Putnam, of the Massachusetts Line, Col. Wm. Williams and Maj. Thomas Byles, of the Third Pennsylvania Regiment, Lieut. Peleg Heath, of the Third Connecticut Regiment, and Mr. Timothy Whiting, Quarter Master at the Garrison of Fort Arnold, were severally proposed to be made Masons, and on being subsequently balloted for and accepted, they were made Entered Apprentices.

August 2.—Capt. Samuel Craig, Capt. William Wilson and Lieut. John Hughs, all of the Pennsylvania Line, were proposed by Bro. Moore; Capt. Samuel Barker and Lieut. Giles Curtis, by Bro. Gray; Dr. Jona. Graham, of the 7th Connecticut Regiment, by Bro. Hart; Lieut. James Buxton, of the 11th Massachusetts Regiment, by Bro. Page; Capt. Henry Ten Eyck and Ens. Robert Allen, of the 2nd Connecticut Regiment, by Bro. Sherman. Brs. Redfield and Little were appointed a committee to inspect and adjust the accounts of the Lodge.

Lodge closed till called by the Master.

Robinson's, Aug. 7th, 1779.

Special Entered Apprentice Lodge, opened at 3 o'clock, P.M. Capt. Samuel Craig, Capt. Wm. Wilson, Lieut. John Hughs, and Lieut. James Buxton, heretofore proposed, were balloted for and accepted. Also Col. Gamaliel Bradford, Dr. Elisha Skinner, and Dr. Samuel Tinley, of the Massachusetts Line, though not heretofore proposed, being highly recommended by those well acquainted with them, were balloted for and accepted. Craig, Wilson, Hughs, Buxton, Skinner and Bradford, were made Entered Apprentices.

Receipts of the evening, viz.:	£	S	D
Six makings.....	32	8	0
Three deposits.....	10	16	0
Overplus in change.....	3	14	6
	46	18	6

Aug. 20.—Lieutenants Sherman, Barker, Curtis and Russell, and Dr. John Graham, were balloted for,

accepted, and made Entered Apprentices. Brs. Smith, Hosmer, John Hubbard and Lacy, were proposed for membership and admitted. Brs. Parsons, Boyles, Whiting, Williams, Craig, Wilson and Hughs, were proposed to be made Fellow Crafts, and on being balloted for and accepted, they were accordingly passed.

Captain McClayton, Lieutenants Bush, Harmon, Spear and McMurray, of the Pennsylvania Line were proposed by Bro. Moore to be made Masons. Mr. Asa Worthington was also proposed by Bro. Little.

Aug. 26.—Brs. Skinner and Putnam, who were made in this Lodge, and Brs. Fernol and Sewell, who were made Entered Apprentices in a different Lodge, being well recommended, were proposed, balloted for, accepted, and passed Fellow Crafts.

Aug. 28.—Dr. Finley, of the Massachusetts Line, and Dr. Graham, of the Connecticut Line, heretofore balloted for and accepted, were made Entered Apprentices.

Capt. Henry Ten Eyck, Lieut. Peleg Heath, Mr. Asa Worthington and Capt. Stephen Betts, all of the Connecticut Line, and Col. John Brooks, of the Massachusetts Line, heretofore proposed, but not entered, were separately balloted for, accepted and made Entered Apprentices.

Lieuts. Moses Cleaveland, Edward Palmer, Sylvanus Perry, and Elijah Ransom, were proposed to be made Masons.

Receipts of the Evening, viz.:	£	S	D
Seven makings.....	37	16	0
Two deposits, for Betts and Brooks.....	7	4	0
Four deposits, for other candidates.....	14	8	0
A present from Bro. Worthington.....	15	0	0
Do. from Bro. Brooks, in change.....	12	6	
Tyler's fees for seven made Masons.....	6	6	0
From Bros. Skinner and Putnam.....	1	16	0
Overplus in making change.....	1	4	0
	£ 84	6	6
Paid the Tyler.....	5	8	0
Balance to Treasurer.....	78	18	6

Closed till called by the W. Master.

Robinson House (N. Y.), Sept. 7th, 1779.

Lodge opened at 3 o'clock, P.M. Brs. Boyles, Williams, Whiting and Wilson, were proposed, balloted for, accepted, and raised to the sublime degree of Master Mason.

Bro. Elijah Chapman, made at Fairfield, was proposed to become a member of this Lodge, and accepted.

Voted, That the thanks of the Lodge be presented to the Rev. Dr. Hitchcock, for the polite address delivered by him to this body, on the 24th of June last, and that Bro. Grosvenor acquaint him with the reason why they have been so long omitted; also, that our thanks be presented to Bro. Hull, for his address at the same time.

Sept. 9.—Brs. Putnam, Craig and Hughs, were severally accepted and raised to the sublime degree of Master Mason.

Resolved, That the moneys remaining in the Treasury of this Lodge on the 1st day of November next, shall be invested in Tickets of the Third Class of the United States Lottery, the avails of which shall remain in the treasury, to be appropriated to

the relief of the poor of the Fraternity, or as the brethren shall agree.

Sept. 16.—Special Masters' Lodge, at 9 o'clock, A.M. Brs. Skinner, Fernol and Sewell, heretofore proposed to be raised, were balloted for, accepted, and raised to the sublime degree of Master Mason.

Two o'clock, P.M., Apprentices' Lodge opened. John Bush and Edward Spear, of the 6th and 7th Pennsylvania Regiments, and Moses Cleaveland and Edward Palmer, of the 1st and 2d Connecticut Regiments, heretofore proposed, were severally balloted for, accepted, and made Entered Apprentices.

Major David Smith, of the 8th Connecticut Regiment, and Dr. Jedediah Ainsworth, Surgeon's Mate to the same, were proposed by Bro. Sill; Col. Francis Johnson, of the 5th Pennsylvania Regiment, was proposed by Bro. Moore; Capt. Elisha Ely, of the 6th Connecticut Regiment, was proposed by Bro. Hosmer; Lieut. Levi Dodge, of the 5th Massachusetts Regiment, was proposed by Bro. Skinner; Capt. Edward Fells, of the 3d Connecticut Regiment, was proposed by Bro. Judd; and Capt. Isaac Stutson, of Col. Putnam's Corps of Light Infantry, was proposed by Bro. Champion—all to be made Masons.

Bro. Pierce, Dep. P. M. General, was proposed for membership, duly recommended, balloted for and admitted.

Sept. 25.—Lodge held, by particular application, at Moore's Quarters, on West Point. W. Master in the chair, and a large number of visiting Brethren present. No particular business being proposed, a lecture was given by the W. Master. Tyler's fees 4s. 6d. Expense paid by the Brethren.

Oct. 11.—Entered Apprentice Lodge opened at 2 o'clock, at Robinson's House. Colonel Francis Johnson and Major David Smith were balloted for, accepted and made Entered Apprentices. Capt. McClayton, and Lieuts. Harmon, and McMurray, heretofore proposed, were withdrawn from the minutes by Bro. Moore. Dr. Ainsworth was balloted for, and his deposit ordered to be refunded. Lodge closed without date.

(In consequence of the movements of the Army, the operations of the Lodge were necessarily suspended for a short time, and no further business appears on the Minute Book, until the Army had gone into Winter Quarters in New Jersey.)

Morristown (N. J.), Dec. 15th, 1779.

At an Entered Apprentices' meeting, held at Colonel Gray's Quarters, for the election of officers for the American Union Lodge, for the ensuing half year, present—Bros. Heart, W. M.; Wylls, S. W.; Grosvenor, J. W.; Richards, Tr.; Watrous, Sec.; Smith, Judd, Curtis, Stilwill, Warner, members.

Lodge opened and proceeded upon the business of the day, when the following Brethren were unanimously chosen to serve in their respective offices for the next half year ensuing: Jonathan Heart, Worshipful Master; Richard Sill, Senior Warden; Robert Warner, Junior Warden; William Richards, Treasurer; Thoms Grosvenor, Senior Deacon; Henry Champion, Junior Deacon; Lorain and Bimms, Tylers.

Voted, That Bro. Heart be a committee from the different Lines in the Army at Morristown, to take into consideration some matters respecting the good of Masonry.

Lodge closed until called by order of the W. Master.

Morristown, Dec. 27th, 1779.

An Entered Apprentices' Lodge was held on this day, for the Celebration of the Festival of Saint John the Evangelist.

Officers present.—Brs. Heart, W. M.; Sill, S. W.; Warner, J. W.; Richards, Treas.; Watrous, Secy; Grosvenor S. D.; Little, J. D.; Lorain and Binns, Tylers.

Members present.—Brs. Stilwill, Higgins, Worthington, Curtis, Barker, Gray, Sherman, Craig, Wilson, Bush, Judd, Heath, S. Richards, S. Wylls, Parsons, Huntington, Smith, Judson, Clark, Hosmer, J. Wylls, Fitch, Pierce, Sargent, Graham, Fitch, Whiting.

Visitors present.—Brs. WASHINGTON, Gibbs, Kinney, Van Renssalaer, Jackson, Bruff, Coleman, Craig, Baldwin, Durfee, Shaw, Hunter, Lawrence, Church, Gist, Butler, Campbell, Maclure, Savage, Schuyler, Lewis, Livingston, Ten Eyck, Sherburn, McCarter, Conine, Somers, Bevins, Bleaker, Maxwell, Dayton, Campfield, Arnold, Armstrong, Mentzer, Stagg, Smith, Sanford, Williams, Rogers, Hughes, Brewin, Woodward, Brooks, Thompson, Hervey, Machin, Piatt, Gray, Van Zandt, Edwards, Fox, Erskine, Guion, Spear, Ellsworth, Hunt, Reacum, Conner, White, Proctor, Wetmore, Hamilton, Hanmer, Walden, Hubbard, Grunman, Peckham.

The Lodge was opened, and after the usual ceremonies had been performed, the Brethren formed a procession in the following order:

1. Bro. Binns, to clear the way.
2. The Band of Music.
3. Bro. Loraine, with a Drawn Sword.
4. The Deacons, with their Rods.
5. The Brethren, by Juniority.
6. The Passed Masters.
7. The Secretary and Treasurer.
8. The Wardens, with their Wands.
9. The Worshipful Master.

The Brethren then proceeded to the Meeting-House, where a very polite discourse, adapted to the occasion, was delivered by the Rev. Doct. Baldwin, of the Connecticut Line. After service the Brethren returned by the same order to the Lodge room, where a collation was served, &c. &c.; which being over, the following business was transacted:

Voted unanimously, That the thanks of the Lodge be presented to the Rev. Dr. Baldwin, for the polite address delivered by him this day in public.

Voted unanimously, That the Secretary wait on the Rev. Dr. Baldwin, with a copy of the minutes, and a request that he will favor the Lodge with a copy of the address, and permission to have it published.

A petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States, of which the following is a copy:

To the Most Worshipful, the present Provincial Grand Masters in each of the respective United States of America:

The petitioners, Ancient, Free and Accepted Masons in the several Lines of the Army of these United States, assembled on the Festival of Saint John the Evangelist at

Morristown, Dec. 27th, 1779, to you, as the patrons and safeguard of the Craft in America, beg leave to prefer their humble address.

With sincere regret we contemplate the misfortunes of War which have unhappily separated us from the Grand Lodge in Europe, and deprived us from the benefits arising therefrom, so essentially necessary for the well-being of Masonry, and which has in many instances been subversive of the very institution of the Order. At the same time we lament that political disputes and national quarrels should influence the exercise of charity and benevolence, and their several virtues, so necessary for our present and future happiness. Yet, considering the present situation of our Lodges, and Masonry in general, the necessity for the honor of the Craft, and the importance of enjoying the benefits of so valuable an institution, that some exertions are made for checking the present irregularities, restoring peace and harmony to the Lodges, for opening a way to the enjoyment of the fruits of benevolence, charity and brotherly love, and for the re-establishment of the Order on the ancient respectable foundation; which we conceive can never be done more effectually than by the appointment of a Grand Master in and over the United States of America.

We therefore most earnestly request that the present Provincial Grand Master, in the respective said United States would take some measures for the appointment of a Grand Master in and over the said Thirteen United States of America, either by nominating a person proper for that office, whose abilities and rank in life shall answer the importance of that conspicuous and elevated station and transmitting such nomination to our Mother Lodge in Britain, that the appointment may be made, or in such other manner as shall to them appear most eligible. And we further beg leave to express our wishes, that the several Provincial Grand Masters in these States would, in the intermediate time, enter into unanimous and vigorous measures for checking the growing irregularities in the Society, cementing the different branches, erasing the distinction between ancient and modern in these States, that the Craft may be established in unanimity, the established principles of its institutions more universally extended, and that our conduct may not only be the admiration of men in this world, but receive the final applause of the Grand Architect of the Universe in the other, where there is nothing but light and love.

Voted, That the foregoing petition be circulated through the different Lines in the Army.

Voted, That a committee be appointed from the different Lodges in the Army, from each Line, and from the Staff of the Army to convene on the first Monday of February next, at Morristown, to take the foregoing petition into consideration.

Voted, That when the dividend of the expense of this day shall be paid, each Brother will put into the hands of the Treasurer or Secretary what he shall see fit, for the use of the poor of this town.

Voted, That the money so collected be transmitted to Bro. Kinney, to appropriate to the necessities, first of the widows and orphans of Masons, next to soldiers' wives and children in distressed circumstances, if any shall remain he will apply it to those poor persons in this town whom he shall judge stand most in need thereof.

Lodge closed till called together by the Master's order.

Pritton's, near Morristown, Jan. 31st, 1780.

Entered Apprentice Lodge, 5 o'clock, P.M. Present—Brs. Heart, W. M.; Sill, S. W.; Warner, J. W.; Richards, Treasurer; Grosvenor, Secretary; Barker, Tyler. Members—Brs. Hosmer, Judson, Clark, Chapman, Palmer. Visitor—Br. Coleman.

Lodge opened, when the petition was read and proposed to the consideration of the Lodge, agreeable to a resolve passed in Lodge on the 27th of December

last, and the matters thereof unanimously approved. Bro. Heart was appointed a representative of this Lodge and the Connecticut Line, to meet a committee from the several Lodges in the Army at Morristown on Monday, next, the 7th of February, for the purpose of adopting some measures for executing the design and purpose of the petition.

Dr. Ainsworth, of the Eighth Connecticut Regiment, heretofore proposed, balloted for and refused, is proposed again by Bro. Sill; Bro. Noah Coleman, proposed to become a member and accepted. One made member.

Expenses paid, Lodge closed without date.

At a Convention Lodge from the different Lines of the Army and departments, held in due form, under the authority of the American Union Lodge, of Morristown, the 6th day of March, in the year at Salvation 1780.

Officers present—Bro. Heart, W. M.; Little, S. W.; Clark, J. W.; Williams, Treasurer; Pierce, Secretary; Coleman, S. D.; Boyles, J. D.

Brothers present—Procter, Lawrence, Kinney, Anderson, Sanford, Church, Gray, Wilson, Craig, Rogers, Hanmer, Thayer, Hugoe, Skillington, Pratt, Little, Magee, Bleacher, Sythe, Post, Grigg, Vernon, Bowers, Tudor, Carter, Lewis, Duion, Conolly, Pettin, Ray, Graham, Hamilton, Bruff, Davidson, Cunningham, Beaty, Piat, Campbel, Hervey, Muso.

Lodge opened, the Secretary by order read the proceedings of a committee appointed by this Lodge at the Anniversary of Saint John the Evangelist, held at Morristown, the 27th of December, 1779, of which the following is a copy:

At a Committee of Ancient Free and Accepted Masons, met this 7th day of the second month in the year of Salvation 1780, according to the recommendation of a Convention Lodge, held at the Celebration of Saint John the Evangelist:

Present—Bro. John Pierce, M. M., delegated to represent the Masons in the Military Line of the State of Massachusetts Bay and Washington Lodge, No. 10; Bro. Jonathan Heart, M. M. delegated to represent the Masons in the Military Line of the State of Connecticut and American Union Lodge; Bro. Charles Graham, F.—C.—, delegated to represent the Masons in the Military Line of the State of New York; Bro. John Sanford, M. M., delegated to represent the Masons in the Military Line of the State of New Jersey; Bro. George Tudor, M. M. delegated to represent the Masons in the Military Line of the State of Pennsylvania; Bro. Otho Holland Williams, M. M., delegated to represent the Masons in the Military Line of the State of Delaware; Bro. Mordicai Gist, P. W. M., delegated to represent the Masons in the Military Line of the State of Maryland; Brother Prentice Brown, M. M., delegated to represent Saint John's Regimental Lodge; Bro. John Lawrence, P. W. M., delegated to represent the Brothers in the Staff of the American Army; Bro. Thomas Machin, M. M., delegated to represent the Masons in the Corps of Artillery.

The Brothers present proceeded to elect a President and Secretary, whereupon Bro. Mordicai Gist was unanimously chosen President, and Bro. Otho Holland Williams unanimously chosen Secretary of this Committee.

The Committee proceeded to take into consideration an address to be preferred to the Right Worshipful Grand Master in the respective United States, whereupon Bro. Williams presented the following address:

TO THE RIGHT WORSHIPFUL

The Grand Masters of the several Lodges in the respective United States of America
Union Force Love

The subscribers, Ancient Free and Accepted Masons in Convention, to you, as the patrons and protectors of the Craft upon the Continent, prefer their humble address.

Unhappily the distinctions of interest, the political views and national disputes subsisting between Great Britain and these United States have involved us, not only in the general calamities that disturb the tranquillity which used to prevail in this once happy country, but in a peculiar manner affects our Society, by separating us from the Grand Mother Lodge in Europe, by disturbing our connection with each other, impeding the progress and preventing the perfection of Masonry in America.

We deplore the miseries of our country-men, and particularly lament the distresses which many of our poor brethren must suffer, as well from the want of temporal relief as for want of a source of light to govern their pursuits and illuminate the path of happiness. And we ardently desire to restore, if possible, that fountain of charity, from which to the unspeakable benefit of mankind flows benevolence and love. Considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked brethren which too manifestly show the present dissipated and almost abandoned conditions of our Lodge in general, as well as the relaxation of virtue amongst individuals.

We think it our duty, Right Worshipful Brothers and Seniors, in the Craft, to solicit your immediate interposition to save us from the impending dangers of schisms and apostacy. To obtain security from those fatal evils, with affectionate humility, we beg leave to recommend the adopting and pursuing the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, upon the Continent; that the ancient principles and discipline of Masonry being restored, we may mutually and universally enjoy the advantages arising from frequent communion and social intercourse. To accomplish this beneficial and essential work, permit us to propose that you the Right Worshipful Grand Masters, or a majority of your number, may nominate as Most Worshipful Grand Master of said Lodge, a brother whose merit and capacity may be adequate to a station to importance and elevated, and transmitting the name and nomination of such brother, together with the name of the Lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you may adopt and execute any other ways or means most eligible for preventing impositions, correcting abuses, and for establishing the general principles of Masonry; that the influence of the same in propagating morality and virtue may be far extended, and that the lives and conversation of all true Free and Accepted Masons may not only be the admiration of men on earth, but may receive the final approbation of the Grand Architect of the Universe, in the world wherein the elect enjoy eternal light and love.

Signed in Convention in Morristown, Morris County, this seventh day of the second month in the year of our Saviour 1780, Anno Mundi, 5780. Which being read was unanimously agreed to sign, and ordered to be forwarded with an extra copy of their proceedings, signed by the President and Secretary, to the respective Provincial Grand Masters. And the Committee adjourned without day.

After which, the question was proposed, whether the foregoing proceedings meet with the approbation of this Lodge? And after debate, it was unanimously resolved in the affirmative. An Entered Apprentice Lecture was given by the Master to the Brethren present.

Agreed to hold a Masters' Lodge the 27th instant, at this place, at 3 o'clock, p.m.

Voted, That the sum of eight dollars shall be paid by each brother to defray the expenses of this evening, if any part of which shall remain, voted, that the same be delivered to Bro. Kinney, to be appropriated in the same manner as that which was put into his hands on the meeting of Saint John's Day.

Lodge closed in due time.

Morristown (N. J.), March 27th, 1780.

At a Masters' Lodge, held at the Assembly Room, by the special order of the W. M., Brs. Worthington and Barker, being Fellow Crafts, petitioned to be raised to the sublime degree of Master Mason, and being examined in open Lodge, by the W. Master, and having given satisfactory evidence of their proficiency, they were raised accordingly.

Lodge closed without day.

(The movements of the Army again impeded the operations of the Craft, and at the next entry on the Minute-Book we find the Lodge at work, in midsummer, on the banks of the Hudson.)

At an Entered Apprentice's Lodge, held at Robinson's House, (N. Y.) July 20th, 1780, present—Brs. Heart, W. M.; Belding, S. W.; Judson, J. W.; Richards, Treas.; Judd, Sec'y; Coleman, S. D.; Simpson, J. D.; Whitney, Tyler. Members—Wright, Chapman, Barker, Curtis, Hobart. Visitors—Tripp, Hart.

On the evening next before the Festival of St. John the Baptist, the situation of the Army being such that it was impossible to convene the Lodge for the choice of officers, and this being the first convenient opportunity since, the Lodge now proceeded to that business, and elected the following brethren, to serve the current half year: Jonathan Heart, Worshipful Master; Richard Sill, Senior Warden; William Little, Junior Warden; Simeon Belding, Treasurer; John Simpson, Secretary; Thomas Grosvenor, Senior Deacon; Noah Coleman, Junior Deacon.

Bro. Grosvenor, with the W. Master and the late and present Treasurers, were chosen a committee to examine and adjust the accounts of the Lodge, and make report.

Closed until called by the W. Master's direction.

Robinson's, July 25th, 1780.

At a Fellow Crafts' Lodge, held by order of the W. Master, present, the officers and sundry brethren—Brs. Russel, Curtis and Smith, now Entered Apprentices, proposed to be made Fellow Crafts, balloted for, accepted and passed. Bro. John Hart, proposed for membership and vouched for by Bro. Belding, was balloted for and admitted.

July 29.—At a Masters' Lodge, held at the Robinson House, by order of the W. Master—Brs. Parsons, Russel, Curtis and Smith, having been separately balloted for and accepted, were raised to the sublime degree of Master Mason. Bro. Pomeroy, now a Fellow Craft, was proposed by the W. Master for raising and was balloted for and accepted. A vote was passed that Bro. Pomeroy be raised when a convenient opportunity will permit. Doct. Skinner of the 8th, and Doct. Mather of the 7th Connecticut Regiment, were proposed by Bro. Coleman to be made Masons, and ordered to stand on the minutes.

Closed until called by order of the W. Master.

(The Minute-Book furnishes no further workings of the Lodge, until the Spring of 1782; we therefore conclude that the Army must have been occupied in such a manner, during the intervening time, that the Craft had no opportunities to assemble.)

American Union Lodge, March 25th, 1782.

At an Entered Apprentices' Lodge, held by order of the W. Master, at the "Connecticut Huts," present—Brs. Jona. Heart, W. M.; Richards, S. W.; Judson, J. W.; Simpson, Sec'y; members—Sherman, Huntington, Gray, Smith, Pride, Higgins, Watrous, Chapman, Curtis, Stilwill, Grosvenor, Russell; visitors—Hodge, Gorham.

The movements of the Army having rendered it inconvenient to choose officers at the usual time, the Lodge proceeded this evening to the election of officers by ballot, when the following brethren were chosen: Jonathan Heart, Worshipful Master; Robert Warner, Senior Warden; David Judson, Junior Warden; William Richards, Treasurer; Eben Gray, Senior Deacon; John Smith, Junior Deacon.

A revival of the by-laws was proposed for next Lodge night. Closed until April 1st, then to meet at this place.

April 1st.—Lodge opened; by-laws read and amended; adjourned to Thursday, the 4th instant.

April 4.—Lodge opened by adjournment at the Connecticut Huts. Lieut. Robert Allyn, of the 5th Connecticut Regiment, having been proposed in the year 1779, was balloted for, accepted, and made an Entered Apprentice.

April 18.—Doct. Elisha Skinner, who had stood on the minutes, was balloted for and accepted, and made an Entered Apprentice. Lieuts. Tiffany and Avery of the 5th, and Loomis of the 7th Connecticut Regiment, were proposed for making, and ordered to stand on the minutes.

April 25.—At a Fellow Crafts' Lodge, held at the Connecticut Huts, Brs. Robert Allyn and Elisha Skinner, agreeable to their own request, were balloted for and passed to the degree of Fellow Craft in due form.

May 2.—Lieuts. Isiah Tiffany, Simeon Avery, and Libbeus Loomis, heretofore proposed, were separately balloted for, accepted and made Entered Apprentices.

May 9.—At an Entered Apprentice's Lodge, held at the Connecticut Huts, Lieuts. Charles Fanning of the 1st, and Joshua Whitney of the 5th Connecticut Regiment were proposed to be made Masons, and ordered to stand on the minutes.

May 16.—Brs. Loomis and Avery were balloted for, accepted and made Fellow Crafts.

May 23.—Doct. Jedediah Ensworth, of the 5th Connecticut Regiment, some time since proposed in this Lodge, but for particular reasons was objected against, the objecting brother having since given his approbation for his being initiated, he was again proposed, balloted for, accepted and made an Entered Apprentice. Capt. David Strong, of the 2d Connecticut Regiment, was proposed to be made a Mason by Bro. Chapman.

May 30.—Brs. Tiffany and Ensworth, made in this Lodge, and Bro. Hodge, made at Litchfield, Connecticut, were proposed, balloted for, and made Fellow Crafts.

June 5.—At a Masters' Lodge held at the Assembly Room in the Connecticut Line, Brs. Skinner, Loomis, Avery, Tiffany, Ensworth and Hodge, now Fellow Crafts, proposed to be made Masters in this Lodge, balloted for, accepted and raised.

Proposed, that at the next Lodge night the Lodge should choose officers to serve the ensuing half year, agreeable to the Constitution.

June 20.—At an Entered Apprentice Lodge held at the Connecticut Huts, by order of the Master, present—Brs. Heart, W. M.; Warner, S. W.; Judson, J. W.; Richards, Treasurer; Simpson, Secretary. Members—Brs. Clift, Avery, Loomis, Ensworth, Skinner, Curtis, Barker, Tiffany, Russell, Chapman.

Lodge opened. It being the usual time to choose officers to serve in Lodge for the ensuing half year, the Lodge proceeded to the election of officers to serve the term above mentioned: Bro. Heart was chosen Master; Bro. Warner, Sen. Warden; Bro. Judson, Jun. Warden; Richards, Treasurer; Simpson, Secretary; Watrous, S. D.; Higgins, J. D.

Ordered, that the Treasurer and Secretary settle the accounts of the last quarter as soon as convenient after the Festival of St. John.

Voted, That this Lodge meet and celebrate the Festival of St. John the Baptist, in conjunction with Washington Lodge, No. 10, at West Point, on Monday next.

June 24th, 1782.

At an Entered Apprentice Lodge held by adjournment at the Assembly Room of the Connecticut Line, for the celebration of the Festival of St. John the Baptist. Present, as officers—Bro. Heart, W. M.; Warner, S. W.; Judson, J. W.; Richards, Treasurer; Simpson, Secretary; Watrous, S. D.; Higgins, J. D.; Hodge, Tyler. Members—Munson, Avery, Chapman, Russell, Loomis, Skinner, Ensworth, Tiffany, Hosmer, Curtis. Visitors—DeForest, Foot, Glenny, Seymour, Peckham, Hubbard, Greenman.

The Lodge was opened and proceeded to West Point, where they joined Washington Lodge, and commenced the procession from Gen. Patterson's house to the Collonade, each Lodge separate, where a dinner was provided, and an oration delivered by Bro. John Brooks, of the Massachusetts Line.

After dinner, the Lodges having drank a number of toasts, the procession returned to Gen. Patterson's; the American Union Lodge then proceeded to the ball-room in the Connecticut Line, and closed in good time, to stand closed until Thursday, the 27th instant.

June 27.—Lodge was opened and the following vote passed: That Washington Lodge be requested to acquaint! Worshipful Bro. Brooks, that this body wish him to accept our very particular thanks for the polite and truly Masonic address with which he was pleased to honor the brethren, at the late festival of St. John the Baptist.

Closed until Thursday the 4th of July, at 3 o'clock, P.M., at the Assembly Room.

(Business of the Officers of the Line prevented the appointed meeting of the Craft on the 4th of July; and at the two following meetings, to wit, on the 18th, and 25th of July, the attendance appears to have been so small that no business was transacted except "lecturing on the two first steps in Masonry.")

Nothing further appears on the Minute-Book, until the 2d of October.)

Verplank's Point, Oct. 2d, 1782.

At a Lodge of Master Masons, held at the Block-House on this point, present—Bro. Heart, W. M. &c. Bro. Robert Allyn, Fellow Craft, was proposed to be made a Master, and on being balloted for and accepted, he was duly raised to that sublime degree. The Lodge was then closed, to await the call of the W. Master.

At an Entered Apprentices' Lodge, held this day, by order of W. Master, the following brethren only were present, viz.: Officers—Heart, W. M.; Richards, S. W.; Chapman, J. W.; Wright, Treas.; John Hart, Sec'y. Members—Wyllys, Hopkins, Betts, Selden, Tiffany.

The Lodge, taking into consideration the small number of Brethren present, voted that the present officers serve until the first of May next.

The W. Master and S. Warden were appointed a committee to attend the Massachusetts and New York Lodges, on the subject of an irregular or clandestine Lodge, said to be held in the New Jersey Line, by one Sergeant McMullen, and report to this Lodge. Closed till Wednesday next.

April 3.—At a Fellow Crafts' Lodge, held at Maj. Wright's Quarters, at West Point, present—Bro. W. M., &c. Bro. Hopkins, an Entered Apprentice, was proposed, balloted for, and passed to the degree of Fellow Craft.

April 8.—The Lodge convened and was opened, but the attendance was so small no business was offered. Closed until the 23d instant.

West Point, April 23d, 1783.

At a Lodge held this day, at Mr. Foot's on West Point, present—Brs. Heart, W. M.; Judson, S. W.; J. Hart, J. W.; Tiffany, Treas.; Russell, Sec'y; Higgins, S. D.; Loomis, J. D.; Hobart, Tyler. Members and Visitors—Brs. Selden, Rose, Glenny, Leacroft, Guyon, Woodward, Miller, Steele.

The Lodge was opened, and Bro. Rose, an Entered Apprentice, was proposed, balloted for, accepted, and passed to the degree of Fellow Craft. Lodge closed, to stand closed until the W. Master should call them together.

We have no record of any further meetings of this Lodge. The Revolutionary War being now brought to a termination, and the Army disbanded, the Craft, of course, were dispersed to their several homes, to enjoy the blessings of "the peace their valor won," and to cultivate the moral and social virtues, by the establishment of Masonic Lodges, in the various sections of the country where they were severally located.

The references to the "Bag" borne by the "Youngest Brother" as on the occasion of the processions on March 25, 1779, April 7, 1779, and June 24, 1779, are to a symbol that would seem to have had more pertinent application to the Youngest Entered Apprentice than the Treasurer. The "Bag" was an expensive item. Whatever its particular function, the quality and appearance of the Lodge Bag was undoubtedly intended to be prominent and significant. We may judge with some accuracy as to the importance the Bag or Purse was expected to exercise in any public function by looking over such accounts as have come

down to us of the amounts expended by Lodges upon what they needed.

Brother Franklin Stearns patiently copied for us the Ledger of the Lodge at Fredericksburg, Virginia. The difficulty of this task is great because the old paper of this financial record is so brittle that it breaks easily, some items are incomplete and not decipherable by reason of missing fragments, and therefore the financial statements of the old Lodge of Washington's initiation have not had the attention given other details. Let us take a few of the recorded expenditures, just as they appear, to show their relative values at the time when entered on the Lodge Ledger:

Feb.		Cr.
16	By Mr. John Neilson	2 1 6 10
	By Mr. Alexr. Campbell	2 6 8
6	By 3 Ballots box and balls	10 6
	Paid Mr. John Denniston pr order of the Lodge	6 9
	Paid to Mrs. Jones one Nights expences at her house	1 16 10½
	Paid for 7¼ hd. drest deer Skin 3/to Mr. Dick	1 1 9
	Pd. for Jewells	6 6
13	Pd. Mrs. Jones for 13 broken Glasses	6
16	Pd. Mr. Wm. Hunter for a Sword	8
	Pd. Paterson for Jewels	1 6
	Pd. to Mr. McWilliams pr order of Hannah Demston for ing aprons for Loge	6 9
March		
3	Pd. to Mr. Tiven for Mending the Sword	7 6
3	Paid to James Allanack for a Chair	3
	"paid to house Charges on St. John's night	1 5 6
	Paid Do. Do. one unknown Night wch. Includes all preceeding this date	1 17 9
	Paid Mr. William McWilliams in full of his accott	3 3 6
	Paid to Foreman for dressing Skins for Aprons	5
		24 4 1½
April		
7	Paid Mr. Danl. Campbell for ye pocket Companion	2 6
May		
5	Paid Mr. McCradie for 6 Pair Gloves Demston had of him and were never brought to ye Lodge	10 6
	Paid Mr. Jackson for Gloves	10 6
June		
7	Paid for a Ribbon to the Secretary's Jewell	1 6
14	Paid for Velvet for a purse	7 6
Sept.		
1	By Cash put into the Hand of Wm. McWilliams as pr. aud.	26 5 0
	By the Loss of wt for the Ballance of this amount	3 5 0
		5 0
		29 15 11
Sept.		
10	By John Patison Silversmith for 1 Jewell	0 7 0
	By John Foreman for Dressing & Cleaning skins	0 15 4
	By Ballance Carried to folio	3 7 7 1
		8 9 5

(The "Loss of wt. for Ballance" is evidently the result of taking in light weight coins. Under date "5th Octor 1754 Bror. Strachan" was ordered to procure for the use of the Lodge "1 pr Money Scales such as he shall deem fit." He was treasurer. In the omis-

sion of specified year, months or days in the above account we are following the records closely.)

	Cr.
By Cash pd Alexander Woodro for his acct. agt. the Lodge.....	2 18 0
By Ditto paid Daniel Campbell for a secretary's Jewell.....	0 15 0
By Ditto paid James Allan for Work for the use of the Lodge.....	0 10
By Ditto paid James McPherson for his attendance 8 nights.....	1 0 0
By Ditto paid James McPherson for Attendance 4 nights.....	0 10
By Ditto paid James McPherson for attendance By a Dressers Jewell paid Pattison.....	0 7 6
By Mr. Fielding Lewis. paid him for ½ doz White skins.....	1 2 6
By James McPherson paid him in full for 4 nights attendance to the Lodge.....	0 5
By William McWilliams amt. in Fo. paid for sundries.....	3 12 6
	11 8 0
By Cash in stock delivered Into the Hand of Mr. James Straughn Treasurer.....	18 4 0
	29 12 0

Error & Omissions Excepted this Day of 1754
William McWilliams, Jun. W

1752		
3	By 1 qr postpaper 2/6.....	3 2
	1 pr Compasses 8d.....	4
	By 16¼ yds blue Ribbon ¼.....	2 1
	By 1 hank Silk 10d yrd Ribbon yellow ..	1 3
	By 1 yrd More blue ribbon.....	10
		1 6 10
3	By 6 pr. Gloves.....	6 8
1753		
	By 5 white skins put Into the Lodge on St. Johns Day.....	15 0
	By 5 pairs mens White Kid Gloves Do on St. Johns Day.....	5 0
	By Velvet purse paid Geo. Log for finding Velvet & Making.....	12 6
	& for Lace paid Mr. Dent for 3 yards a 10/	1 10 0
		3 12 6

James McPherson, mentioned in the Ledger page last given, was the Tiler of the Lodge. Col. Fielding Lewis who sold "white skins" to the Lodge, for aprons, was George Washington's brother-in-law, married his sister Bettie, and built "Kenmore," at Fredericksburg, Virginia. He manufactured small arms for Washington's Army. From the other side of the Ledger we note that the dues were paid monthly and seem to average about 7½ pence each. Fees for the degrees amount to two pounds three shillings as is duly recorded of Brother Washington. Fines were assessed for various amounts and not always specified as to cause; two are dated February 3, 1753, and while one is only a shilling, the other is for one pound, one shilling. The previous year, 1752, October 21, two fines of one shilling each are charged "To one oath, fine."

In these days there were a number of visitors to the Lodge, many becoming members. The fee for affiliation appears to have been one pound, one shilling and six pence.

Now with these comparative amounts in mind with the purposes for which they were paid, we can the better appraise the appearance and the special importance of the "Bag," or Purse, carried in procession by the "Youngest Brother." The amounts paid for velvet, for lace, and some of the ribbon may be intended for the same purpose, show at least an out-

lay of two pounds, ten shillings. From our point of view we deem this Bag or Purse to have symbolized the benevolence of the Lodge. The Treasurer did not carry it. His burden was the Sword of Justice, a fitting symbol for him to render whatever was justly due. But the "Youngest Brother" must be able to understand that there is about the Fraternity more than the mere giving of justice. There is for him and for all of us, from the start, the teaching of a cordial brotherly love that faileth not, a generous benevolence not confined to the inner household of faith. Today in the elaborate boxes for receiving donations in many Lodges there is more than a reminder of the fine Bag or Purse carried appropriately by the "Youngest Brother" in the processions of the Brethren.

AMETH. Properly *Emeth*, which see.

AMETHYST. Hebrew *אחלמה*, *achlemah*. The ninth stone in the breastplate of the high priest. The amethyst is a stone in hardness next to the diamond, and of a deep red and blue color resembling the breast of a dove.

AMICISTS, ORDER OF. A secret association of students, once very extensively existing among the universities of Northern Germany, first about 1793, and again in 1810. According to Lenning this organization of students was widely spread, especially popular at Jena and Halle. Thory (*Acta Latomorum* i, 292), says that this association was first established in the College of Clermont, at Paris. An account of it was published at Halle in 1799, by F. C. Laukhard, under the title of *Der Mosellaner—oder Amicisten—Orden nach seiner Entstehung, innern Verfassung und Verbreitung auf den deutschen Universitäten*. The Order was suppressed by the imperial government.

AMIS REUNIS, LOGE DES. The Lodge of United Friends, founded at Paris in 1771, was distinguished for the talents of many of its members, among whom was Savalette de Langes, and played for many years an important part in the affairs of French Masonry. In its bosom was originated, in 1775, the Rite of Philalethes. In 1784 it convoked the first Congress of Paris, which was held in 1785, for the laudable purpose of endeavoring to disentangle Freemasonry from the almost inextricable confusion into which it had fallen by the invention of so many rites and new degrees. The Lodge was in possession of a valuable library for the use of its members, and had an excellent cabinet of the physical and natural sciences. Upon the death of Savalette, who was the soul of the Lodge, it fell into decay, and its books, manuscripts, and cabinet were scattered, according to Clavel's *Histoire Pittoresque de la Franc-Maçonnerie* (page 171). All of its library that was valuable was transferred to the archives of the Mother Lodge of the Philosophic Scottish Rite. Barruel gives a brilliant picture of the concerts, balls, and suppers given by this Lodge in its halcyon days, to which "les Crésus de la Maçonnerie," meaning the wealthy ones of Freemasonry (Crésus being the name of the proverbially rich king of Lydia), congregated, while a few superior members were engaged, as he says, in hatching political and revolutionary schemes, but really in plans for the elevation of Freemasonry as a philosophic institution (see Barruel, *Mémoires pour servir à l'Histoire du Jacobinisme* iv, 343).

AMMON. See *Amun*.

AMMONITISH WAR. A war of interest in connection with the Fellow Craft Degree. The Ammonites were the descendants of the younger son of Lot, and dwelt east of the river Jordan, but originally formed no part of the land of Canaan, the Israelites having been directed not to molest them for the sake of their great progenitor, the nephew of Abraham. But in the time of Jephthah, their king having charged the Israelites with taking away a part of his territory, the Ammonites crossed the river Jordan and made war upon the Israelites. Jephthah defeated them with great slaughter, and took an immense amount of spoil. It was on account of this spoil—in which they had no share—that the Ephraimites rebelled against Jephthah, and gave him battle (see *Ephraimites*).

AMOR HONOR ET JUSTITIA. *Love, Honor and Justice.* A Latin motto of the Grand Lodge of England used prior to the union of 1813, which is to be found graven on the Masonic Token of 1794, commemorative of the election of the Prince of Wales as the Most Worshipful Grand Master, November 24, 1790.

AMPHIBALUS. See *Saint Amphibalus*.

AMPLE FORM. When the Grand Master is present at the opening or closing of the Grand Lodge, it is said to be opened or closed "in ample form." Any ceremony performed by the Grand Master is said to be done "in ample form"; when performed by the Deputy, it is said to be "in due form"; and by any other temporarily presiding officer, it is "in form" (see *Form*).

AMRU. The name given to the Phœnician carpenter, who is represented in some legends as one of the assassins, Fanor and Metusael being the other two.

AMSHASPANDS. The name given in the Zoroastrian religion of the ancient Persians, the Parsees, in the *Zend-Avesta*, their bible and prayer book, to the six good genii or powerful angels who continuously wait round the throne of Ormuzd, or Ormazd. Also the name of the six summer months and the six productive working properties of nature.

AMULET. See *Talisman*.

AMUN. The Supreme God among the Egyptians. He was a concealed god, and is styled "the Celestial Lord who sheds light on hidden things." From him all things emanated, though he created nothing. He corresponded with the Jove of the Greeks, and, consequently, with the Jehovah of the Jews. His symbol was a ram, which animal was sacred to him. On the monuments he is represented with a human face and limbs free, having two tall straight feathers on his head, issuing from a red cap; in front of the plumes a disk is sometimes seen. His body is colored a deep blue. He is sometimes, however, represented with the head of a ram, and the Greek and Roman writers in general agree in describing him as being ram-headed. There is some confusion on this point. Kenrich says that Nouf was, in the majority of instances, the ram-headed god of the Egyptians; but he admits that Amun may have been sometimes so represented.

The student will be interested to learn that this word in the Hebrew language means *builder* or *architect*.

ANACHRONISM. Some Ritual makers, especially when they have been ignorant and uneducated, have often committed anachronisms or errors as to periods

of time or dates by the introduction into Masonic ceremonies of matters entirely out of time. Thus, the use of a bell to indicate the hour of the night, practised in the Third Degree; the placing of a celestial and a terrestrial globe on the summit of the pillars of the porch, in the Second Degree; and quotations from the New Testament and references to the teachings of Christ, in the Mark Degree, are all anachronisms. But, although it were to be wished that these disturbances of the order of time had been avoided, the fault is not really of much importance. The object of the ritualist was simply to convey an idea, and this he has done in the way which he supposed would be most readily comprehended by those for whom the ritual was made. The idea itself is old, although the mode of conveying it may be new. Thus, the bell is used to indicate a specific point of time, the globes to symbolize the universality of Freemasonry, and passages from the New Testament to teach the practise of duties whose obligations are older than Christianity.

ANAGRAM. The letters of a word or phrase so transposed as to make a different word or phrase. The manufacture of anagrams out of proper names or other words has always been a favorite exercise, sometimes to pay a compliment—as when Doctor Burney made *Honor est a Nilo* out of *Horatio Nelson*, the Latin phrase meaning *Honor is from the Nile*, and alluding to his victory at that river on August 1, 1798—and sometimes for purposes of secrecy, as when Robert Bacon concealed under an anagram one of the ingredients in his recipe for gunpowder, that the world might not too easily become acquainted with the composition of so dangerous a material. The same method was adopted by the adherents of the house of Stuart when they manufactured their system of high degrees as a political engine, and thus, under an anagrammatic form, they made many words to designate their friends or, principally, their enemies of the opposite party. Most of these words it has now become impossible to restore to their original form, but several are readily decipherable. Thus, among the assassins of the Third Degree, who symbolized, with them, the foes of the monarchy, we recognize *Romwel* as *Cromwell*, and *Hoben* as *Bohun*, Earl of Essex. It is only thus that we can ever hope to trace the origin of such words in the high degrees as Tercy, Stolkin, Morphey, etc. To look for them in any Hebrew roots would be a fruitless task. The derivation of many of them, on account of the obscurity of the persons to whom they refer, is, perhaps, forever lost; but of others the research for their meaning may be more successful.

ANANIAH. The name of a learned Egyptian, who is said to have introduced the Order of Mizraim from Egypt into Italy. Doctor Oliver (in his *Landmarks*, ii, page 75), states the tradition, but doubts its authenticity. It is in all probability a matter of doubt (see *Mizraim, Rite of*).

ANCHOR AND ARK. The anchor, as a symbol of hope, does not appear to have belonged to the ancient and classic system of symbolism. The Goddess *Spes*, the word meaning *Hope*, was among the ancients represented in the form of an erect woman, holding the skirts of her garments in her left hand, and in her right a flower-shaped cup. This goddess was honored with several temples at Rome and her

festival day was observed on August 1. As an emblem of hope, the anchor is peculiarly a Christian, and thence a Masonic, symbol. It is first found inscribed on the tombs in the catacombs of Rome, and the idea of using it is probably derived from the language of Saint Paul (Hebrews vi, 19), "which hope we have as an anchor of the soul both sure and steadfast."

The primitive Christians looked upon life as a stormy voyage, and glad were the voyagers when it was done, and they had arrived safe in port. Of this the anchor was a symbol, and when their brethren carved it over the tomb, it was to them an expression of confidence that he who slept beneath had reached the haven of eternal rest. This is the belief of Kip, *Catacombs of Rome* (page 112). The strict identity between this conclusion and the Masonic idea of the symbol will be at once observed.

"The anchor," says Mrs. Jameson in her *Sacred and Legendary Art* (i, page 34), "is the Christian symbol of immovable firmness, hope, and patience; and we find it very frequently in the catacombs, and on the ancient Christian gems."

This representation of the anchor is the peculiar attribute of Saint Clement, and is often inscribed on churches dedicated to him.

But there is a necessary connection between an anchor and a ship, and hence, the latter image has also been adopted as a symbol of the voyage of life; but, unlike the anchor, it was not confined to Christians, but was with the heathens also a favorite emblem of the close of life. Kip thinks the idea may have been derived from them by the Christian Fathers, who gave it a more elevated meaning. The ship is in Freemasonry substituted by the ark. Mrs. Jameson says in the above work that "the Ark of Noah floating safe amid the deluge, in which all things else were overwhelmed, was an obvious symbol of the Church of Christ. . . . The bark of St. Peter tossed in the storm, and by the Redeemer guided safe to land, was also considered as symbolical."

These symbolical views have been introduced into Freemasonry, with, however, the more extended application which the universal character of the Masonic religious faith required. Hence, in the Third Degree, whose teachings all relate to life and death, "The ark and anchor are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor where the wicked cease from troubling and the weary shall find rest." Such is the language of the lecture of the Third Degree, and it gives all the information that is required on the esoteric meaning of these symbols. The history that is here added by Doctor Mackey of their probable origin will no doubt be interesting to the Masonic student.

ANCHOR, KNIGHT OF THE. See *Knight of the Anchor*.

ANCHOR, ORDER OF KNIGHTS AND LADIES OF THE. A system of Freemasonry for both sexes which arose in France in the year 1745. It was a schism which sprang out of the Order of Felicity, from which it differed only in being somewhat more refined. Its existence was not more durable than that of its predecessor. Clavel, in his *Histoire Pittoresque*

de la Franc-Maçonnerie (page 111), gives this information (see *Felicity, Order of*).

ANCIENT AND ACCEPTED RITE. See *Scottish Rite*.

ANCIENT ARABIC ORDER NOBLES OF THE MYSTIC SHRINE. See *Shrine*.

ANCIENT CRAFT MASONRY. This is the popular name given to the three symbolic degrees of Entered Apprentice, Fellow Craft, and Master Mason. The degree of Royal Arch is not generally included under this appellation; although, when considered—as it really is—a complement of the Third Degree, it must of course constitute a part of Ancient Craft Freemasonry. In the Articles of Union between the two Grand Lodges of England, adopted in 1813, it is declared that "pure Ancient Masonry consists of three degrees and no more, namely: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the



ANCHOR, MASONIC
SYMBOL OF WELL-
GROUNDED HOPE



ARK, MASONIC SYMBOL
OF A WELL-SPENT
LIFE

degrees of the Orders of Chivalry, according to the constitutions of the said Orders."

ANCIENT FREE AND ACCEPTED MASONS. The title most generally assumed by the English and American Grand Lodges (see *Titles of Grand Lodges*).

ANCIENT or ANTIENT or ATHOLL FREE-MASONS. In 1751 some Irish Freemasons in London established a body which they called the "Grand Lodge of England according to the Old Institutions," and they styled themselves *Antients* and the members of the regular Grand Lodge, established in 1717, *Moderns*. Thus Dermott, in his *Akiman Rezon*, divides the Freemasons of England into two classes, as follows:

"The Antients, under the name of *Free and Accepted Masons*, according to the old Institutions; the Moderns, under the name of *Freemasons of England*. And though a similarity of names, yet they differ exceedingly in makings, ceremonies, knowledge, Masonic language, and installations; so much, that they always have been, and still continue to be, *two distinct societies*, totally independent of each other" (see the seventh edition, page xxx).

The Antients maintained that they alone preserved the ancient tenets and practises of Freemasonry, and that the regular Lodges had altered the Landmarks and made innovations, as they undoubtedly had done about the year 1730, when Prichard's book entitled *Masonry Dissected* appeared.

For a long time it was supposed that the Antients were a schismatic body of seceders from the Premier Grand Lodge of England, but Brother Henry Sadler,

in his *Masonic Facts and Fictions*, has proved that this view is erroneous, and that they were really Irish Freemasons who settled in London.

In the year 1756, Laurence Dermott, then Grand Secretary, and subsequently the Deputy Grand Master of the Grand Lodge of the Antients, published a *Book of Constitutions* for the use of the Antient Freemasons, under the title of *Ahiman Rezon*, which work went through several editions. This became the code of Masonic law for all who adhered, either in England or America, to the Grand Lodge of the Antients, while the Grand Lodge of the Moderns, or the regular Grand Lodge of England, and its adherents, were governed by the regulations contained in Anderson's *Constitutions*, the first edition of which had been published in 1723.

The dissensions between the two Grand Lodges of England lasted until the year 1813, when, as will be hereafter seen, the two Bodies became consolidated under the name and title of the United Grand Lodge of Ancient Freemasons of England. Four years afterward a similar and final reconciliation took place in America, by the union of the two Grand Lodges in South Carolina. At this day all distinction between the Antients and Moderns has ceased, and it lives only in the memory of the Masonic student.

What were the precise differences in the rituals of the Antients and the Moderns, it is now perhaps impossible to discover, as from their esoteric nature they were only orally communicated. But some shrewd and near approximations to their real nature may be drawn by inference from the casual expressions which have fallen from the advocates of each body in the course of their long and generally bitter controversies.

Already has it been said that the regular Grand Lodge is stated to have made certain changes in the modes of recognition, in consequence of the publication of Samuel Prichard's spurious revelation. These changes were, as we traditionally learn, a simple transposition of certain words, by which that which had originally been *the first became the second*, and that which had been *the second became the first*. Hence Doctor Dalcho, the compiler of the original *Ahiman Rezon* of South Carolina, who was himself made in an Antient Lodge, but was acquainted with both systems, says, in the edition of 1822 (page 193), "*The real difference in point of importance was no greater than it would be to dispute whether the glove should be placed first upon the right or on the left.*"

A similar testimony as to the character of these changes is furnished by an address to the Duke of Atholl, the Grand Master of the Grand Lodge of Antients, in which it is said: "I would beg leave to ask, whether two persons standing in the Guildhall of London, the one facing the statues of Gog and Magog, and the other with his back turned on them, could, with any degree of propriety, quarrel about their stations; as Gog must be on the right of one, and Magog on the right of the other. Such then, and far more insignificant, is the disputatious temper of the seceding Brethren, that on no better grounds than the above they choose to usurp a power and to aid in open and direct violation of the regulations they had solemnly engaged to maintain, and by every artifice possible to be devised endeavored to increase their numbers." It was undoubtedly to the relative situ-

ation of the pillars of the porch, and the appropriation of their names in the ritual, that these innuendoes referred. As we have them now, they were made by the change effected by the Grand Lodge of Moderns, which transposed the original order in which they existed before the change, and in which order they are still preserved by the continental Lodges of Europe.

Admitted as it is that the Moderns did make innovations in the ritual; and although Preston asserts that the changes were made by the regular Grand Lodge to distinguish its members from those made by the Antient Lodges, it is evident, from the language of the address just quoted, that the innovations were the cause and not the effect of the schism. The inferential evidence is that the changes were made in consequence of, and as a safeguard against, spurious publications, and were intended, as has already been stated, to distinguish impostors from true Freemasons, and not schismatic or irregular Brethren from those who were orthodox and regular.

But outside of and beyond this transposition of words, there was another difference existing between the Antients and the Moderns. Dalcho, who was acquainted with both systems, says that the Antient Freemasons were in possession of marks of recognition known only to themselves. His language on this subject is positive. "The Antient York Masons," he says, "were certainly in possession of the original, universal marks, as they were known and given in the Lodges they had left, and which had descended through the Lodge of York, and that of England, down to their day. Besides these, we find they had *peculiar marks of their own*, which were unknown to the Body from which they had separated, and were unknown to the rest of the Masonic world. We have then, the evidence that they had *two sets of marks*; namely: those which they had brought with them from the original Body, and those which they had, we must suppose, themselves devised" (see page 192 of Doctor Dalcho's *Ahiman Rezon*).

Dermott, in his *Ahiman Rezon*, confirms this statement of Dalcho, if, indeed, it needs confirmation. He says that "a modern Mason may with safety communicate all his secrets to an Antient Mason, but that an Antient Mason cannot, with like safety, communicate all his secrets to a Modern Mason without further ceremony." He assigns as a reason for this, that "as a science comprehends an art (though an art cannot comprehend a science), even so Antient Masonry contains everything valuable among the Moderns, as well as many other things that cannot be revealed without additional ceremonies."

Now, what were these "other things" known by the Antients, and not known by the Moderns? What were these distinctive marks, which precluded the latter from visiting the Lodges of the former? Written history is of course silent as to these esoteric matters. But tradition, confirmed by, and at the same time explaining, the hints and casual intimations of contemporary writers, leads us to the almost irresistible inference that they were to be found in the different constructions of the Third, or Master's Degree, and the introduction into it of the Royal Arch element. For, as Doctor Oliver, in his *History of the English Royal Arch* (page 21), says, "The division of the Third Degree and the fabrication of the English

Royal Arch appear, on their own showing, to have been the work of the Antients." Hence the Grand Secretary of the regular Grand Lodge, or that of the Moderns, replying to the application of an Antient Freemason from Ireland for relief, says: "Our Society (that is, the Moderns) is neither Arch, Royal Arch, nor Antient, so that you have no right to partake of our charity."

This, then, is the solution of the difficulty. The Antients, besides preserving the regular order of the words in the First and Second Degrees, which the Moderns had transposed (a transposition which has been retained in the Lodges of Britain and America, but which has never been observed by the continental Lodges of Europe, who continue the usage of the Antients), also finished the otherwise imperfect Third Degree with its natural complement, the Royal Arch, a complement with which the Moderns were unacquainted, or which they, if they knew it once, had lost.

The following is a list of the Grand Masters of the Grand Lodge of Antients from its organization to its dissolution: 1753, Robert Turner; 1754-5, Edward Vaughan; 1756-9, Earl of Blessington; 1760-5, Earl of Kelly; 1766-70, The Hon. Thomas Matthew; 1771-4, third Duke of Atholl; 1775-81, fourth Duke of Atholl; 1782-90, Earl of Antrim; 1791-1813, fourth Duke of Atholl; 1813, Duke of Kent, under whom the two Grand Lodges were united.

The Grand Lodge of Antient Freemasons was, shortly after its organization, recognized by the Grand Lodges of Scotland and Ireland. Through the ability and energy of its officers, but especially Laurence Dermott, at one time its Grand Secretary, and afterward its Deputy Grand Master, and the author of its *Ahiman Rezon*, or *Book of Constitutions*, it extended its influence and authority into foreign countries and into the British Colonies of America, where it became exceedingly popular. Here it organized several Provincial Grand Lodges, as, for instance, in Massachusetts, New York, Pennsylvania, Virginia, and South Carolina, where the Lodges working under this authority were generally known as *Antient York Lodges*.

In consequence of this, dissensions existed, not only in the mother country, but also in America, for many years, between the Lodges which derived their warrants from the Grand Lodge of Antients and those which derived theirs from the regular or so-called Grand Lodge of Moderns. But the Duke of Kent having been elected, in 1813, the Grand Master of the Antients, while his brother, the Duke of Sussex, was Grand Master of the Moderns, a permanent reconciliation was effected between the rival Bodies, and by mutual compromises the present United Grand Lodge of Antient Freemasons of England was established.

Similar unions were consummated in America, the last being that of the two Grand Lodges of South Carolina, in 1817, and the distinction between the Antients and the Moderns was forever abolished, or remains only as a melancholy page in the history of Masonic controversies. From their connection with the Dukes of Atholl, the Antient Freemasons are sometimes known as *Atholl* Freemasons. The word is also spelled *Athol* and *Athole*.

ANCIENT OF DAYS. A title applied, in the visions of Daniel, to Jehovah, to signify that His days are beyond reckoning. Used by Webb in the Most Excellent Master's song.

Fulfilled is the promise
By the ANCIENT OF DAYS,
To bring forth the capstone
With shouting and praise.

ANCIENT REFORMED RITE. A Rite differing very slightly from the French Rite, or *Rite Moderne*, of which, indeed, it is said to be only a modification. It is practised by the Grand Lodge of Holland and the Grand Orient of Belgium. This Rite was established in 1783 as one of the results of the Congress of Wilhelmsbad.

ANCIENTS. See *Antient Freemasons*.

ANCIENT, THE. The Third Degree of the German Union of Twenty-two.

ANCIENT YORK FREEMASONS. One of the names of Lodges of *Antient Freemasons*, which see.

ANDERSON, JAMES. The Rev. James Anderson, D.D., is well known to all Freemasons as the compiler of the celebrated *Book of Constitutions*. The date and place of his birth have not yet been discovered with certainty, but the date was probably 1680, and the place, Aberdeen, in Scotland, where he was educated and where he probably took the degrees of Master of Arts and Doctor of Divinity. At some unascertained period he migrated to London, and our first precise knowledge of him, derived from a document in the State Records, is that on February 15, 1709-10, he, as a Presbyterian minister, took over the lease of a chapel in Swallow Street, Piccadilly, from a congregation of French Protestants which desired to dispose of it because of their decreasing prosperity. During the following decade he published several sermons, and is said to have lost a considerable sum of money dabbling in the South Sea scheme.

Where and when his connection with Freemasonry commenced has not yet been discovered, but he must have been a fairly prominent member of the Craft, because, on September 29, 1721, he was ordered by the Grand Lodge, which had been established in London in 1717, to "digest the old Gothic Constitutions in a new and better method." On the 27th of December following, his work was finished, and the Grand Lodge appointed a committee of fourteen learned Brethren to examine and report upon it. Their report was made on the 25th of March, 1722; and, after a few amendments, Anderson's work was formally approved, and ordered to be printed for the benefit of the Lodges, which was done in 1723.

This is now the well-known *Book of Constitutions*, which contains the history of Freemasonry or, more correctly, architecture, the *Ancient Charges*, and the *General Regulations*, as the same were in use in many old Lodges. In 1738 a second edition was published. Both editions have become exceedingly rare, and copies of them bring fancy prices among the collectors of old Masonic books. Its intrinsic value is derived only from the fact that it contains the first printed copy of the *Old Charges* and also the *General Regulations*. The history of Freemasonry which precedes these, and constitutes the body of the work, is fanciful, unreliable, and pretentious to a degree that often leads to absurdity.

The Craft is greatly indebted to Anderson for his labors in reorganizing the Institution, but doubtless it would have been better if he had contented himself with giving the records of the Grand Lodge from 1717 to 1738, which are contained in his second edition, and with preserving for us the *Charges and Regulations*, which, without his industry, might have been lost. No Masonic writer would now venture to quote Anderson as authority for the history of the Order anterior to the eighteenth century. It must also be added that in the republication of the *Old Charges* in the edition of 1738, he made several important alterations and interpolations, which justly gave some offense to the Grand Lodge, and which render the second edition of no authority in this respect.

In the year 1723, when his first edition of the *Constitutions* appeared, he was Master of Lodge No. 17, and he was appointed Grand Warden, and also became Chaplain to the Earl of Buchan; in 1732 he published a voluminous work entitled *Royal Genealogies, or the Genealogical Tables of Emperors, Kings and Princes, from Adam to these times*; in 1733 he issued a theological pamphlet on *Unity in Trinity, and Trinity in Unity*; in 1734 he removed with a part of his congregation from his chapel in Swallow Street to one in Lisle Street, Leicester Fields, in consequence of some difference with his people, the nature of which is unknown; in 1735 he represented to Grand Lodge that a new edition of the *Book of Constitutions* had become necessary and he was ordered to lay his materials before the present and former Grand Officers; in 1738 the new *Book of Constitutions* was approved of by Grand Lodge and ordered to be printed.

Anderson died on May 28, 1739, and was buried in Bunhill Fields with a Masonic funeral, which is thus reported in *The Daily Post* of June 2d: "Last night was interr'd the corpse of Dr. Anderson, a Dissenting Teacher, in a very remarkable deep Grave. His Pall was supported by five Dissenting Teachers, and the Rev. Dr. Desaguliers: It was followed by about a Dozen of Free-masons, who encircled the Grave; and after Dr. Earle had harangued on the Uncertainty of Life, &c., without one word of the Deceased, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sigh'd, and struck their aprons three times in Honour of the Deceased."

Soon after his death another of his works, entitled *News from Elysium or Dialogues of the Dead*, was issued, and in 1742 there appeared the first volume of a *Genealogical History of the House of Yvery*, also from his pen.

The preceding article, written by Brother Edward L. Hawkins, may be supplemented by the following paragraph by Brother John T. Thorp which appeared in the *Arts Quatuor Coronatorum* (xviii, page 9):

"Of this distinguished Brother we know very little. He is believed to have been born, educated and made a Freemason in Scotland, subsequently settling in London as a Presbyterian Minister. He is mentioned for the first time in the *Proceedings* of the Grand Lodge of England on September 29, 1721, when he was appointed to revise the old Gothic Constitutions—this revision was approved by the Grand Lodge of England on September 29th in 1723, in which year Anderson was Junior Grand Warden

under the Duke of Wharton—he published a second edition of the *Book of Constitutions* in 1738 and died in 1739. This is about all that is known of him."

Brother William J. Hughan, in his *Origin of the English Rite of Freemasonry* (Leicester, 1909 edition, page 31), devotes some attention to the Gild theory, as it has been called, which dates Masonic degrees in connection with Doctor Anderson farther back than what we term the Grand Lodge era. Brother Clement E. Stretton has discussed this question in his pamphlet, *Tectonic Art*, published at Melton Mowbray, England, 1909, and he says that "In 1710 the Rev. James Anderson was the Chaplain of the St. Pauls Gild Masons, who at that time had their headquarters at the Goose and Gridiron Ale House in Saint Paul's Churchyard, and in September, 1717, the books of the Gild show that Anderson had made a very remarkable innovation in the rules which was to admit persons as members of the Masonic Gild without their serving the seven years apprenticeship. This caused a split in the ranks." But the books in question were not produced and as Brother Hughan advises we must patiently wait for the production of documents in support of the claims thus made.

Miscellanea Latomorum, May, 1923, records that Sir Alfred Robbins announced at the March meeting of Quatuor Coronati Lodge that he had found the following item in the London *Daily Courant* of May 17, 1731: "We hear from Aberdeen that the University has lately conferred a Doctor's Degree in Divinity on Mr. James Anderson, Swallow street, a gentleman well known for his extensive learning." This fixes more definitely the date and place when and where he received the degree of which title he soon made use.

ANDERSON MANUSCRIPT. In the first edition of the *Constitutions of the Freemasons*, published by Doctor Anderson in 1723, the author quotes on pages 32-3 from "a certain record of Freemasons, written in the reign of King Edward IV." Preston also cites it in his *Illustrations* (see page 182, 1788 edition), but states that it is said to have been in the possession of Elias Ashmole, but was unfortunately destroyed, with other papers on the subject of Freemasonry, at the Revolution. Anderson makes no reference to Ashmole as the owner of the manuscript, nor to the fact of its destruction. If the statement of Preston were confirmed by other evidence, its title would properly be the *Ashmole Manuscript*, but as it was first mentioned by Anderson, Brother Hughan has very properly called it the *Anderson Manuscript*. It contains the Prince Edwin legend.

ANDRASSY, COUNT JULIUS. Born March 8, 1823, in Hungary, and died, February 18, 1890. Statesman and patriot, from youth active in politics and civic affairs. Contributed to Brother Louis Kossuth's paper, *Pesti Hirlap*, 1846, upon public questions. Served valiantly in 1848 when the Croats invaded his country. Andrassy was sent by the revolutionary government to Constantinople to secure the neutrality of Turkey. In 1851, after his departure to London and Paris, the Austrian government hanged him in effigy for his share in the Hungarian revolt. For ten years he was exiled from Hungary. At Paris, France, 1851, Count Andrassy was initiated into the Masonic Order when an

"emigre" on May 2 in the Lodge Le Mont Sinai (see *Transactions*, Quatuor Coronati Lodge, volume iii, page 111). Brother Andrassy returned to Hungary in 1858; immediately became active in political life; in 1865 was chosen Vice-President of the Diet; in 1866 was President of the sub-committee appointed to draw up the Composition between Austria and Hungary; was appointed first constitutional Hungarian premier on February 17, 1867, and in 1871 he succeeded Count Beust as Chancellor. At the Berlin Congress in 1878, Andrassy was active for settlement of the Russian-Porte controversy, securing the support of both Great Britain and France.

ANDRE, CHRISTOPHER KARL. An active Freemason, who resided at Brunn, in Moravia, where, in 1798, he was the Director of the Evangelical Academy. He was very zealously employed, about the end of the last century, in connection with other distinguished Freemasons, in the propagation of the Order in Germany. He was the editor and author of a valuable periodical work, which was published in five numbers, octavo, from 1793 to 1796, at Gotha and Halle under the title of *Der Freimaurer, oder compendiose Bibliothek alles Wissenswürdigen ueber geheime Gesellschaften*, meaning *The Freemason, or a Compendious Library of everything worthy of notice in relation to Secret Societies*. . . . Besides valuable extracts from contemporary Masonic writers, it contains several essays and treatises by the editor.

ANDREA, JOHN VALENTINE. This distinguished philosopher and amiable moralist, who has been claimed by many writers as the founder of the Rosicrucian Order, was born on the 17th of August, 1586, at the small town of Herrenberg, in the Kingdom of Württemberg, where his father exercised clerical functions of a respectable rank.

After receiving an excellent education in his native province, he traveled extensively through the principal countries of Europe, and on his return home received the appointment, in 1614, of deacon in the town of Vaihingen. Four years after he was promoted to the office of superintendent at Kalw. In 1639 he was appointed court chaplain and a spiritual privy councilor, and subsequently Protestant prelate of Adelberg, and almoner of the Duke of Württemberg. He died on the 27th of June, 1654, at the age of sixty-eight years.

Andrea was a man of extensive acquirements and of a most feeling heart. By his great abilities he was enabled to elevate himself beyond the narrow limits of the prejudiced age in which he lived, and his literary labors were exerted for the reformation of manners, and for the supply of the moral wants of the times. His writings, although numerous, were not voluminous, but rather brief essays full of feeling, judgment, and chaste imagination, in which great moral, political, and religious sentiments were clothed in such a language of sweetness, and yet told with such boldness of spirit, that, as Herder says, he appears, in his contentious and anathematizing century, like a rose springing up among thorns.

Thus, in his *Menippus*, one of the earliest of his works, he has, with great skill and freedom, attacked the errors of the Church and of his contemporaries. His *Herculis Christiani Luctus*, xxiv, is supposed by some persons to have given indirectly, if not immedi-

ately, hints to John Bunyan for his *Pilgrim's Progress*. One of the most important of his works, however, or at least one that has attracted most attention, is his *Fama Fraternitatis*, published in 1615. This and the *Chemische Hochzeit Christiani Rosencreuz*, or *Chemical Nuptials*, by Christian Rosencreuz, which is also attributed to him, are the first works in which the Order of the Rosicrucians is mentioned. Arnold, in his *Ketzergeschichte* or *History of Heresy*, contends, from these works, that Andrea was the founder of the Rosicrucian Order. Others claim a previous existence for it, and suppose that he was simply an annalist of the Order; while a third party deny that any such Order was existing at the time, or afterward, but that the whole was a mere mythical rhapsody, invented by Andrea as a convenient vehicle in which to convey his ideas of reform. But the whole of this subject is more fully discussed under the head of *Rosicrucianism*, which see.

ANDREW, APPRENTICE AND FELLOW CRAFT OF SAINT. The French for this is *Apprenti et Compagnon de Saint André*; the German being *Andreas Lehrling und Geselle*. The Fourth Degree of the Swedish Rite, which is almost precisely the same as the *Elu Secret* of the French Rite.

ANDREW, CROSS OF SAINT. See *Cross, Saint Andrew's*.

ANDREW, FAVORITE OF SAINT. The French is *Favori de Saint André*. Usually called *Knight of the Purple Collar*. The Ninth Degree of the Swedish Rite.

ANDREW GRADE. One of the oldest of the high Continental grades added to Craft Freemasonry, probably originated in France among Stuart partisans and thence passing into Germany and elsewhere.

ANDREW, GRAND SCOTTISH KNIGHT OF SAINT. See *Knight of Saint Andrew*.

ANDROGYNOUS DEGREES. From *ἀνής*, a man, and *γυνή*, a woman. Those degrees relative to Freemasonry which are conferred on both men and women. Besides the degrees of the Adoptive Rite, which are practised in France, there are several of these degrees which are, as *side degrees*, conferred in America. Such are the *Mason's Wife*, conferred on the wives, daughters, sisters, and mothers of Master Masons, and the *Knight and Heroine of Jericho*, conferred on the wives and daughters of Royal Arch Masons.

About 1850 Rob Morris introduced and thereafter taught very generally through the Western States of America, a series of androgynous degrees, which he called *The Eastern Star*.

There is another androgynous degree, sometimes conferred on the wives of Royal Arch Masons, known as the *Good Samaritan*.

In some parts of the United States these degrees are very popular, while in other places they are never practised, and are strongly condemned as improper innovations. The fact is, that by their friends as well as by their enemies, these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information under the name of *Ladies' Freemasonry*, they are simply deceived.

Every woman connected by ties of consanguinity, the blood relation or kinship, to a Master Mason is peculiarly entitled to Masonic assistance and protection. If she is told of this fact, and also told that by these androgynous degrees she is to be put in possession of the means of making her claims known by a sort of what may be called oral testimony, but that she is by their possession no nearer to the portals of Freemasonry than she was before, if she is honestly told this, then there is no harm, but the possibility of some good, in these forms if carefully bestowed and prudently preserved. But all attempts to make Freemasonry of them are wrong, imprudent, and calculated to produce opposition among the well-informed and cautious members of the Fraternity.

ANDROGYNOUS FREEMASONRY. That so-called Freemasonry which is dedicated to the cultivation of the androgynous degrees. The Adoptive Rite of France is Androgynous Freemasonry.

ANGEL. Angels were originally in the Jewish theogony considered simply as messengers of God, as the name מַלְאָךְ, *herald* or *angel*, pronounced *mal-awk*, imports, and the word is thus continually used in the early Scriptures of the Old Testament. It was only after the captivity that the Jews brought from Babylon their mystical ideas of angels as instruments of creative ministration, such as the angel of fire, of water, of earth, or of air. These doctrines they learned from the Chaldean sages, who had probably derived them from Zoroaster and the Zendavesta. In time these doctrines were borrowed by the Gnostics, and through them they have been introduced into some of the advanced degrees; such, for instance, as the Knight of the Sun, in whose ritual the angels of the four elements play an important part.

ANGELIC BROTHERS. The German for this expression is *Engelsbrüder*. Sometimes called, after their founder, *Gichtelites* or *Gichtelianer*. A mystical sect of religious fanatics founded by one Gichtel, about the close of the seventeenth century, in the United Netherlands. After the death of their founder in 1710, they gradually became extinct, or were continued only in secret union with the Rosicrucians.

ANGELS ALPHABET. See *Alphabet, Angels*.

ANGERONA. The name of a pagan deity worshiped among the Romans. Pliny calls her the goddess of silence, and calmness of mind. Hence her statue has sometimes been introduced among the ornaments of Masonic edifices. She is represented with her finger pressed upon her lips (see *Harpocrates*, for what is further to be said upon this symbol).

ANGLE. The inclination of two lines meeting in a point. Angles are of three kinds—acute, obtuse, and right angles. The right angle, or the angle of 90 degrees, is the principal one recognized in Freemasonry, because it is the form of the trying square or try-square, one of the most important working tools of the profession, and the symbol of morality.

ANGULAR TRIAD. A name given by Oliver to the three presiding officers of a Royal Arch Chapter.

ANIMAL WORSHIP. The worship of animals is a species of idolatry that was especially practised by the ancient Egyptians. Temples were erected by this people in their honor, in which they were fed and cared for during life. To kill one of them was a crime punishable with death. After the death of these

animals, they were embalmed, and interred in the catacombs. This worship was derived first from the earlier adoration of the stars, to certain constellations of which the names of animals had been given; next, from an Egyptian tradition that the gods being pursued by Typhon, had concealed themselves under the forms of animals; and lastly, from the doctrine of the metempsychosis, according to which there was a continual circulation of the souls of men and animals. But behind the open and popular exercise of this degrading worship the priests concealed a symbolism full of philosophical conceptions.

Gliddon says, in his *Otia Egyptiaca* (page 94), that "Animal worship among the Egyptians was the natural and unavoidable consequence of the misconception, by the vulgar, of those emblematical figures invented by the priests to record their own philosophical conception of absurd ideas. As the pictures and effigies suspended in early Christian churches, to commemorate a person or an event, became in time objects of worship to the vulgar, so, in Egypt, the esoteric or spiritual meaning of the emblems was lost in the gross materialism of the beholder. This esoteric and allegorical meaning was, however, preserved by the priests, and communicated in the mysteries alone to the initiated, while the uninstructed retained only the grosser conception."

ANIMA MUNDI. Latin, meaning *Soul of the World*. A doctrine of the early philosophers, who conceived that an immaterial force resided in nature and was the source of all physical and sentient life, yet not intelligential.

ANNALES CHRONOLOGIQUES. The complete title is *Annales Chronologiques, Littéraires et Historiques de la Maçonnerie des Pays-Bas, à dater du 1^{er} Janvier, 1814* (French, meaning the *Chronological, Literary, and Historical Annals of the Masonry of the Netherlands from the year 1814*). This work, edited by Brothers Melton and De Margny, was published at Brussels, in five volumes, during the years 1823–6. It consists of an immense collection of French, Dutch, Italian, and English Masonic documents translated into French. Kloss extols it highly as a work which no Masonic library should be without. Its publication was unfortunately discontinued in 1826 by the Belgian revolution.

ANNALES ORIGINIS MAGNI GALLIARUM ORIENTIS, ETC. This history of the Grand Orient of France is, in regard to its subject, the most valuable of the works of C. A. Thory. It comprises a full account of the rise, progress, changes, and revolutions of French Freemasonry, with numerous curious and inedited documents, notices of a great number of rites, a fragment on Adoptive Freemasonry, and other articles of an interesting nature. It was published at Paris, in 1812, in one volume of 471 pages, octavo (see Kloss, *Bibliographie der Freimaurerei*, No. 4088).

ANNIVERSARY. See *Festivals*.

ANNO BONEFACIO. Latin, meaning *In the Year of the Blessing*; abbreviated A. B. This date has been used by the brethren of the Order of High Priesthood to signify the elapsed period calculated from the year of the blessing of Abraham by the High Priest Melchizedek. The date is determined by adding the year of blessing to any Christian or so-called Vulgar Era thus: 1913 + 1930 = 3843.

ANNO DEPOSITIONIS. Latin, meaning *In the Year of the Deposit*; abbreviated A.: Dep.'. The date used by Royal and Select Masters, which is found by adding 1000 to the Vulgar Era; thus, $1930 + 1000 = 2930$.

ANNO EGYPTIACO. Latin, meaning *in the Egyptian year*. The date used by the Hermetic Fraternity, and found by adding 5044 to the Vulgar Era prior to each July 20, being the number of years since the consolidation of the first Egyptian monarchy under Menes who, according to Herodotus, built Memphis, and is reported by Diodorus to have introduced the worship of the gods and the practice of sacrifices into Egypt.

ANNO HEBRAICO. Latin, meaning *in the Hebrew Year*; abbreviated A.: H.'. The same as *Anno Mundi*; which see.

ANNO INVENTIONIS. Latin, meaning *in the Year of the Discovery*; abbreviated A.: I.'. or A.: Inv.'. The date used by Royal Arch Masons. Found by adding 530 to the Vulgar Era; thus, $1930 + 530 = 2460$.

ANNO LUCIS. Latin, meaning *in the Year of Light*; abbreviated A.: L.'. The date used in ancient Craft Freemasonry; found by adding 4000 to the Vulgar Era; thus, $1930 + 4000 = 5930$.

ANNO MUNDI. Latin, meaning *in the Year of the World*. The date used in the Ancient and Accepted Scottish Rite; found by adding 3760 to the Vulgar Era until September. After September, add one year more; this is because the year used is the Hebrew one, which begins in September. Thus, July, $1930 + 3760 = 5690$, and October, $1930 + 3760 + 1 = 5691$.

ANNO ORDINIS. Latin, meaning *in the Year of the Order*; abbreviated A.: O.'. The date used by Knights Templar; found by subtracting 1118 from the Vulgar Era; thus, $1930 - 1118 = 812$.

ANNUAIRE. Some French Lodges publish annually a record of their most important proceedings for the past year, and a list of their members. This publication is called an *Annuaire*, or Annual.

ANNUAL COMMUNICATION. All the Grand Lodges of the United States, except those of Massachusetts, Maryland, the District of Columbia, Pennsylvania, and Rhode Island, hold only one annual meeting; thus reviving the ancient custom of a yearly Grand Assembly.

The Grand Lodge of Massachusetts has provided for Quarterly Communications held in Boston on the second Wednesday in December, March, June and September. There has also been a Communication held annually on December 27 for the Installation of the Grand Officers and the Celebration of Saint John the Evangelist's Day. When that Anniversary occurs on Saturday or Sunday the Communication is held on the following Tuesday.

The Grand Lodge of Maryland has had two Communications, the Semi-Annual and the Annual of the Grand Lodge every year, in May and November.

The Grand Lodge of the District of Columbia has provided for four Stated Communications in each year, one on the second Saturday in March for the exemplification of the degrees, another on the second Wednesday in May for the transaction of general business, a third on the third Wednesday in December being the Annual Communication to receive the

Grand Master's annual address, the reports of the Grand Lecturer and Committees, and for general business, a succeeding Communication on Saint John the Evangelist's Day, December 27, or on the day following if the date fall upon a Sunday, to receive the Grand Master's report, to consider reports of Committees on the Annual Address of the Grand Master, and to elect and install officers.

The Grand Lodge of Pennsylvania has provided for Quarterly Communications on the first Wednesdays of March, June, September, and December, and an Annual Grand Communication on Saint John the Evangelist's Day in every year.

The Grand Lodge of Rhode Island has had two Communications in each year, namely, the Annual Communication on the third Monday in May and the Semi-Annual Communication on the third Monday in November.

The Grand Lodge of England holds Quarterly Communications.

At these Annual Communications it is usual to pay the representatives of the subordinate Lodges a per diem allowance, which varies in amount in the several Grand Lodges, and also their mileage or traveling expenses.

ANNUAL PROCEEDINGS. Every Grand Lodge in the United States publishes a full account of the proceedings at its Annual Communication, to which there is usually added a list of the subordinate Lodges and their members. Some of these *Annual Proceedings* extend to a considerable size, and they are all valuable as giving an accurate and official account of the condition of Freemasonry in each State for the past year. They also frequently contain valuable reports of committees on questions of Masonic law. The reports of the Committees of Foreign Correspondence are especially valuable in these publications (see *Committee on Foreign Correspondence*).

ANNUITIES. In England, one of the modes of distributing the charities of a Lodge is to grant annuities to aged members or to the widows and orphans of those who are deceased. In 1842 the Royal Masonic Annuity for Males was established, which has since become the Royal Masonic Benevolent Institution for Aged Freemasons and Their Widows, and grants annuities to both males and females, having also an asylum at Croydon in Surrey, England, into which the annuitants are received in the order of their seniority on the list (see *Asylum for Aged Freemasons*).

ANOINTING. The act of consecrating any person or thing by the pouring on of oil. The ceremony of anointing was emblematical of a particular sanctification to a holy and sacred use. As such it was practised by both the Egyptians and the Jews, and many representations are to be seen among the former of the performance of this holy Rite. Wilkinson informs us, in his *Manners and Customs of the Ancient Egyptians* (iv, 280), that with the Egyptians the investiture to any sacred office was confirmed by this external sign; and that priests and kings at the time of their consecration were, after they had been attired in their full robes, anointed by the pouring of oil upon the head.

The Jewish Scriptures mention several instances in which unction was administered, as in the consecra-

tion of Aaron as high priest, and of Saul and David, of Solomon and Joash, as kings. The process of anointing Aaron is fully described in Exodus (xxix, 7). After he had been clothed in all his robes, with the miter and crown upon his head, it is said, "then shalt thou take the anointing oil and pour it upon his head, and anoint him."

The use of oil in the service of the Churches is also worthy of note. In the ceremony of confirmation there is usually employed a *chrism*, an anointing fluid sometimes compounded of olive oil and a balm of balsam made from the terebinth tree of the East. The olive oil is symbolic of strength, for it was used by the ancient athletes as an ointment to increase the bodily vigor; of light, because possible of use in lamps; of health, because practicable for food and medicine, while the balm means freedom from corruption and having the sweet savor of virtue.

The ceremony is still used in some of the high degrees of Freemasonry, and is always recognized as a symbol of sanctification, or the designation of the person so anointed to a sacred use, or to the performance of a particular function. Hence, it forms an important part of the ceremony of installation of a High Priest in the Order of High Priesthood as practised in America.

As to the form in which the anointing oil was poured, John Buxtorf, in the *Lexicon Chaldaicum, Talmudicum et Rabbinicum* (page 267), quotes the Rabbinical tradition that in the anointment of kings the oil was poured on the head in the form of a crown, that is, in a circle around the head; while in the anointment of the priests it was poured in the form of the Greek letter X, that is, on the top of the head, in the pattern of a Saint Andrew's cross.

Important as the anointing ceremony was to persons, we also see plainly that in Bible times the use of the consecrating oil was deemed necessary to the house of worship, to the furniture therein, and to the pillars or other memorials of man's religious relation to God. Now as then we follow the same tendency in our Masonic consecration ceremonies of official cornerstone laying, and of Temple and Lodge-room authorized dedication to Masonic usefulness. See the Old Testament for the anointing of memorial stones (Genesis xxviii, 18, 22; xxxi, 13, and xxxv, 14), and compare these references with the modern Masonic treatment of a cornerstone, and for some comparison of the present-day consecration of Lodge-rooms with the ceremonies of old read Exodus (xxx, 23-9, and xl, 9), where we find an account of the sanctifying of the Tabernacle and its furniture "and it shall be holy."

ANONYMOUS SOCIETY. A Society formerly existing in Germany, which consisted of seventy-two members, namely, twenty-four Apprentices, twenty-four Fellow Crafts, and twenty-four Masters. It distributed much charity, but its real object was the cultivation of the occult sciences. Its members pretended that its Grand Master was one Tajo, and that he resided in Spain. Thory is authority for the above statement in his *Acta Latomorum* (i, 294).

Anonymous is a compound of two Greek words that together mean *without name*.

ANSYREEH. A sect found in the mountains of Lebanon, of Northern Syria. The name is also given

as *Nusairiyeh*. Like the Druses, toward whom, however, they entertain a violent hostility, and the Assassins, they have a secret mode of recognition and a secret religion, which does not appear to be well understood by them. "However," says Rev. Mr. Lyde, who visited them in 1852, "there is one in which they all seem agreed, and which acts as a kind of Freemasonry in binding together the scattered members of their body, namely, secret prayers which are taught to every male child of a certain age, and are repeated at stated times, in stated places, and accompanied with religious rites."

The Ansyreeh arose about the same time with the Assassins, and, like them, their religion appears to be an ill-digested mixture of Judaism, Christianity, and Mohammedanism. To the Masonic scholars these secret sects of Syria present an interesting study, because of their supposed connection with the Templars during the Crusades. Brother Bernard H. Springett discusses at length the subject of secret organizations of that neighborhood in his *Secret Sects of Syria and the Lebanon*.

ANTEDILUVIAN FREEMASONRY. Among the traditions of Freemasonry, which, taken literally, become incredible, but which, considered allegorically, may contain a profound meaning, not the least remarkable are those which relate to the existence of a Masonic system before the Flood, the word antediluvian being from the Latin language and meaning *before the deluge*. Thus, Anderson (*Constitutions*, first edition, page 3) says: "Without regarding uncertain accounts, we may safely conclude the Old World, that lasted 1656 years, could not be ignorant of Masonry."

Doctor Oliver has devoted the twenty-eighth lecture in his *Historical Landmarks* to an inquiry into "the nature and design of Freemasonry before the Flood"; but he admits that any evidence of the existence at that time of such an Institution must be based on the identity of Freemasonry and morality. "We may safely assume," he says, "that whatever had for its object and end an inducement to the practice of that morality which is founded on the love of God, may be identified with primitive Freemasonry."

The truth is, that antediluvian Freemasonry is alluded to only in what are called the *ineffable degrees*; and that its only important tradition is that of Enoch, who is traditionally supposed to be its founder, or, at least, its Great Hierophant, or Chief Priest (see *Enoch*).

ANTHEM. The anthem was originally a piece of church music sung by alternate voices. The word afterward, however, came to be used as a designation of that kind of sacred music which consisted of certain passages taken out of the Scriptures, and adapted to particular solemnities. In the permanent poetry and music of Freemasonry the anthem is very rarely used. The spirit of Masonic poetry is lyrical, and therefore the ode or song of sentiment is almost altogether used, except on some special occasions, in the solemnities and ceremonials of the Order.

No mention of Masonic music should fail to allude to the fine collection made under the direction of Brother Albert Pike for the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, the *Royal Arch Orpheus* of the General Grand Chapter, and the work of Brother W. A. Mozart.

ANTIENT AND MODERN. The use of these words is frequently assumed to be understood as expressive of a rebuke or even of contempt. Brother W. J. Chetwode Crawley (*Caementaria Hibernica*, Fasciculus 1, page 18) points to a different understanding of them. He says, "The terms Antient and Modern were not epithets of reproach, but seem to have been willingly adopted by the adherents of each Grand Lodge. Brother Sadler points out that they occur in juxtaposition in a Minute of Grand Lodge, March 31, 1735. For purposes of distinctiveness we retain the obsolete spelling *Antient*, whenever we use the word in a technical sense, as referring to Dermott's Grand Lodge." This practise we have followed in the revision of the present work.

ANTIENT AND PRIMITIVE RITE OF FREEMASONRY, OTHERWISE OF MEMPHIS. This rite claims a derivation from Egypt, and an organization from the High Grades which had entered Egypt before the arrival of the French Army, and it has been asserted that Napoleon and Kleber were invested with a ring at the hands of an Egyptian sage at the Pyramid of Cheops.

However that may be, in 1814 the Disciples of Memphis were constituted as a Grand Lodge at Montauban in France by Gabriel Mathieu Marconis and others, being an incorporation of the various rites worked in the previous century and especially of the Primitive Rite of Philadelphes of Narbonne, which see. In the political troubles that followed in France the Lodge of the Disciples of Memphis was put to sleep on March 7, 1816, and remained at rest until July 7, 1838, when Jacques Etienne or James Stephen Marconis was elected *Grand Hierophant* and arranged the documents, which the Rite then possessed, into ninety degrees.

The first Assembly of this Supreme Power was held on September 25, 1838, and proclaimed on October 5 following. The father of the new Grand Hierophant seems to have been living and to have sanctioned the proceedings. Lodges were established in Paris and Brussels until the government of France forbade the meetings in 1841; however, in 1848 work was resumed and the Rite spread to Roumania, Egypt, America, and elsewhere.

In 1862 J. E. Marconis united the Rite with the Grand Orient of France, retaining apparently the rank of Grand Hierophant; and in 1865 a Concordat was executed between the two bodies by which the relative value of their different degrees was settled.

In 1872 a Sovereign Sanctuary of the Rite was established in England by some American members with Brother John Yarker as Grand Master General.

An official journal entitled *The Kneph* was at one time issued by the authority of the Sovereign Sanctuary, from which we learn that the Antient and Primitive Rite of Freemasonry is "universal and open to every Master Mason who is in good standing under some constitutional Grand Lodge, and teaches the Fatherhood of God and the Brotherhood of Man." The degrees of the Rite are ninety-five in number, starting with the three Craft degrees, and divided into three series, and appear to have been rearranged and renamed at various times.

ANTIENTS. See *Ancient*.

ANTILLES, LESSER. See *Caribbee Islands*.

ANTI-MASONIC BOOKS. There is no country of the civilized world where Freemasonry has existed, in which opposition to it has not, from time to time, exhibited itself; although it has always been overcome by the purity and innocence of the Institution. The Roman Catholic religion has always been anti-Masonic, and hence edicts have constantly been promulgated by popes and sovereigns in Roman Catholic countries against the Order. The most important of these edicts is the Bull of Pope Clement XII, which was issued on the 24th of April, 1738, the authority of which Bull is still in existence, and forbids any pious Catholic from uniting with a Masonic Lodge, under the severest penalties of ecclesiastical excommunication.

In the United States, where there are neither popes to issue Bulls nor kings to promulgate edicts, the opposition to Freemasonry had to take the form of a political party. Such a party was organized in the United States in the year 1826, soon after the disappearance of one William Morgan. The object of this party was professedly to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office. But the public virtue of the masses of the American people repudiated a party which was based on such corrupt and mercenary views, and its ephemeral existence was followed by a total annihilation.

When the above attempt to destroy Freemasonry had spent its force and vanished, there came in its wake another enemy born of a conference held in October, 1867, at Aurora, Illinois. As a result of this meeting a convention of opponents to secret societies of all sorts assembled at Pittsburgh, Pennsylvania, in May, 1868, when the National Association of Christians Opposed to Secret Societies was organized. This body was incorporated under an Illinois charter in 1874 as the National Christian Association and has maintained headquarters in Chicago where a magazine, *Christian Cynosure*, founded in 1868, has been published. The organization has erected a monument to William Morgan in Batavia, New York, and "holds that the Lodge system denies Christ and worships Satan."

A society which has been deemed of so much importance as to be the victim of many persecutions, must needs have had its enemies in the press. It was too good an Institution not to be abused. Accordingly, Freemasonry had no sooner taken its commanding position as one of the teachers of the world, than a host of adversaries sprang up to malign its character and to misrepresent its objects. Hence, in the catalogue of a Masonic library, the anti-Masonic books will form no small part of the collection.

Anti-Masonic works may very properly be divided into two classes:

1. Those written simply for the purposes of abuse, in which the character and objects of the Institution are misrepresented.

2. Those written for the avowed purpose of revealing its ritual and esoteric doctrines.

The former of these classes is always instigated by malignity, the latter by mean cupidity. The former class alone comes strictly within the category of anti-

Masonic books, although the two classes are often confounded; the attack on the principles of Freemasonry being sometimes accompanied with a pretended revelation of its mysteries, and, on the other hand, the *pseudo*-revelations are not unfrequently enriched by the most liberal abuse of the Institution.

The earliest authentic work which contains anything in opposition to Freemasonry is *The Natural History of Staffordshire*, by Robert Plot, which was printed at Oxford in the year 1686. It is only in one particular part of the work that Doctor Plot makes any invidious remarks against the Institution. We should freely forgive him for what he has said against it, when we know that his recognition of the existence, in the seventeenth century, of a society which was already of so much importance that he was compelled to acknowledge that he had "found persons of the most eminent quality that did not disdain to be of this fellowship," gives the most ample refutation of those writers who assert that no traces of the Masonic Institution are to be found before the beginning of the eighteenth century. A triumphant reply to the attack of Doctor Plot is to be found in the third volume of *Oliver's Golden Remains of the Early Masonic Writers*.

A still more virulent attack on the Order was made in 1730, by Samuel Prichard, which he entitled *Masonry dissected, being an universal and genuine description of all its branches from the original to the present time*. Toward the end of the year a reply was issued entitled *A Defence of Masonry, occasioned by a pamphlet called Masonry Dissected*. This was published anonymously, but the fact has recently been established that its author was Martin Clare, A.M., F.R.S., a schoolmaster of London, who was a prominent Freemason from 1734 to 1749 (see *Ars Quatuor Coronatorum* iv, pages 33-41). No copy of this *Defence* is known to exist, but it was reproduced in the *Free Masons Pocket Companion* for 1738, and in the second edition of the *Book of Constitutions*, which was published in the same year.

The above work is a learned production, well worth perusal for the information that it gives in reference to the sacred rites of the ancients, independent of its polemic character. About this time the English press was inundated by pretended revelations of the Masonic mysteries, published under the queerest titles, such as *Jachin and Boaz; An authentic key to the door of Freemasonry, both Ancient and Modern*, published in 1762; *Hiram, or the Grand Master Key to both Ancient and Modern Freemasonry*, which appeared in 1764; *The Three Distinct Knocks*, published in 1760, and a host of others of a similar character, which were, however, rather intended, by ministering to a morbid and unlawful curiosity, to put money into the purses of their compilers, than to gratify any vindictive feelings against the Institution.

Some, however, of these works were amiable neither in their inception nor in their execution, and appear to have been dictated by a spirit that may be characterized as being anything else except Christian. Thus, in the year 1768, a sermon was preached, we may suppose, but certainly published, at London, with the following ominous title: *Masonry the Way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation*. This sermon appears to have

been a favorite with the ascetics, for in less than two years it was translated into French and German.

But, on the other hand, it gave offense to the liberal-minded, and many replies to it were written and published, among which was one entitled *Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness Hereafter*, which also found its translation into German.

In 1797 appeared the notorious work of John Robison, entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and Reading Societies*. Robison was a gentleman and a scholar of some repute, a professor of natural philosophy, and Secretary of the Royal Society of Edinburgh. Hence, although his theory is based on false premises and his reasoning fallacious and illogical, his language is more decorous and his sentiments less malignant than generally characterize the writers of anti-Masonic books.

A contemporary critic in the *Monthly Review* (volume xxv, page 315) thus correctly estimates the value of Robison's work: "On the present occasion," says the reviewer, "we acknowledge that we have felt something like regret that a lecturer in natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated." Robison's book owes its preservation at this day from the destruction of time only to the permanency and importance of the Institution which it sought to destroy. Freemasonry, which it vilified, has alone saved it from the tomb of the Capulets.

This work closed the labors of the anti-Masonic press in England. No work of any importance abusive of the Institution has appeared in that country since the attack of Robison. The manuals of Richard Carlile and the theologico-astronomical sermons of the Rev. Robert Taylor are the productions of men who do not profess to be the enemies of the Order, but who have sought, by their peculiar views, to give to Freemasonry an origin, a design, and an interpretation different from that which is received as the general sense of the Fraternity. The works of these writers, although erroneous, are not hurtful.

The French press was prolific in the production of anti-Masonic publications. Commencing with *La Grande Lumière* or *The Great Light*, which was published at Paris, in 1734, soon after the modern introduction of Freemasonry into France, but brief intervals elapsed without the appearance of some work adverse to the Masonic Institution. But the most important of these was certainly the ponderous effort of the Abbé Barruel, published in four volumes, in 1797, under the title of *Mémoires pour servir à l'histoire du Jacobinisme*, or *Memorials to serve for a history of Jacobinism*.

The French Revolution was at the time an accomplished fact. The Bourbons had passed away, and Barruel, as a priest and a royalist, was indignant at the change, and, in the bitterness of his rage, he charged the whole inception and success of the political movement to the machinations of the Freemasons, whose Lodges, he asserted, were only Jacobinical clubs. The general scope of his argument was the same as that which was pursued by Professor Robison;

but while both were false in their facts and fallacious in their reasoning, the Scotchman was calm and dispassionate, while the Frenchman was vehement and abusive. No work, perhaps, was ever printed which contains so many deliberate mis-statements as disgrace the pages of Barruel.

Unfortunately, the work was, soon after its appearance, translated into English. It is still to be found on the shelves of Masonic students and curious work collectors, as a singular specimen of the extent of folly and falsehood to which one may be led by the influences of bitter party prejudices.

The anti-Masonic writings of Italy and Spain have, with the exception of a few translations from French and English authors, consisted only of bulls issued by popes and edicts pronounced by the Inquisition. The anti-Freemasons of those countries had it all their own way, and, scarcely descending to argument or even to abuse, contented themselves with practical persecution.

In Germany, the attacks on Freemasonry were less frequent than in England or France. Still there were some, and among them may be mentioned one whose very title would leave no room to doubt of its anti-Masonic character. It is entitled *Beweiss dass die Freimaurer-Gesellschaft in allen Staaten, u. s. w.*, that is, *Proofs that the Society of Freemasons is in every country not only useless, but, if not restricted, dangerous, and ought to be interdicted*. This work was published at Dantzic, in 1764, and was intended as a defense of the decree of the Council of Dantzic against the Order. The Germans, however, have produced no such ponderous works in behalf of anti-Masonry as the capacious volumes of Barruel and Robison. The attacks on the Order in that country have principally been by pamphleteers.

In the United States anti-Masonic writings were scarcely known until they sprung out of the Morgan excitement in 1826. The disappearance and alleged abduction of this individual gave birth to a bitterly spiteful opposition to Freemasonry, and the country was soon flooded with anti-Masonic works. Most of these were, however, merely pamphlets, which had only a brief existence and have long since been consigned to the service of the trunk-makers or suffered a literary change in the paper-mill. Two only are worthy, from their size (their only qualification), for a place in a Masonic catalogue. The first of these is entitled *Letters on Masonry and Anti-Masonry, addressed to the Hon. John Quincy Adams*. The author was William L. Stone. This work, which was published at New York in 1832, is a large octavo of 556 pages.

The work of Stone, it must be acknowledged, is not abusive. If his arguments are illogical, they are at least conducted without malignity. If his statements are false, his language is decorous. He was himself a member of the Craft, and he has been compelled, by the force of truth, to make many admissions which are favorable to the Order. The book was evidently written for a political purpose, and to advance the interests of the anti-Masonic party. It presents, therefore, nothing but partisan views, and those, too, almost entirely of a local character, having reference only to the conduct of the Institution as exhibited in what is called the *Morgan affair*. Freemasonry,

according to Stone, should be suppressed because a few of its members are supposed to have violated the laws in a village of the State of New York. As well might the vices of the Christians of Corinth have suggested to a contemporary of St. Paul the propriety of suppressing Christianity.

The next anti-Masonic work of any prominence published in the United States is also in the epistolary style, and is entitled *Letters on the Masonic Institution*. These letters were written by John Quincy Adams. The book is an octavo of 284 pages, and was published at Boston in 1847. Adams, whose eminent public services have made his life a part of the history of his country, has very properly been described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudice."

In the latter years of his life, Adams became notorious for his virulent opposition to Freemasonry. Deceived and excited by the misrepresentations of the anti-Freemasons, he united himself with that party, and threw all his vast energies and abilities into the political contests then waging. The result was this series of letters, abusive of the Masonic Institution, which he directed to leading politicians of the country, and which were published in the public journals from 1831 to 1833. These letters, which are utterly unworthy of the genius, learning, and eloquence of the author, display a most egregious ignorance of the whole design and character of the Masonic Institution. The "oath" and "the murder of Morgan" are the two bugbears which seem continually to float before the excited vision of the writer, and on these alone he dwells from the first page to the last.

Except the letters of Stone and Adams, there is hardly another anti-Masonic book published in America that can go beyond the literary dignity of a respectably sized pamphlet.

A compilation of anti-Masonic documents was published at Boston, in 1830, by James C. Odiorne, who has thus in part preserved for future reference the best of a bad class of writings.

In 1831 Henry Gassett, of Boston, a most virulent anti-Freemason, distributed, at his own expense, a great number of anti-Masonic books, which had been published during the Morgan excitement, to the principal libraries of the United States, on whose shelves they are probably now lying covered with dust. That the memory of his deed might not altogether be lost, he published a catalogue of these donations in 1852, to which he has prefixed an attack on Freemasonry.

ANTI-MASONIC PARTY. A party organized in the United States of America soon after the commencement of the Morgan excitement, professedly, to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office. The party held several conventions; endeavored, sometimes successfully, but oftener unsuccessfully, to enlist prominent statesmen in its ranks, and finally, in 1831, nominated William Wirt and Amos Ellmaker as its candidates for the Presidency and the Vice-Presidency of the United States. Each of these gentlemen received but seven

votes, being the whole electoral vote of Vermont, which was the only State that voted for them. So signal a defeat was this publicly expressed national estimate of the party, that in the year 1833 it quietly withdrew from public notice, and now is happily no longer in existence. William L. Stone, the historian of anti-Freemasonry, has with commendable impartiality expressed his opinion of the character of this party, when he says that "the fact is not to be disguised—contradicted it cannot be—that anti-Masonry had become thoroughly political, and its spirit was vindictive towards the Freemasons without distinction as to guilt or innocence" (see his *Letters on Masonry and Anti-Masonry*, chapter xxxviii, page 418).

Notwithstanding the opposition that from time to time has been exhibited to Freemasonry in every country, America is the only one where it assumed the form of a political party. This, however, may very justly be attributed to the peculiar nature of its popular institutions. Here the ballot-box is considered the most potent engine for the government of rulers as well as people, and is, therefore, resorted to in cases in which, in more despotic governments, the powers of the Church and State would be exercised. Hence, the anti-Masonic convention held at Philadelphia, in 1830, did not hesitate to make the following declaration as the cardinal principle of the party:

"The object of anti-Masonry, in nominating and electing candidates for the Presidency and Vice-Presidency, is to deprive Masonry of the support which it derives from the power and patronage of the executive branch of the United States Government. To effect this object, will require that candidates besides possessing the talents and virtues requisite for such exalted stations, be known as men decidedly opposed to secret societies."

This issue having been thus boldly made was accepted by the people; and as principles like these were fundamentally opposed to all the ideas of liberty, personal and political, into which the citizens of the country had been indoctrinated, the battle was made, and the anti-Masonic party was not only defeated for the time, but forever annihilated.

For those who desire a further study of this interesting topic, they may refer to the *Anti-Masonic Party: A Study of Political Anti-Masonry in the United States, 1827-40*, by Charles McCarthy, also contained in the Annual Report of the American Historical Association for 1902 (volume i, pages 365-574); *Miscellany of the Masonic Historical Society of the State of New York*, 1902; *Proceedings of the Grand Lodge of New York*, 1920 (pages 128-45); Mackey's revised *History of Freemasonry* (volume vii, pages 2039-60).

ANTI-MASONRY. *Opposition to Freemasonry.* There is no country in which Freemasonry has ever existed in which this opposition has not from time to time exhibited itself; although, in general, it has been overcome by the purity and innocence of the Institution.

The earliest opposition by a government, of which we have any record, is that of 1425, in the third year of the reign of Henry VI, of England, when the Masons were forbidden to confederate in Chapters and Congregations. This law was, however, never executed. Since that period, Freemasonry has met with no permanent opposition in England.

The Roman Catholic religion has always been anti-Masonic, and hence edicts have always existed in the Roman Catholic countries against the Order. But the anti-Freemasonry which has had a practical effect in inducing the Church or the State to interfere with the Institution, and endeavor to suppress it, will come more properly under the head of *Persecutions*, to which the reader is referred.

ANTIN, DUKE D'. Elected perpetual Grand Master of the Freemasons of France, on the 24th of June, 1738. He held the office until 1743, when he died, and was succeeded by the Count of Clermont. Clavel, *Histoire Pittoresque*, or *Picturesque History* (page 141) relates an instance of the fidelity and intrepidity with which, on one occasion, he guarded the avenues of the Lodge from the official intrusion of a commissary of police accompanied by a band of soldiers.

ANTIPODEANS. The French expression being *Les Antipodiens*. The name of the Sixtieth Degree of the seventh series of the collection of the Metropolitan Chapter of France (*Acta Latomorum*, i, page 294).

ANTIQUITY, LODGE OF. The oldest Lodge in England, and one of the four which concurred in February, 1717, in the meeting at the Apple-Tree Tavern, London, in the formation of the Grand Lodge of England. At that time the Lodge of Antiquity met at the Goose and Gridiron, in Saint Paul's Churchyard. This Lodge and three others met on Saint John the Baptist's Day, June 24, 1717, at the Goose and Gridiron Tavern, and by a majority of hands elected Mr. Anthony Sayer Grand Master, he being the oldest Master present. Capt. Joseph Elliot, and Mr. Jacob Lamball, carpenter, were chosen as Grand Wardens. This and the other three Lodges did not derive their Warrants from the Grand Lodge, but "acted by immemorial Constitution or by an acknowledged authority reaching back beyond memory."

ANTIQUITY MANUSCRIPT. This celebrated manuscript is now, and has long been, in the possession of the Lodge of Antiquity, at London. It is stated in the subscription to have been written, in 1686, by "Robert Padgett, Clarke to the Worshipful Society of the Freemasons of the city of London." The whole manuscript was first published by W. J. Hughan in his *Old Charges of British Freemasons* on page 64, but a part had been previously inserted by Preston in his *Illustrations* (see book ii, section vi, pages 81-3, 1812 edition).

Here we have evidence of a curious tendency to alter or interpolate passages in old documents whenever it was required to confirm a preconceived theory. Thus, Preston had intimated that there was before 1717 an Installation Ceremony for newly elected Masters of Lodges, a claim of doubtful worth. He inserts what he calls "the ancient Charges that were used on this occasion," taken from the manuscript of the Lodge of Antiquity. To confirm the statement, that they were used for this purpose, he cites the conclusion of the manuscript in the following words: "These be all the charges and covenants that ought to be read at the *installment* of Master, or making of a Freemason or Freemasons." The words in italics are not to be found in the original manuscript. Brother E. Jackson Barron had an exact transcript made of this manuscript, which he carefully collated, and

which was published by Brother Hughan. Brother Barron gives the following description of the document:

"The manuscript copy of the Charges of Freemasons is on a roll of parchment nine feet long by eleven inches wide, the roll being formed of four pieces of parchment glued together; and some few years ago it was partially mounted (but not very skilfully) on a backing of parchment for its better preservation.

"The Rolls are headed by an engraving of the Royal Arms, after the fashion usual in deeds of the period; the date of the engraving in this case being fixed by the initials at the top, I. 2. R.

"Under this engraving are emblazoned in separate shields the Arms of the city of London, which are too well known to require description, and the Arms of the Masons Company of London, *Sable on a chevron between three castles argent, a pair of compasses of the first surrounded by appropriate mantling.*

"The writing is a good specimen of the ordinary law writing of the times, interspersed with words in text. There is a margin of about an inch on the left side, which is marked by a continuous double red ink line throughout, and there are similar double lines down both edges of the parchment. The letter U is used throughout the manuscript for V, with but two or three exceptions" (see Hughan's *Old Charges*, 1872, page 14).

ANTIQUITY OF FREEMASONRY. Years ago in writing an article on this subject under the impressions made upon me by the fascinating theories of Doctor Oliver, though I never completely accepted his views, I was led to place the organization of Freemasonry, as it now exists, at the building of Solomon's Temple.

Many years of subsequent research have led me greatly to modify the views I had previously held. Although I do not rank myself among those modern iconoclasts who refuse credence to every document whose authenticity, if admitted, would give to the Order a birth anterior to the beginning of the last century, I confess that I cannot find any incontrovertible evidence that would trace Freemasonry, as now organized, beyond the Building Corporations of the Middle Ages.

In this point of view I speak of it only as an architectural brotherhood, distinguished by signs, by words, and by brotherly ties which have not been essentially changed, and by symbols and legends which have only been developed and extended, while the association has undergone a transformation from an operative art to a speculative science.

But then these Building Corporations did not spring up in all their peculiar organization—different, as it was, from that of other guilds—like Autochthones, from the soil. They, too, must have had an origin and an archetype, from which they derived their peculiar character. And I am induced, for that purpose, to look to the Roman Colleges of Artificers, which were spread over Europe by the invading forces of the empire. But these have been traced to Numa, who gave to them that mixed practical and religious character which they are known to have possessed, and in which they were imitated by the medieval architects.

We must, therefore, look at Freemasonry in two distinct points of view: First, as it is—a society of Speculative Architects engaged in the construction of spiritual temples, and in this respect a development from the Operative Architects of the tenth and succeeding centuries, who were themselves offshoots from the Traveling Freemasons of Como, who traced their origin to the Roman Colleges of Builders. In this direction, I think, the line of descent is plain, without any demand upon our credulity for assent to its credibility.

But Freemasonry must be looked at also from another standpoint. Not only does it present the appearance of a speculative science, based on an operative art, but it also very significantly exhibits itself as the *symbolic expression of a religious idea*. In other and plainer words, we see in it the important lesson of eternal life, taught by a legend which, whether true or false, is used in Freemasonry as a symbol and an allegory.

But whence came this legend? Was it invented in 1717 at the revival of Freemasonry in England? We have evidence of the strongest circumstantial character, derived from the *Sloane Manuscript* No. 3,329, exhumed from the shelves of the British Museum, that this very legend was known to the Freemasons of the seventeenth century at least.

Then, did the Operative Masons of the Middle Ages have a legend also? The evidence is that they did. The Compagnons de la Tour, who were the offshoots of the old Masters' Guilds, had a legend. We know what the legend was, and we know that its character was similar to, although not in all the details precisely the same as, the Masonic legend. It was, however, connected with the Temple of Solomon.

Again: Did the builders of the Middle Ages invent their legend, or did they obtain it from some old tradition? The question is interesting, but its solution either way would scarcely affect the Antiquity of Freemasonry. It is not the form of the legend, but its spirit and symbolic design, with which we have to do.

This legend of the Third Degree as we now have it, and as we have had it for a certain period of two hundred and fifty years, is intended, by a symbolic representation, to teach the resurrection from death, and the Divine dogma of eternal life. All Freemasons know its character, and it is neither expedient nor necessary to dilate upon it.

But can we find such a legend elsewhere? Certainly we can. Not indeed the same legend; not the same personage as its hero; not the same details; but a legend with the same spirit and design; a legend funereal in character, celebrating death and resurrection, solemnized in lamentation and terminating in joy.

Thus, in the Egyptian Mysteries of Osiris, the image of a dead man was borne in an *argha*, ark or coffin, by a procession of initiates; and this enclosure in the coffin or interment of the body was called the *aphanism*, or disappearance, and the lamentation for him formed the first part of the Mysteries.

On the third day after the interment, the priests and initiates carried the coffin, in which was also a golden vessel, down to the river Nile. Into the vessel they poured water from the river; and then with a cry

of Ἐνρήκαμεν ἀγαλλώμεθα, "We have found him, let us rejoice," they declared that the dead Osiris, who had descended into Hades, had returned from thence, and was restored again to life; and the rejoicings which ensued constituted the second part of the Mysteries.

The analogy between this and the legend of Freemasonry must be at once apparent. Now, just such a legend, everywhere differing in particulars, but everywhere coinciding in general character, is to be found in all the old religions—in sun worship, in tree worship, in animal worship. It was often perverted, it is true, from the original design. Sometimes it was applied to the death of winter and the birth of spring, sometimes to the setting and the subsequent rising of the sun, but always indicating a *loss* and a *recovery*.

Especially do we find this legend, and in a purer form, in the Ancient Mysteries. At Samothrace, at Eleusis, at Byblos—in all places where these ancient religions and mystical rites were celebrated—we find the same teachings of eternal life inculcated by the representation of an imaginary death and apotheosis. And it is this legend, and this legend alone, that connects Speculative Freemasonry with the Ancient Mysteries of Greece, of Syria, and of Egypt.

The theory, then, that I advance on the subject of the Antiquity of Freemasonry is this: I maintain that, in its present peculiar organization, it is the successor, with certainty, of the Building Corporations of the Middle Ages, and through them, with less certainty but with great probability, of the Roman Colleges of Artificers.

Its connection with the Temple of Solomon, as its birthplace, may have been accidental—a mere arbitrary selection by its inventors—and bears, therefore, only an allegorical meaning; or it may be historical, and to be explained by the frequent communications that at one time took place between the Jews and the Greeks and the Romans. This is a point still open for discussion. On it I express no fixed opinion. The historical materials upon which to base an opinion are as yet too scanty. But I am inclined, I confess, to view the Temple of Jerusalem and the Masonic traditions connected with it as a part of the great allegory of Freemasonry.

But in the other aspect in which Freemasonry presents itself to our view, and to which I have already adverted, the question of its antiquity is more easily settled. As a brotherhood, composed of symbolic Masters and Fellows and Apprentices, derived from an association of Operative Masters, Fellows, and Apprentices—those building spiritual temples as these built material ones—its age may not exceed five or six hundred years. But as a secret association, containing within itself the symbolic expression of a religious idea, it connects itself with all the Ancient Mysteries, which, with similar secrecy, gave the same symbolic expression to the same religious idea. These Mysteries were not the cradles of Freemasonry: they were only its analogues.

But I have no doubt that all the Mysteries had one common source, perhaps, as it has been suggested, some ancient body of priests; and I have no more doubt that Freemasonry has derived its legend, its symbolic mode of instruction, and the lesson for which that instruction was intended, either directly or indirectly from the same source. In this view the

Mysteries become interesting to the Freemason as a study, and in this view only.

And so, when I speak of the Antiquity of Freemasonry, I must say, if I would respect the axioms of historical science, that its *body* came out of the Middle Ages, but that its *spirit* is to be traced to a far remoter period.

The foregoing digest of his conclusions is by Doctor Mackey.

ANTON, DR. CARL GOTTLÖB VON. A German Masonic writer of considerable reputation, who died at Gorlitz on the 17th of November, 1818. He is the author of two historical works on Templarism, both of which are much esteemed.

1. *Versuch einer Geschichte des Tempelherren ordens*, that is, *An Essay on the Order of Knights Templar*, at Leipzig, 1779.

2. *Untersuchung über das Geheimniss und die Gebräuche der Tempelherren*, that is, *An Inquiry into the Mystery and Usages of the Knights Templar*, at Dessau, 1782.

He also published at Gorlitz, in 1805, and again in 1819, a brief essay on the Culdees, entitled *Ueber die Culdeer*.

ANTON HIERONYMUS. In the examination of a German *steinmetz*, or *stonemason*, this is said to have been the name of the first Freemason. The expression is unquestionably a corruption of *Adon Hiram*.

ANTRIM, EARL WILLIAM OF. Brother W. J. Hughan's *Memorials of the Union* says the Earl of Antrim was Grand Master from 1782 to 1790 of the Antient or Athol Masters.

ANUBIS OR ANEPU. Egyptian deity, son of Osiris and Nephthys. He was an equivalent to the Greek *Hermes*. Having the head of a jackal, with pointed ears and snout, which the Greeks frequently changed to those of a dog. At times represented as wearing a double crown. His duty was to accompany the souls of the deceased to Hades or Amenthes, and assist Horus in weighing their actions under the inspection of Osiris.

APE AND LION, KNIGHT OF THE. See *Knight of the Ape and Lion*.

APEX, RITE OF. See *Sât B'hai, Order of*.

APHANISM. In the Ancient Mysteries there was always a legend of the death or disappearance of some hero god, and the subsequent discovery of the body and its resurrection. The concealment of this body by those who had slain it was called the *aphanism*, from the Greek, ἀφανίζω, *to conceal*. As these Mysteries may be considered as a type of Freemasonry, as some suppose, and as, according to others, both the Mysteries and Freemasonry are derived from one common and ancient type, the *aphanism*, or *concealing* of the body, is of course to be found in the Third Degree. Indeed, the purest kind of Masonic *aphanism* is the loss or concealment of the word (see *Mysteries*, and *Euresis*).

APIS. The sacred bull, held in high reverence by the Egyptians as possessing Divine powers, especially the gift of prophecy. As it was deemed essential the animal should be peculiarly marked by nature, much difficulty was experienced in procuring it. The bull was required to be black, with a white triangle on its forehead, a white crescent on its side, and a knotted growth, like a scarabæus or sacred beetle, under the

tongue. Such an animal being found, it was fed for four months in a building facing the East. At new moon it was embarked on a special vessel, prepared with exquisite care, and with solemn ceremony conveyed to Heliopolis, where for forty days it was fed by priests and women. In its sanctified condition it was taken to Memphis and housed in a temple with two chapels and a court wherein to exercise. The omen was good or evil in accordance with which chapel it entered from the court. At the age of twenty-five years it was led to its death, amid great mourning and lamentations. The bull or apis was an important religious factor in the Isian worship, and was continued as a creature of reverence during the Roman domination of Egypt.

APOCALYPSE, FREEMASONRY OF THE.

The Greek word *apocalypsis* means a *revelation* and thus is frequently applied to the last book of the New Testament. The adoption of Saint John the Evangelist as one of the patrons of our Lodges, has given rise, among the writers on Freemasonry, to a variety of theories as to the original cause of his being thus connected with the Institution. Several traditions have been handed down from remote periods, which claim him as a brother, among which the Masonic student will be familiar with that which represents him as having assumed the government of the Craft, as Grand Master, after the demise of John the Baptist.

We confess that we are not willing to place implicit confidence in the correctness of this legend, and we candidly subscribe to the prudence of Dalcho's remark, that "it is unwise to assert more than we can prove, and to argue against probability."

There must have been, however, in some way, a connection more or less direct between the Evangelist and the institution of Freemasonry, or he would not from the earliest times have been so universally claimed as one of its patrons. If it was simply a Christian feeling—a religious veneration—which gave rise to this general homage, we see no reason why Saint Matthew, Saint Mark, or Saint Luke might not as readily and appropriately have been selected as one of the *lines parallel*. But the fact is that there is something, both in the life and in the writings of Saint John the Evangelist, which closely connects him with our mystic Institution. He may not have been a Freemason in the sense in which we now use the term. But it will be sufficient, if it can be shown that he was familiar with other mystical institutions, which are themselves generally admitted to have been more or less intimately connected with Freemasonry by deriving their existence from a common origin.

Such a society was the Essenian Fraternity—a mystical association of speculative philosophers among the Jews, whose organization very closely resembled that of the Freemasons, and who are even supposed by some to have derived their tenets and their discipline from the builders of the Temple. As Oliver observes, their institution "may be termed Freemasonry, retaining the same form but practised under another name." Now there is little doubt that Saint John the Evangelist was an Essene. Calmet positively asserts it; and the writings and life of Saint John seem to furnish sufficient internal evidence that he was originally of that brotherhood.

Brother Dudley Wright has taken the position that Jesus was also an Essene and that the baptism of Jesus by John marked the formal admission of the former into the Essenic community at the end of a novitiate or, as it may be termed, an apprenticeship (see page 25, *Was Jesus an Essene?*). Brother Wright says further (page 29) that when Jesus pronounced John the Baptist to be Elijah there was evidently intended to be conveyed the information that he had already attained to that acquisition of spirit and degree of power which the Essenes strove to secure in their highest state of purity.

But it seemed to Doctor Mackey that Saint John the Evangelist was more particularly selected as a patron of Freemasonry in consequence of the mysterious and emblematic nature of the Apocalypse, which evidently assimilated the mode of teaching adopted by the Evangelist to that practised by the Fraternity. If anyone who has investigated the ceremonies performed in the Ancient Mysteries, the Spurious Freemasonry, as it has been called, of the Pagans, will compare them with the mystical machinery used in the Book of Revelations, he will find himself irresistibly led to the conclusion that Saint John the Evangelist was intimately acquainted with the whole process of initiation into these mystic associations, and that he has selected its imagery for the ground-work of his prophetic book.

George S. Faber, in his *Origin of Pagan Idolatry* (volume ii, book vi, chapter 6), has, with great ability and clearness, shown that Saint John in the Apocalypse applies the ritual of the ancient initiations to a spiritual and prophetic purpose.

"The whole machinery of the Apocalypse," says Faber, "from beginning to end, seems to me very plainly to have been borrowed from the machinery of the Ancient Mysteries; and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum.

"Saint John himself is made to personate an *aspirant* about to be initiated; and, accordingly, the images presented to his mind's eye closely resemble the pageants of the Mysteries both *in nature* and *in order of succession*.

"The prophet first beholds a *door opened* in the magnificent temple of heaven; and into this he is invited to enter by the voice of one who plays the *hierophant*. Here he witnesses the unsealing of a *sacred book*, and forthwith he is appalled by a troop of *ghastly apparitions*, which flit in horrid succession before his eyes. Among these are pre-eminently conspicuous a *vast serpent*, the well-known symbol of the great father; and two portentous *wild beasts*, which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine phantoms of the Orgies, which seem to rise out of the ground, and with the polymorphic images of the hero god who was universally deemed the offspring of the sea.

"Passing these terrific monsters in safety, the prophet, constantly attended by his *angel hierophant*, who acts the part of an interpreter, is conducted into the presence of a *female*, who is described as closely resembling the great mother of pagan theology. Like Isis emerging from the sea and exhibiting herself to the aspirant Apuleius, this female divinity, upborne

upon the marine wild beast, appears to float upon the surface of many waters. She is said to be *an open and systematical harlot*, just as the great mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet, so this harlot is represented as intoxicating the kings of the earth with the *golden cup* of her prostitution. On her forehead the very name of MYSTERY is inscribed; and the label teaches us that, in point of character, she is the *great universal mother* of idolatry.

"The nature of this mystery the officiating hierophant undertakes to explain; and an important prophecy is most curiously and artfully veiled under the very language and imagery of the Orgies. To the sea-born great father was ascribed a threefold state—he lived, he died, and he revived; and these changes of condition were duly exhibited in the Mysteries. To the sea-born wild beast is similarly ascribed a threefold state—he lives, he dies, he revives. While dead, he lies floating on the mighty ocean, just like Horus or Osiris, or Siva or Vishnu. When he revives again, like those kindred deities, he emerges from the waves; and, whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs. Nor is this all: as the worshipers of the great father bore his special mark or stigma, and were distinguished by his name, so the worshipers of the maritime beast equally bear his mark and are equally decorated by his appellation.

"At length, however, the first or doleful part of these sacred Mysteries draws to a close, and the last or joyful part is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, which corresponds with the infernal lake or deluge of the Orgies, he is introduced into a splendidly-illuminated region, expressly adorned with the characteristics of that Paradise which was the ultimate scope of the ancient aspirants; while without the holy gate of admission are the whole multitude of the profane, dogs, and sorcerors, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

Such was the imagery of the Apocalypse. The close resemblance to the machinery of the Mysteries, and the intimate connection between their system and that of Freemasonry, very naturally induced our ancient brethren to claim the patronage of an apostle so pre-eminently mystical in his writings, and whose last and crowning work bore so much of the appearance, in an outward form, of a ritual of initiation.

APOCALYPSE, ORDER OF THE. An Order instituted about the end of the seventeenth century, by one Gabrino, who called himself the Prince of the Septenary Number or Monarch of the Holy Trinity. He enrolled a great number of artisans in his ranks who went about their ordinary occupations with swords at their sides. According to Thory, some of the provincial Lodges of France made a degree out of Gabrino's system. The arms of the Order were a naked sword and a blazing star (see the *Acta Latomorum*, i, 294). Reghellini, in *Freemasonry considered as a result of the Egyptian, Jewish, and Christian Religions*, or *La Maçonnerie considérée comme le*

résultat des religions égyptienne, juive et chrétienne (iii, 72), thinks that this Order was the precursor of the degrees afterward introduced by the Freemasons who practised the Templar system.

APOCALYPTIC DEGREES. Those degrees which are founded on the Revelation of Saint John, or whose symbols and machinery of initiation are derived from that work, are called *Apocalyptic Degrees*. Of this nature are several of the advanced degrees: such, for instance, as the Seventeenth, or Knight of the East and West of the Scottish Rite.

APORRHETA. Greek, ἀπορρητα. The holy things in the Ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the *aporrheta*.

What are the *aporrheta* of Freemasonry? What are the arcana of which there can be no disclosure? These are questions that for years past have given rise to much discussion among the disciples of the Institution. If the sphere and number of these *aporrheta* be very considerably extended, it is evident that much valuable investigation by public discussion of the science of Freemasonry will be prohibited. On the other hand, if the *aporrheta* are restricted to only a few points, much of the beauty, the permanency, and the efficacy of Freemasonry which are dependent on its organization as a secret and mystical association will be lost.

We move between Scylla and Charybdis, between the rock and the whirlpool, and it is difficult for a Masonic writer to know how to steer so as, in avoiding too frank an exposition of the principles of the Order, not to fall by too much reticence, into obscurity. The European Freemasons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things, indeed, which a French or German Masonic writer will refuse to discuss with the utmost frankness. It is now beginning to be very generally admitted, and English and American writers are acting on the admission, that the only real *aporrheta* of Freemasonry are the modes of recognition, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purpose of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated.

APPEAL, RIGHT OF. The right of appeal is an inherent right belonging to every Freemason, and the Grand Lodge is the appellate body to whom the appeal is to be made.

Appeals are of two kinds: first, from the decision of the Master; second, from the decision of the Lodge. Each of these will require a distinct consideration.

1. *Appeals from the Decision of the Master.* It is now a settled doctrine in Masonic law that there can be no appeal from the decision of a Master of a Lodge to the Lodge itself. But an appeal always lies from such decision to the Grand Lodge, which is bound to entertain the appeal and to inquire into the correctness of the decision.

Some writers have endeavored to restrain the despotic authority of the Master to decisions in matters strictly relating to the work of the Lodge, while they contend that on all questions of business an appeal may be taken from his decision to the Lodge.

But it would be unsafe, and often impracticable, to draw this distinction, and accordingly the highest Masonic authorities have rejected the theory, and denied the power in a Lodge to entertain an appeal from any decision of the presiding officer.

The wisdom of this law must be apparent to anyone who examines the nature of the organization of the Masonic Institution. The Master is responsible to the Grand Lodge for the good conduct of his Lodge. To him and to him alone the supreme Masonic authority looks for the preservation of order, and the observance of the *Constitutions* and the *Landmarks* of the Order in the body over which he presides. It is manifest, then, that it would be highly unjust to throw around a presiding officer so heavy a responsibility, if it were in the power of the Lodge to overrule his decisions or to control his authority.

2. *Appeals from the Decisions of the Lodge.* Appeals may be made to the Grand Lodge from the decisions of a Lodge, on any subject except the admission of members, or the election of candidates; but these appeals are more frequently made in reference to conviction and punishment after trial.

When a Freemason, in consequence of charges preferred against him, has been tried, convicted, and sentenced by his Lodge, he has an inalienable right to appeal to the Grand Lodge from such conviction and sentence.

His appeal may be either general or specific. That is, he may appeal on the ground, generally, that the whole of the proceedings have been irregular or illegal, or he may appeal specifically against some particular portion of the trial; or lastly, admitting the correctness of the verdict, and acknowledging the truth of the charges, he may appeal from the sentence, as being too severe or disproportionate to the offense.

APPENDANT ORDERS. In the Templar system of the United States, the degrees of Knight of the Red Cross and Knight of Malta are called Appendant Orders because they are conferred as appendages to that of the Order of the Temple, or Knight Templar, which is the principal degree of the Commandery.

APPLE-TREE TAVERN. The place where the four Lodges of London met in 1717, and organized the Grand Lodge of England. This tavern was situated in Charles Street, Covent Garden.

APPRENTI. French for *Apprentice*.

APPRENTICE. See *Apprentice, Entered*.

APPRENTICE ARCHITECT. The French expression is *Apprenti Architecte*. A degree in the collection of Fustier.

APPRENTICE ARCHITECT, PERFECT. The French being *Apprenti Architecte, Parfait*. A degree in the collection of Le Page.

APPRENTICE ARCHITECT, PRUSSIAN. The French being *Apprenti Architecte, Prussien*. A degree in the collection of Le Page.

APPRENTICE, CABALISTIC. The French is *Apprenti Cabalistique*. A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

APPRENTICE COHEN. The French being *Apprenti Coën*. A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

APPRENTICE DEGREES. Thory gives this list of the various rites:

1. Apprentice Architect; Apprenti Architecte, a Grade in the collection of Fustier.
2. Apprentice Perfect Architect; Apprenti Architecte Parfait, in Le Page's collection.
3. Apprentice Prussian Architect; Apprenti Architecte Prussien, in Le Page's collection.
4. Apprentice Cabalistic; Apprenti Cabalistique.
5. Apprentice Cohen; Apprenti Coën: these two in the archives of the Mother Lodge of the Philosophic Scottish Rite.
6. Apprentice Egyptian; Apprenti Egyptien, the First Degree of the Egyptian Rite of Cagliostro.
7. Apprentice of Paracelsus; Apprenti de Paracelse, found in the collection of Peuvret.
8. Apprentice of Egyptian Secrets; Apprenti des Secrets Egyptiens, the First Grade of the African Architects.
9. Apprentice Scottish; Apprenti Ecosais.
10. Apprentice Scottish Trinitarian; Apprenti Ecosais Trinitaire, in the collection of Pyron.
11. Apprentice Hermetic; Apprenti Hermétique, the Third Grade, Ninth Series, of the Metropolitan Chapter of France.
12. Apprentice Mystical; Apprenti Mystique, grade in the collection of Pyron.
13. Apprentice Philosophical, or Number Nine; Apprenti Philosophique ou Nombre Neuf, a Grade in Peuvret's collection.
14. Apprentice Philosophical Hermetic; Apprenti Philosophique Hermétique.
15. Apprentice Philosophical by the Number Three; Apprenti Philosophique par le Nombre Trois.
16. Apprentice Theosophical; Apprenti Théosophe, name of a Swedenborgian Rite.

APPRENTICE, EGYPTIAN. The French being *Apprenti, Egyptien*. The First Degree of the Egyptian Rite of Cagliostro.

APPRENTICE, ENTERED. The First Degree of Freemasonry, in all the rites, is that of Entered Apprentice. In French it is called *apprenti*; in Spanish, *aprendiz*; in Italian, *apprendente*; and in German, *lehrling*; in all of which the radical or root meaning of the word is a *learner*. Like the lesser Mysteries of the ancient initiations, it is in Freemasonry a preliminary degree, intended to prepare the candidate for the higher and fuller instructions of the succeeding degrees. It is, therefore, although supplying no valuable historical information, replete, in its lecture, with instructions on the internal structure of the Order.

Until late in the seventeenth century, Apprentices do not seem to have been considered as forming any part of the confraternity of Free and Accepted Masons. Although Apprentices are incidentally mentioned in the *Old Constitutions* of the fifteenth, sixteenth, and seventeenth centuries, these records refer only to Masters and Fellows as constituting the Craft, and this distinction seems to have been one rather of position than of degree. The *Sloane Manuscript*, No. 3,329, which Findel supposes to have been written at the end of the seventeenth century, describes a just and perfect Lodge as consisting of "two Interprintrices, two Fellow Craftes, and two Masters," which shows that by that time the Apprentices had been elevated to a recognized rank in the Fraternity. In the Manuscript signed "Mark Kipling," which Hughan entitles the *York Manuscript*, No. 4, the date of which is 1693, there is a still further recognition in what is there called "the Apprentice Charge," one item of which is, that "he shall keepe councill in all things spoken in Lodge or chamber by any Masons, Fellows, or Freemasons." This indicates they had close communion with members of the Craft,

But notwithstanding these recognitions, all the manuscripts up to 1704 show that only "Masters and Fellows" were summoned to the Assembly. During all this time, when Freemasonry was in fact an operative art, there was but one Degree in the modern sense of the word. Early in the eighteenth century, if not earlier, Apprentices must have been admitted to the possession of this Degree; for after what is called the revival of 1717, Entered Apprentices constituted the bulk of the Craft, and they only were initiated in the Lodges, the Degrees of Fellow Craft and Master Mason being conferred by the Grand Lodge.

This is not left to conjecture. The thirteenth of the General Regulations, approved in 1721, says that "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge, unless by a Dispensation."

But this in practise, having been found very inconvenient, on the 22d of November, 1725, the Grand Lodge repealed the article, and decreed that the Master of a Lodge, with his Wardens and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion.

The mass of the Fraternity being at that time composed of Apprentices, they exercised a great deal of influence in the legislation of the Order; for although they could not represent their Lodge in the Quarterly Communications of the Grand Lodge—a duty which could only be discharged by a Master or Fellow—yet they were always permitted to be present at the grand feast, and no General Regulation could be altered or repealed without their consent; and, of course, in all the business of their particular Lodges, they took the most prominent part, for there were but few Masters or Fellows in a Lodge, in consequence of the difficulty and inconvenience of obtaining the Degree, which could only be done at a Quarterly Communication of the Grand Lodge.

But as soon as the subordinate Lodges were invested with the power of conferring all the Degrees, the Masters began rapidly to increase in numbers and in corresponding influence. And now, the bulk of the Fraternity consisting of Master Masons, the legislation of the Order is done exclusively by them, and the Entered Apprentices and Fellow Crafts have sunk into comparative obscurity, their Degrees being considered only as preparatory to the greater initiation of the Master's Degree.

APPRENTICE, HERMETIC. The French is *Apprenti Hermétique*. The Thirteenth Degree, ninth series, of the collection of the Metropolitan Chapter of France.

APPRENTICE MASON. The French is *Apprenti Maçon*. The Entered Apprentice of French Freemasonry.

APPRENTICE MASONESS. The French is *Apprentie Maçonne*. The First Degree of the French Rite of Adoption. The word *Masoness* is a neologism, perhaps an unsanctioned novelty, but it is in accordance with the genius of our language, and it is difficult to know how else to translate into English the French word *Maçonne*, which means a woman who has received the Degrees of the Rite of Adoption, unless by the use of the awkward phrase, Female Freemason. To express this idea, we might introduce as a technicality the word *Masoness*.

APPRENTICE MASONESS, EGYPTIAN. The French is *Apprentie Maçonne Egyptienne*. The First Degree of Cagliostro's Egyptian Rite of Adoption.

APPRENTICE, MYSTIC. The French is *Apprenti Mystique*. A Degree in the collection of M. Pyron.

APPRENTICE OF PARACELSUS. The French is *Apprenti de Paracelse*. A Degree in the collection of M. Peuvret. There existed a series of these Paracelsian Degrees—Apprentice, Fellow Craft, and Master. They were all most probably forms of Hermetic Freemasonry.

APPRENTICE OF THE EGYPTIAN SECRETS. The French is *Apprenti des secrets Egyptiens*. The First Degree of the Order of African Architects.

APPRENTICE PHILOSOPHER, BY THE NUMBER 3. The French is *Apprenti Philosophe par le Nombre 3*. A Degree in the collection of M. Peuvret.

APPRENTICE PHILOSOPHER, HERMETIC. The French is *Apprenti Philosophe Hermétique*. A degree in the collection of M. Peuvret.

APPRENTICE PHILOSOPHER TO THE NUMBER 9. The French is *Apprenti Philosophe au Nombre 9*. A Degree in the collection of M. Peuvret.

APPRENTICE PILLAR. See *Prentice Pillar*.

APPRENTICE, SCOTTISH. The French is *Apprenti Ecossais*. This Degree and that of Trinitarian Scottish Apprentice, which in French is *Apprenti Ecossais Trinitaire*, are contained in the collection of Pyron.

APPRENTICE THEOSOPHIST. The French is *Apprenti Théosophe*. The First Degree of the Rite of Swedenborg.

APPRENTI ET COMPAGNON DE SAINT ANDRE. French for *Apprentice and Companion of Saint Andrew*, the Fourth Grade of the Swedish system. The Fifth Grade is known as *Maître de Saint André* or Master of Saint Andrew, and the Ninth Degree being known as *Les Favoris de Saint André* (the Favored of Saint Andrew), sometimes called Knight of the Purple Band or Collar.

APRON. There is no one of the symbols of Speculative Freemasonry more important in its teachings, or more interesting in its history, than the *lambskin*, or white leathern apron. Commencing its lessons at an early period in the Freemason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity.

Whatever may be his future advancement in the "royal art," into whatsoever deeper arcana his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with the lambskin apron—his first investiture—he never parts. Changing, perhaps, its form and its decorations, and conveying, at each step, some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him, on the night of his initiation, as *the badge of a Mason*.

If in less important portions of our ritual there are abundant allusions to the manners and customs of the ancient world, it is not to be supposed that the Masonic Rite of *investiture*—the ceremony of clothing the newly initiated candidate with this distinctive badge of his profession—is without its archetype in

the times and practises long passed away. It would, indeed, be strange, while all else in Freemasonry is covered with the veil of antiquity, that the apron alone, its most significant symbol, should be indebted for its existence to the invention of a modern mind.

On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol, was common to all the nations of the earth from the earliest periods.

Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations practised in Hindostan, the ceremony of investiture was preserved, but a sash, called the *sacred zennar*, was substituted for the apron. The Jewish sect of the Essenes clothed their novices with a white robe. The celebrated traveler Kaempfer informs us that the Japanese, who practise certain rites of initiation, invest their candidates with a white apron, bound round the loins with a zone or girdle. In the Scandinavian Rites, the military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction not unlike that which is connected with the Freemason's apron.

"The apron," says Doctor Oliver (*Signs and Symbols of Freemasonry*, lecture x, page 196), "appears to have been, in ancient times, an honorary badge of distinction. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple, and crimson, decorated with gold upon a ground of fine white linen; while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian, and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes.

"In a word, though the *principal honor* of the apron may consist in its reference to innocence of conduct and purity of heart, yet it certainly appears, through all ages, to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The Royal Standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination is formed, are invested with aprons as a peculiar badge of distinction; which is a collateral proof of the fact that Freemasonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Freemasonry retains the symbol or shadow; it cannot have renounced the reality or substance."

A curious commentary by Thomas Carlyle upon the apron is worth consideration and is found in his *Sartor Resartus* (chapter vi), and is as follows:

"One of the most unsatisfactory sections in the whole volume is that upon aprons. What though stout old Gao, the Persian blacksmith, 'whose apron,

now indeed hidden under jewels, because raised in revolt which proved successful, is still the royal standard of that country'; what though John Knox's daughter, 'who threatened Sovereign Majesty that she would catch her husband's head in her apron, rather than he should lie and be a bishop'; what though the Landgravine Elizabeth, with many other apron worthies—figure here? An idle, wire-drawing spirit, sometimes even a tone of levity, approaching to conventional satire, is too clearly discernible. What, for example, are we to make of such sentences as the following:

"Aprons are defenses, against injury to cleanliness, to safety, to modesty, sometimes to roguery. From the thin slip of notched silk (as it were, the emblem and beatified ghost of an apron), which some highest-bred housewife, sitting at Nurnberg Work-boxes and Toy-boxes, has gracefully fastened on, to the thick-tanned hide, girt around him with thongs, wherein the Builder builds, and at evening sticks his trowel, or in these jingling sheet-iron aprons, wherein your otherwise half-naked Vulcans hammer and swelter in their smelt furnace—is there not range enough in the fashion and uses of this vestment? How much has been concealed, how much has been defended in Aprons! Nay, rightfully considered, what is your whole Military and Police establishment, charged at uncalculated millions, but a huge scarlet-colored, iron-fastened Apron, wherein Society works (uneasily enough), guarding itself from some soil and stithy-sparks in this Devil's smithy of a world? But of all aprons the most puzzling to me hitherto has been the Episcopal or Cassock. Wherein consists the usefulness of this Apron? The Overseer of Souls, I notice, has tucked in the corner of it, as if his day's work were done. What does he shadow forth thereby?"

Brother John Barr read a paper on *The Whys and Wherefores of the Masonic Apron* before the Masters and Past Masters Lodge No. 130, Christ Church, New Zealand, from which (*Transactions*, May, 1925) we take the following information:

"What we know as Freemasonry today can fairly easily be traced, with but slight breaks, to what is known in history as the Comacini Gild, or what Leader Scott, in her very interesting work calls *The Cathedral Builders*. Their officers were similar to our own, that is, with respect to the most important; they had the signs, symbols and secrets used in the main by us today; and, what affects this article, they wore white aprons, not only while actively engaged as operatives, but when meeting together for instruction and improvement in their Lodges. When members of the Fraternity first landed in Britain is not known. We have evidence that 'Benedict, the Abbot of Wearmouth, 676 A.D., crossed the ocean to Gaul and brought back stone-masons to make a church after the Roman fashion.' It is also known that stone-masons, that is members of the Comacini Gild, were in Britain before that date, and it is assumed that Benedict had to go for more, as all in Britain were fully employed. One could dwell on that part of our history at considerable length; but my object is not that of tracing the history of the old operative mason, whether Comacini or Gild Mason. I have merely touched on it for the reason that I believe it

to be the stream or spring that is the source of the goodly river whose waters it should be our endeavor to keep clear and pure. It is to the ancient Operative Masons we go for the origin of the present apron.

"Our apron is derived from that of the Mason who was a master of his Craft, who was free-born and at liberty to go where he chose in the days when it was the rule that the toiler was either a bondsman or a gildsman, and, in each case, as a rule, confined to one locality. He was one who had a true love for his art, who designed the structure and built it, and whose anxiety to build fair work and square work was greater than his anxiety to build the greatest number of feet per day. He was skilled in the speculative, or religious and educative side of the craft as well as the operative, and, in the absence of what we know as the three R's, was yet highly educated, was able to find sermons in stone, and books in the running brooks. He was one to whom the very ground plan of his building was according to the symbolism of his belief, and he was able to see, in the principal tools of his calling, lessons that enabled him to guide his footsteps in the paths of rectitude and science. If from his working tools he learned lessons that taught him to walk upright in the sight of God and man, why not from the apron that was always with him during his working hours, no matter how he changed tool for tool? It was part of him, one may say, while he converted the rough stone into a thing of beauty, fit for its place in the structure designed by the Master, or fitted it to its place in the building. According to Leader Scott, there is 'In the Church of Saint Clemente, Rome, an ancient fresco of the eighth century. Here we see a veritable Roman Magister, Master Mason, directing his men. He stands in Magisterial Toga, and surely one may descry a Masonic Apron beneath it, in the moving of a marble column.' The apron referred to by Leader Scott, seems, judging by the photograph, to have a certain amount of ornamentation, but the ordinary aprons of the brethren while working were akin to that worn by Masons to this day, that is operative Masons. As I know from tools found during the demolishing of old buildings, the tools were the same as the principal ones used today by the operative. From my knowledge of the Operative side of Masonry, I feel sure the apron was substantially the same also. Many Masons wear today at the banker, aprons not only similar in form to those worn by our ancient brethren, but symbolically the same as those worn by brethren around me. Let us examine an Operative Mason's Apron. The body shows four right angles, thus forming a square, symbolical of matter. The bib, as it is called in Operative Masonry, runs to the form of an equilateral triangle, symbolising spirit. When used to moralize upon, the flap is dropped, thereby representing the descent of spirit into matter—the soul to the body. In Operative Masonry the apex of the triangle was laced or buttoned to the vest, according to the period; in due course this was altered, and the apex of the triangle was cut away, while the strings, which were long enough to go around the body and finish at the front, were tied there. So that it is just possible, as one writer surmises, that the strings hanging down with frayed edges, may have their representation in the tassels of our Master Masons' Aprons.

"While we have no proof, so far as I know, that is written proof, that our ancient operative brethren did moralize on the Apron after the manner of the working tool, there is nothing to show that he did not. To me the weight of evidence is in favor of an educational value being attached to the Apron, or, to use our usual term, a symbolical value. The more we study and the more we read, the more we become impressed with the idea that symbolism was the breath of life to the ancient Mason; he was cradled in it, brought up in it; he was hardly able to build a fortification without cutting symbols somewhere on it. He never erected a temple or church but what he made of it a book, so clear and plentiful were his symbols. In addition to the evidence one may glean from the writings of various investigators, one can see the tatters of what was once a solemn service in a custom in use amongst Operative Masons a generation back. The custom was that of 'The washing of the apron.' This custom is referred to by Hugh Miller in his *Schools and Schoolmasters*. In the days referred to by Miller, the Apprentice was seldom allowed to try his hand on a stone, during his first year, as during that time he helped, if at the building, in carrying mortar and stone, and setting out the tools as they came from the blacksmith. If in the quarry, he might in addition to doing odd jobs, be allowed to block out rubble or a piece of rough ashlar. If he shaped well and was to be allowed to proceed, the day came when he was told he could bring out his Apron. This was a big day for him, as now he was really to begin his life's work, and you may be sure it was a white apron, for it was an unwritten law, even in my day, that you started your week's work with your apron as white as it was possible to make it. The real ceremony had of course disappeared, and all that took its place were the tatters I referred to, which consisted principally of the providing of a reasonable amount of liquid refreshment with which the Masons cleared their throats of the stone dust. If a serious minded journeyman was present, certain advice was given the young Mason about the importance of the Craft, and the necessity for good workmanship and his future behavior. Unfortunately, there was a time when the washing of the apron was rather overdone, even in Speculative Masonry. With regard to the above custom, I having referred to it in a paper read before the members of Lodge Sumner, No. 242, the worthy and esteemed Chaplain of the Lodge Brother Rev. W. McCara, informed me that as a young man, close on sixty years ago, he attended with the grown-up members of his family, who were builders in Scotland, the washing of the Apprentices' Aprons; and according to the Rev. Brother, there was 'a very nice little ceremony, although he could not mind the particulars,' and he added, 'Although I was a total abstainer in those days, they were not all that, for I can mind that the apron was well washed.'

"I am further of opinion that, had there not been great importance attached to the apron, it would have been set aside, at least among English Masons, shortly after the formation of the Grand Lodge of England, as a certain section who got into the order at that time took strong exception to the apron on the plea that 'It made them look like mechanics.' It must be remembered it was full length at that time,

and remained so for a considerable period after the formation of the first Grand Lodge.

"The material also differed in early days, both in the purely operative and in the early speculative. It was not that it differed according to the country, as both linen and cotton and skin were used in different parts of the one country. One who has studied the operative side and who, as I am, is himself an Operative Mason, can fully understand the reason for the different materials being used, although they have caused some little confusion amongst the purely speculative investigators. I feel convinced that, in purely operative times, among the Cathedral Builders and those who carried on the Craft working after them, both materials were used, as both materials were used by Masons outside the Craft Lodges at a later stage. The cloth apron was used largely by the Mason who never left the banker, that is, by him who kept to the work of hewing or carving. I can hardly fancy a hewer polishing a column, a panel, or any piece of work and drying his hands on a leather apron. They would be full of cracks the second day in cold weather, and in the early days there was a considerable amount of polished work. Take, for instance, the churches built by Wilfrid Bishop of York. The one built at Hexham in A.D. 674-680 had 'Round headed arches within the church supported by lofty columns of polished stone. The walls were covered with square stones of divers colors, and polished.'

"At ordinary unpolished work, all that was required was protection from dust. On the other hand, the skin apron was largely used by him who had to fix or build the stone. In those early days the builder had to do more heavy lifting than in later years, when derricks and cranes came into more common use. What happened was just what may be experienced on a country job at a present day. If your wall were, say, three feet high, and a heavy bondstone is to be lifted, you may have to lift it and steady it on your knee and then place it on the wall, or the wall may be of such a height as necessitates your lifting the stone first on the knee, then on the breast, and from there to the wall. Cloth being a poor protection where such work had to be done frequently, skin was used.

"We must remember also that so far as the Cathedral Builders were concerned in Britain, as elsewhere, all building tradesmen were within the guild, carpenters and tylers; while the mason could never do without his blacksmith, and the aprons were doubtless of material suitable to their departments. Skin aprons were worn by operative masons well into the 19th century. R. W. Portgate, who refers to the matter in his *Builder's History*, page 19, writes: 'In 1824 nearly all the Glasgow Master Masons employed between 70 and 170 Journeymen Masons each. One of them, noted as *very drouthy*, is marked as being the last to wear a leather apron.'

"That is the last of the masters, who had now become what we know as 'the employer,' but, from reminiscences of old Masons I have listened to, it was used by setters and builders throughout Scotland up to a much later period.

"At the date of the formation of the Grand Lodge of England, the apron was white—no ornaments at

first, and full size, similar in every respect to that of the Operative. In the first public account of a Masonic funeral, which appears in *Read's Weekly Journal* for January 12th, 1723, it is set forth that, 'Both the pallbearers and others were in their white aprons;' and in Hogarth's picture of *Night*, the Tyler is shown conducting the newly installed Master to his home, both wearing the long Apron of the Operative and with what appears to be the flap bundled or rolled roughly around the top, with strings coming to the front and keeping the whole in place.

"The first attempt to create uniformity in the apron appears to have been in 1731, when a motion covering the whole question was submitted to the Grand Lodge of England by Dr. Desagulier. The motion was submitted on March 17, and was carried unanimously. As that, however, only referred to one section of the Freemasons, even in England, it did not appear to effect much alteration. At that time many of the aprons varied in form, and some were very costly and elaborately decorated, according to the fancy of the owners. But all this was altered at the Union of Grand Lodges in 1813, and as Brother F. J. W. Crowe points out, 'The clothing to be worn under the United Grand Lodge of England was clearly laid down according to present usage.'

In the Masonic apron two things are essential to the due preservation of its symbolic character—its color and its material.

1. *As to its color.* The color of a Freemason's apron should be pure unspotted white. This color has, in all ages and countries, been esteemed an emblem of innocence and purity. It was with this reference that a portion of the vestments of the Jewish priesthood was directed to be white. In the Ancient Mysteries the candidate was always clothed in white. "The priests of the Romans," says Festus, "were accustomed to wear white garments when they sacrificed." In the Scandinavian Rites it has been seen that the shield presented to the candidate was white. The Druids changed the color of the garment presented to their initiates with each degree; white, however, was the color appropriated to the last, or degree of perfection. And it was, according to their ritual, intended to teach the aspirant that none were admitted to that honor but such as were cleansed from all impurities both of body and mind.

In the early ages of the Christian church a white garment was always placed upon the catechumen who had been newly baptized, to denote that he had been cleansed from his former sins, and was thenceforth to lead a life of purity. Hence it was presented to him with this solemn charge: "Receive the white and undefiled garment, and produce it unspotted before the tribunal of our Lord Jesus Christ, that you may obtain eternal life."

From all these instances we learn that white apparel was anciently used as an emblem of purity, and for this reason the color has been preserved in the apron of the Freemason.

2. *As to its material.* A Freemason's apron must be made of lambskin. No other substance, such as linen, silk, or satin, could be substituted without entirely destroying the emblematic character of the apron, for the material of the Freemason's apron constitutes one of the most important symbols of his profession. The

lamb has always been considered as an appropriate emblem of innocence. Hence we are taught, in the ritual of the First Degree, that, "by the lambskin, the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides."

The true apron of a Freemason must, then, be of unspotted lambskin, from fourteen to sixteen inches wide, from twelve to fourteen deep, with a fall about three or four inches deep, square at the bottom, and without device or ornament of any kind. The usage of the Craft in the United States of America has, for a few years past, allowed a narrow edging of blue ribbon in the symbolic degrees, to denote the universal friendship which constitutes the bond of the society, and of which virtue blue is the Masonic emblem. But this undoubtedly is an innovation, in the opinion of Doctor Mackey, for the ancient apron was without any edging or ornament.

The Grand Lodge of Massachusetts has adopted a law that "The Apron of a Master Mason shall be a plain white lambskin, fourteen inches wide by twelve inches deep. The Apron may be adorned with sky-blue lining and edging, and three rosettes of the same color. No other color shall be allowed, and no other ornament shall be worn except by officers and past officers."

In the Royal Arch Degree the lambskin, of course, continues to be used, but, according to the same modern custom, there is an edging of red, to denote the zeal and fervency which should distinguish the possessors of that degree.

All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled and painted and embroidered, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Freemasonry. They are an innovation of our French Brethren, who are never pleased with simplicity, and have, by their love of display in their various newly invented ceremonies, effaced many of the most beautiful and impressive symbols of our Institution. A Freemason who understands and appreciates the true symbolic meaning of his apron, would no more tolerate a painted or embroidered satin one than an artist would a gilded statue. By him, the lambskin, and the lambskin alone, would be considered as the badge "more ancient than the Golden Fleece, or Roman Eagle, and more honorable than the Star and Garter."

The Grand Lodge of England is precise in its regulations for the decorations of the apron which are thus laid down in its *Constitution*:

"Entered Apprentices.—A plain white lambskin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom, and without ornament; white strings.

"Fellow Craft.—A plain white lambskin, similar to that of the Entered Apprentices, with the addition only of two sky-blue rosettes at the bottom.

"Master Masons.—The same, with sky-blue lining and edging, not more than two inches deep, and an additional rosette on the fall or flap, and silver tassels. No other colour or ornament shall be allowed except

to officers and past officers of Lodges who may have the emblems of their offices in silver or white in the centre of the apron; and except as to the members of the Prince of Wales Lodge, No. 259, who are allowed to wear the internal half of the edging of garter-blue three-fourths of an inch wide.

"Grand Stewards, present and past.—Aprons of the same dimensions lined with crimson, edging of the same colour three and a half inches, and silver tassels. Provincial and District Grand Stewards, present and past, the same, except that the edging is only two inches wide. The collars of the Grand Steward's Lodge to be crimson ribbon, four inches broad.

"Grand Officers of the United Grand Lodge, present and past.—Aprons of the same dimensions, lined with garter-blue, edging three and a half inches, ornamented with gold, and blue strings; and they may have the emblems of their offices, in gold or blue, in the centre.

"Provincial Grand Officers, present and past.—Aprons of the same dimensions, lined with garter-blue, and ornamented with gold and with blue strings: they must have the emblems of their offices in gold or blue in the centre within a double circle, in the margin of which must be inserted the name of the Province. The garter-blue edging to the aprons must not exceed two inches in width.

"The apron of the Deputy Grand Master to have the emblem of his office in gold embroidery in the centre, and the pomegranate and lotus alternately embroidered in gold on the edging.

"The apron of the Grand Master is ornamented with the blazing sun embroidered in gold in the centre; on the edging the pomegranate and lotus with the seven-eared wheat at each corner, and also on the fall; all in gold embroidery; the fringe of gold bullion.

"The apron of the Pro Grand Master the same.

"The Masters and Past Masters of Lodges to wear, in the place of the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two inches and a half each, and of the perpendicular lines one inch; these emblems to be of silver or of ribbon, half an inch broad, and of the same colour as the lining and edging of the apron. If Grand Officers, similar emblems of garter-blue or gold."

In the United States, although there is evidence in some old aprons, still existing, that rosettes were formerly worn, there are now no distinctive decorations for the aprons of the different symbolic degrees. The only mark of distinction is in the mode of wearing; and this differs in the different jurisdictions, some wearing the Master's apron turned up at the corner, and others the Fellow Craft's. The authority of Cross, in his plate of the Royal Master's Degree in the older editions of his *Hieroglyphic Chart*, conclusively shows that he taught the former method.

As we advance to the higher degrees, we find the apron varying in its decorations and in the color of its border, which are, however, always symbolical of some idea taught in the degree.

APRON LECTURE.

The coming years may bring to you success,
The victory laurel wreath may deck your brow,
And you may feel Love's hallowed caress,
And have withal domestic tenderness,

And fortune's god may smile on you as now,
 And jewels fit for Eastern potentate
 Hang over your ambitious heart, and Fate
 May call thee "Prince of Men," or "King of Hearts,"
 While Cupid strives to pierce you with his darts.
 Nay, even more than these, with coming light
 Your feet may press fame's loftiest dazzling height,
 And looking down upon the world below
 You may exclaim, "I can not greater grow!"
 But, nevermore, O worthy Brother mine,
 Can innocence and purity combine
 With all that's sweet and tender here below
 As in this emblem which I now bestow.
 'Tis yours to wear throughout a life of Love,
 And when your spirit wings to realms above
 'Twill with your cold clay rest beneath the sod,
 While breeze-kissed flowers whisper of your God.
 O, may its stainless, spotless surface be
 An emblem of that perfect purity
 Distinguished far above all else on earth
 And sacred as the virtue of the hearth,
 And when at last your naked soul shall stand
 Before the throne in yon great temple grand,
 O, may it be your portion there to hear
 "Well done," and find a host of brothers near
 To join the angel choir in glad refrain
 Till Northeast corner echoes come again.
 Then while the hosts in silent grandeur stand
 The Supreme Builder smiling in command
 Shall say to you to whom this emblem's given,
 "Welcome art thou to all the joys of heaven."
 And then shall dawn within your 'lightened soul
 The purpose divine that held control—
 The full fruition of the Builder's plan—
 The Fatherhood of God—The Brotherhood of man.

The above lines were written by Captain Jack Crawford for Dr. Walter C. Miller of Webb's Lodge No. 166, Augusta, Georgia.

"... Lambskin or white leathern apron. It is an emblem of innocence and the badge of a Mason: more ancient than the Golden Fleece or Roman Eagle, and when worthily worn, more honorable than the Star and Garter, or any other Order that can be conferred upon you at this or any future period by king, prince, potentate, or any other person, except he be a Mason and within the Body of a just and legally constituted Lodge of such.

"It may be that, in the years to come, upon your head shall rest the laurel wreaths of victory; pendant from your breast may hang jewels fit to grace the diadem of an eastern potentate; yea, more than these: for with the coming light your ambitious feet may tread round after round the ladder that leads to fame in our mystic circle, and even the purple of our Fraternity may rest upon your honored shoulders; but never again by mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the gates of pearl, shall any honor so distinguished, so emblematic of purity and all perfection, be bestowed upon you as this, which I now confer. It is yours; yours to wear through an honorable life, and at your death to be placed upon the coffin which contains your earthly remains, and with them laid beneath the silent clods of the valley.

"Let its pure and spotless surface be to you an ever-present reminder of 'purity of life, of rectitude of conduct,' a never-ending argument for higher thoughts, for nobler deeds, for greater achievements; and when at last your weary feet shall have reached the end of their toilsome journey, and from your nerveless grasp forever drop the working tools of a busy life, may the record of your life and conduct be as pure and spotless as this fair emblem which I place within your hands tonight; and when your trembling soul shall stand naked and alone before the great white throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sitteth as Judge Supreme these welcome words: 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

"I charge you—take it, wear it with pleasure to yourself and honor to the Fraternity."

The above is from the *New Kentucky Monitor*, arranged by Brother Henry Pirtle, 1918, for the Grand Lodge of that State.

"This emblem is now yours; to wear, we hope, with equal pleasure to yourself, and honor to the Fraternity. If you disgrace it, the disgrace will be augmented by the consciousness that you have been taught, in this Lodge, the principles of a correct and manly life. It is yours to wear as a Mason so long as the vital spark shall animate your mortal frame, and at last, whether in youth, manhood or age, your spirit having winged its flight to that 'House not made with hands,' when amid the tears and sorrows of surviving relatives and friends, and by the hands of sympathizing Brother Masons, your body shall be lowered to the confines of that narrow house appointed for all living, it will still be yours, yours to be placed with the evergreen upon the coffin that shall enclose your remains, and to be buried with them.

"My Brother, may you so wear this emblem of spotless white that no act of yours shall ever stain its purity, or cast a reflection upon this ancient and honorable institution that has outlived the fortunes of Kings and the mutations of Empires. May you so wear it and

"So live, that when thy summons comes to join
 The innumerable caravan that moves
 To the pale realms of shade, where each shall take
 His chamber in the silent halls of death,
 Thou go not, like the quarry slave at night,
 Scourged to his dungeon, but, sustained and
 soothed

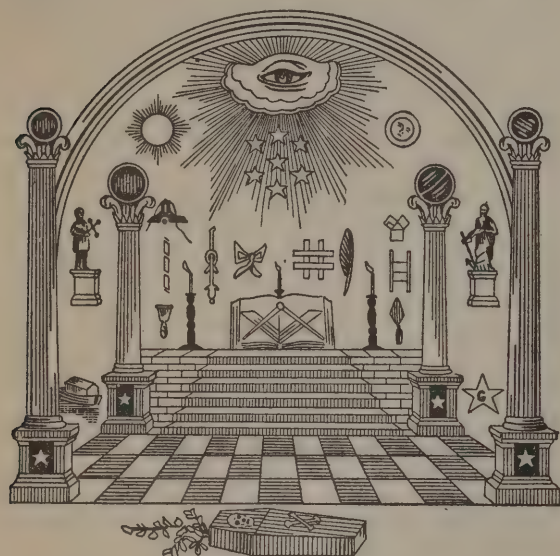
By an unfaltering trust, approach thy grave
 Like one who wraps the drapery of his couch
 About him, and lies down to pleasant dreams."

The above extract is from the *Shaver Monitor*, compiled by Brothers William M. Shaver, Past Grand Master, and Albert K. Wilson, Grand Secretary, of the Grand Lodge of Kansas. The concluding lines of verse are from William Cullen Bryant's famous poem *Thanatopsis*.

APRONS, GEORGE WASHINGTON'S MASONIC. Two aprons of a Masonic and historic character were owned by General George Washington. One of these was brought to this country by our Masonic Brother, the Marquis de Lafayette, in 1784. An object of his visit was to present to General

Washington a beautiful white satin apron bearing the National colors, red, white and blue, and embroidered elaborately with Masonic emblems, the whole being the handiwork of Madame la Marquise de Lafayette. This apron, according to Brother Julius F. Sachse in his book, *History of Brother General Lafayette's Fraternal Connections with the Grand Lodge of Pennsylvania* (page 5), was enclosed in a handsome rosewood box when presented to Brother George Washington.

Another apron was presented to General Washington. This gift was also made in France and the similarity of purpose and of origin has caused some



MASONIC APRON

Embroidered for Brother George Washington by the wife of General Lafayette

confusion as to the identity of the two aprons that happily were preserved and proudly cherished by their later owners after the death of Brother Washington.

The gift of the second apron was due to the fraternal generosity of Brother Elkanah Watson and his partner, M. Cassoul, of Nantes, France. The name Cassoul in the old records is also spelled Cossoul and Cosson. Watson and Cassoul acted as confidential agents abroad for the American Government during the revolutionary period, the former being also a bearer of dispatches to Dr. Benjamin Franklin.

Brother Sachse, in the above-mentioned work, quotes Brother Watson from a book *Men and Times of the Revolution, or Memoirs of Elkanah Watson*, (New York, 1856, pages 135-6), as follows: "Wishing to pay some mark of respect to our beloved Washington, I employed, in conjunction with my friend M. Cossoul, nuns in one of the convents at Nantes to prepare some elegant Masonic ornaments and gave them a plan for combining the American and French flags on the apron designed for this use. They were executed in a superior and expensive style. We transmitted them to America, accompanied by an appropriate address."

An autograph reply to the address was written by Brother Washington and this letter was purchased

from the Watson family and thus came into the possession of the Grand Lodge of New York.

The Washington apron owned by the Grand Lodge of Pennsylvania was first given by the legates of Brother George Washington to the Washington Benevolent Society on October 26, 1816, and was presented to the Grand Lodge on July 3, 1829.

The other Washington apron and sash came into the possession of Alexandria Washington Lodge No. 22, at Alexandria, Virginia, on June 3, 1812, and as recorded in the *Lodge of Washington* (page 90), were presented, with the box made in France which contained them, by Major Lawrence Lewis, a nephew of Washington, on behalf of his son, Master Lorenzo Lewis.

The pamphlet, *George Washington the Man and the Mason*, prepared by the Research Committee, Brother C. C. Hunt, Chairman, of the Grand Lodge of Iowa, 1921, raises the question as to the number of degrees conferred upon Brother Washington. Fredericksburg Lodge No. 4, Fredericksburg, Virginia, where Brother Washington received his Masonic Degrees, conferred the Royal Arch Degree under the authority of its Lodge Warrant. In fact, the first known record of this degree being conferred anywhere is in the Minutes of this Lodge under date of December 22, 1753. There is a reference to the degree by the Grand Committee of the Antients, September 2, 1752, and the books of Vernon Lodge, No. 123, Coleraine in Ireland, show that "a Master and Royal Arch Mason" was proposed for membership, April 16, 1752, and also that a Royal Arch reception was held on March 11, 1745 (see *Miscellanea Latomorum*, volume ix, page 138).

On the flap of the apron presented to Washington are the familiar letters H T W S S T K S arranged in the usual circular form. Within the circle is a beehive which may indicate the Mark selected by the wearer. The above pamphlet points out that as this apron was made especially for Washington it is probable that he was a Mark Master Mason at least, and that it is not likely that this emblem would have been placed on the apron had the facts been otherwise. Certainly the beehive as an emblem of industry was an appropriate Mark for Washington to select.

APULEIUS, LUCIUS. Roman author, born at Madaura in northern Africa about 125 to 130 A.D. Well educated, widely traveled, he became notable as lecturer and advocate at Rome and Carthage. Accused of witchcraft by the relatives of a rich widow he had married, he made a spirited and entertaining defence that is still in existence, and tells us something of his life. His chief work, the *Metamorphoses* or *Golden Ass*, tells of the adventures of the hero in the form of an ass but who is restored to human shape by the goddess Isis, his initiation into the Mysteries is described and his progress in the priesthood discussed; he became a provincial priest, collected the temple funds and administered them. The works of Apuleius are valuable for the light they throw upon ancient manners and references to them during the centuries by Saint Augustine and others show the interest this writer excited in his studies of religion, philosophy and magic.

ARABIA. This country is a peninsula forming the southwestern extreme of Asia. The Lodge of Integ-

rity attached to the 14th Regiment of Foot, warranted June 17, 1846, and constituted on October 20 at Halifax, Nova Scotia, the same year, met in 1878 at Aden.

There is at present in existence a Lodge at Aden chartered by the Grand Lodge of Scotland under the name of Felix Lodge.

ARABICI. An Arabian sect of the second century, who believed that the soul died with the body, to be again revived with it at the general resurrection.

ARANYAKA. An appendage to the Veda of the Indians supplementary to the Brahmanas, but giving more prominence to the mystical sense of the rites of worship.

ARAUNAH. See *Ornan*.

ARBITRATION. In the *Old Charges* Freemasons are advised, in all cases of dispute or controversy, to submit to the arbitration of the Masters and Fellows, rather than to go to law.

For example, the *Old Charges*, adopted by the Grand Lodge of Ohio as part of the Constitution of that Masonic Jurisdiction, provide in the *Code and Supplement* of 1914 and 1919 (page 16), that

"Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly-Love, the foundation and Cap-stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge; as has been the ancient laudable Conduct of our Forefathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent you going to Law with Strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the Affair of Masonry with the more Alacrity and Success; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren, and if that submission is impracticable, they must however carry on their Process, or Law-suit, without Wrath and Rancor, (not in the common way,) saying or doing nothing which may hinder Brotherly-Love, and good Offices to be renew'd and continu'd; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time."

ARBROATH, ABBEY OF. Erected in Scotland during the twelfth century. Rev. Charles Cordinet, in his description of the ruins of North Britain, has given an account of a seal of the Abbey Arbroath marked "Initiation." The seal was ancient before the abbey had an existence, and contains a perfectly distinct characteristic of the Scottish Rite. The town is also known as *Aberbrothock* and is a seaport in Forfarshire.

ARCADE DE LA PELLETERIE. The name of derision given to the Orient of Clermont in France, that is to say, to the Old Grand Lodge, before the union in 1799.

ARCANA. Latin, meaning *secrets* or *inner mystery*.

ARCANI DISCIPLINA. The mode of initiation into the primitive Christian church (see *Discipline of the Secret*).

ARCH, ANTIQUITY OF THE. Writers on architecture have, until within a few years, been accustomed to suppose that the invention of the arch and keystone was not before the era of Augustus. But the researches of modern antiquaries have traced the existence of the arch as far back as 460 years before the building of King Solomon's Temple, and thus rescued Masonic traditions from the charge of anachronism or error in date (see *Keystone*).

ARCH, CATENARIAN. See *Catenarian Arch*.

ARCH OF ENOCH. The Thirteenth Degree of the Ancient and Accepted Scottish Rite is sometimes so called (see *Knight of the Ninth Arch*).

ARCH OF HEAVEN. Job (xxvi, 11) compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproof." Doctor Cutbush, on this passage, remarks, "The arch in this instance is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the Universe" (see the American edition of Brewster's *Encyclopedia*).

ARCH OF SOLOMON, ROYAL. The Thirteenth Degree of the Ancient and Accepted Rite is sometimes so called, by which it is distinguished from the Royal Arch Degree of the English and American systems.

ARCH OF STEEL. The grand honors are conferred, in the French Rite, by two ranks of Brethren elevating and crossing their drawn swords. They call it in French the *Voûte d'Acier*.

ARCH OF ZERUBBABEL, ROYAL. The Seventh Degree of the American Rite is sometimes so called to distinguish it from the Royal Arch of the Ancient and Accepted Scottish Rite, which is called the *Royal Arch of Solomon*.

ARCH, ROYAL. See *Royal Arch Degree*.

ARCHEOLOGY. The science which is engaged in the study of those minor branches of antiquities which do not enter into the course of general history, such as national architecture, genealogies, manners, customs, heraldic subjects, and others of a similar nature. The archeology of Freemasonry has been made, within a recent period, a very interesting study, and is much indebted for its successful pursuit to the labors of Kloss, Findel, and Begemann in Germany, and to Thory and Ragon in France, and to Oliver, Lyon, Hughan, Gould, Sadler, Dr. Chetwode Crawley, Hawkins, Soughurst, and others in Great Britain. The scholars of this science have especially directed their attention to the collection of old records, and the inquiry into the condition and organization of Masonic and other secret associations during the Middle Ages. In America, William S.

Rockwell, Albert Pike and Enoch Carson were diligent students of Masonic archeology, and several others in the United States have labored assiduously in the same inviting field.

ARCHETYPE. The principal type, figure, pattern, or example whereby and whereon a thing is formed. In the science of symbolism, the archetype is the thing adopted as a symbol, whence the symbolic idea is derived. Thus, we say the Temple is the archetype of the Lodge, because the former is the symbol whence all the Temple symbolism of the latter is derived.

ARCHIMAGUS. The chief officer of the Mithraic Mysteries in Persia. He was the representative of Ormuzd, or Ormazd, the type of the good, the true, and the beautiful, who overcame Ahriman, the spirit of evil, of the base, and of darkness.

ARCHITECT. In laying the corner-stones of Masonic edifices, and in dedicating them after they are finished, the architect of the building, although he may be a profane, is required to take a part in the ceremonies. In the former case, the square, level, and plumb are delivered to him with a charge by the Grand Master; and in the latter case they are returned by him to that officer.

ARCHITECT, AFRICAN. See *African Architects*.

ARCHITECT, ENGINEER AND. An officer in the French Rite, whose duty it is to take charge of the furniture of the Lodge. In the Scottish Rite such officer in the Consistory has charge of the general arrangement of all preparatory matters for the working or ceremonial of the degrees.

ARCHITECT BY 3, 5, AND 7, GRAND. The French expression is *Grande Architecte par 3, 5, et 7*. A degree in the manuscript of Peuvret's collection.

ARCHITECT, GRAND. The French expression is *Grande Architecte* and is used in reference to the following: 1. The Sixth Degree of the Rite of Martinism. 2. The Fourth Degree of the Rite of Elect Cohens. 3. The Twenty-third Degree of the Rite of Mizraim. 4. The Twenty-fourth Degree of the third series in the collection of the Metropolitan Chapter of France.

ARCHITECT, GRAND MASTER. See *Grand Master Architect*.

ARCHITECT, LITTLE. The French expression is *Petit Architecte* and refers to the following: 1. The Twenty-third Degree of the third series of the collection of the Metropolitan Chapter of France. 2. The Twenty-second Degree of the Rite of Mizraim.

ARCHITECT OF SOLOMON. The French expression is *Architecte de Salomon*. A degree in the manuscript collection of M. Peuvret.

ARCHITECT, PERFECT. The French phrase is, *Parfait Architecte*. The Twenty-fifth, Twenty-sixth, and Twenty-seventh Degrees of the Rite of Mizraim are Apprentice, Fellow Craft, and Master Perfect Architect.

ARCHITECT, PERFECT AND SUBLIME GRAND. The French is *Parfait et Sublime Grande Architecte*. A degree in the collection of the Loge de Saint Louis des Amis Réunis at Calais.

ARCHITECTONICUS. A Greek word, adopted in Latin, signifying *belonging to architecture*. Thus, Vitruvius writes, *rationes architectonicae*, meaning the rules of architecture. But as *Architecton* signifies a

Master Builder, the Grand Lodge of Scotland, in some Latin inscriptions, has used the word *architectonicus*, to denote *Masonic or relating to Freemasonry*. In the inscription on the corner-stone of the Royal Exchange of Edinburgh, we find *fratres architectonici* used for *Freemasons*; and in the Grand Lodge diplomas, a Lodge is called *societas architectonica*; but the usage of the word in this sense has not been generally adopted.

ARCHITECTURE. The urge toward art of constructing dwellings, as a shelter from the heat of summer and the cold of winter, must have been resorted to from the very first moment in which man became subjected to the power of the elements. Architecture is, therefore, not only one of the most important, but one of the most ancient of sciences. Rude and imperfect must, however, have been the first efforts of the human race, resulting in the erection of huts clumsy in their appearance, and ages must have elapsed ere wisdom of design combined strength of material with beauty of execution.

As Geometry is the science on which Freemasonry is founded, Architecture is the art from which it borrows the language of its symbolic instruction. In the earlier ages of the Order every Freemason was either an operative mechanic or a superintending architect. Therefore something more than a superficial knowledge of the principles of architecture is absolutely essential to the Freemason who would either understand the former history of the Institution or appreciate its present objects.

There are five orders of architecture: the Doric, the Ionic, the Corinthian, the Tuscan, and the Composite. The first three are the original orders, and were invented in Greece; the last two are of later formation, and owe their existence to Italy. Each of these orders, as well as the other terms of architecture, so far as they are connected with Freemasonry, will be found under its appropriate head throughout this work.

The *Books of Constitutions*, commenced by Anderson and continued by Entick and Noorthouck, contain, under the title of a *History of Freemasonry*, in reality a history of the progress of architecture from the earliest ages. In the older manuscript, *Constitutions*, the science of Geometry, as well as Architecture, is made identical with Freemasonry; so that he who would rightly understand the true history of Freemasonry must ever bear in mind the distinction between Geometry, Architecture, and Freemasonry, which is constantly lost sight of in these old records.

ARCHITECTURE, PIECE OF. The French expression is *Morceau d'architecture*. The name given in French Lodges to the Minutes and has also been applied to the literary, musical, or other contributions of any Brother and especially to such offerings by a new member.

ARCHIVES. This word means, properly, a place of deposit for records; but it means also the records themselves. Hence the archives of a Lodge are its records and other documents. The legend in the Second Degree, that the pillars of the Temple were made hollow to contain the archives of Freemasonry is simply a myth, and a modern one.

ARCHIVES, GRAND GUARDIAN OF THE. An officer in the Grand Council of Rites of Ireland who performs the duties of Secretary General.

ARCHIVES, GRAND KEEPER OF THE. An officer in some of the Bodies of the advanced degrees whose duties are indicated by the name. In the Grand Orient of France he is called *Grand Garde des Timbres et Sceaux*, as he combines the duties of a keeper of the archives and a keeper of the seals.

ARCHIVISTE. An officer in French Lodges who has charge of the archives. The Germans call him the *Archivar*.

ARDAREL. A word in the advanced degrees, used as the name of the angel of fire. It is a distorted form of *Adariel*, or *aw-dar-ale*, meaning in Hebrew the *splendor of God*.

ARELIM. A word used in some of the rituals of the advanced degrees. It is found in Isaiah (xxxiii, 7), where it is translated, in the authorized version, "valiant ones," and by Lowth, "mighty men." It is a doubtful word, and is probably formed from *Ariel*, meaning in Hebrew the *lion of God*. D'Herbelot says that Mohammed called his uncle Hamseh, on account of his valor, the lion of God. In the Cabala, *Arelim* is the name of the third angel or sephirah, one of the ten attributes of God.

AREOPAGUS. The third apartment in a Council of Kadosh is so called. The place represents a tribunal, and the name is derived from the celebrated court of Athens.

ARGENTINE REPUBLIC. A federal republic of South America. The Grand Lodge of Pennsylvania granted a Charter on September 5, 1825, to Southern Star Lodge, No. 205, at Buenos Aires. This was the first Lodge established in the Argentine Republic, but in 1846, with other Lodges which had been formed, it was suppressed.

It was reported that a Grand Lodge of the Ancient and Accepted Scottish Rite had existed in 1856 but it did not flourish for long. On April 22, 1858, however, the Supreme Council and Grand Orient of Uruguay constituted a Body similar to itself at Montevideo. About this time it is said that a Roman Catholic Bishop in Buenos Aires was active against the Freemasons to such an extent that an appeal was made against one of his Decrees to Pope Pius IX at Rome. As a result of the appeal it was claimed that the Pope had, when a young man, taken the Degrees in 1816. This story, however, is also told with some variations in reference to other people and places.

In 1861 the Grand Lodge of England and the Grand Orient of the Argentine agreed that the latter had the power to establish Lodges in La Plata and to appoint a District Grand Master to preside over the District Grand Lodge.

The Grand Orient of Spain has chartered two Lodges at Buenos Aires, the Grand Orient of Italy has authorized three Lodges at Bahia Blanca, four at Buenos Aires, two at Boca del Riachuelo, and one at La Plata; the Grand Lodge of Hamburg has a Lodge at Rosario de Santa Fe and another at Buenos Aires; the Grand Orient of France has also one at Buenos Aires which has been active since July 8, 1852, and the Grand Lodge of England has twenty-two scattered through the country, two being at Rosario, and seven at the capital.

ARGONAUTS, ORDER OF. A German androgynous or male and female society founded in 1775, by Brethren of the Rite of Strict Observance.

The name is from a Greek myth of those who sailed with Jason on the ship *Argo* in search of the golden fleece. Much of the myth of the Argonauts was introduced into the forms and ceremonies, and many of the symbols taken from this source, such as meeting upon the deck of a vessel, the chief officer being called *Grand Admiral*, and the nomenclature of parts of the vessel being used. The motto was *Es Lebe die Freude*, or *Joy forever*.

ARIEL. In the demonology of the Cabala, the word is applied to the spirit of air; the guardian angel of innocence and purity: hence the Masonic synonym. A name applied to Jerusalem; and to a water spirit.

ARITHMETIC. That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering, and measuring, must have had its origin in the remotest ages of the world.

In the lecture of the degree of Grand Master Architect, the application of this science to Freemasonry is made to consist in its reminding the Freemason that he is continually to *add* to his knowledge, never to *subtract* anything from the character of his neighbor, to *multiply* his benevolence to his fellow-creatures, and to *divide* his means with a suffering Brother.

ARIZONA. The year 1866 saw the first Lodge established in Arizona when, on October 11, Aztlan Lodge at Prescott was chartered by the Grand Lodge of California. On March 23, 1882, delegates of three Lodges: Arizona, No. 257; Tucson, No. 263, and White Mountain, No. 5, held a Convention at Tucson, and the representatives of Solomon Lodge, under dispensation, were invited to take part in the proceedings. After adopting a Constitution a Lodge of Master Masons was opened, and the Grand Officers were elected. Two days later the Grand Officers were installed, the Convention closed, and the Grand Lodge duly opened.

A Chapter of Royal Arch Masons, Arizona No. 1, at Phoenix, Maricopa County, was chartered August 24, 1880. On the invitation of Companion Past High Priest George J. Roskrug, of Tucson Chapter, No. 3, a Convention of Royal Arch Masons met in the hall of Tucson Lodge, No. 4, on November 13, 1889, to consider the organization of a Grand Chapter of Royal Arch Masons for the Territory of Arizona. Five Chapters were represented: Arizona, No. 1; Prescott, No. 2; Tucson, No. 3; Cochise, No. 4, and Flagstaff, No. 5. The Grand Chapter of Arizona was opened in Ample Form, Martin W. Kales was elected Grand High Priest, and G. J. Roskrug, Grand Secretary.

By a Dispensation dated July 1, 1893, a Council of Royal and Select Masters, Olive No. 1, was organized at Prescott. It was chartered on August 22, 1894, but this Charter was annulled on October 6, 1903. Phoenix Council at Phoenix had a Dispensation dated April 4, 1895, but this was surrendered, February 17, 1897, and a Dispensation dated April 5, 1895, was surrendered on September 2, 1897, by Tucson Council at Tucson. At a Convention in Tucson, February 14, 1922, General Grand Master Fay Hempstead presiding, representatives from Huachuca Council No. 1, chartered August 31, 1915, of Bisbee; Hiram Council No. 2, chartered August 31, 1915, of Prescott; Gila Council No. 3, chartered September 27, 1921, of Globe, and Phoenix Council No. 4, chartered Septem-

ber 27, 1921, of Phoenix, formed the Grand Council of Royal and Select Masters of Arizona, with M. I. Rickmer N. Fredericks of Prescott as Grand Master, and R. I. George J. Roskrug of Tucson as Grand Recorder.

On February 22, 1883, Arizona Commandery, No. 1, was established by Dispensation at Tucson, Pima County. Its Charter was granted on August 23, 1883. The Grand Commandery of Arizona was formed by Warrant from the Grand Encampment of the United States on November 16, 1893. Sir George J. Roskrug, acting as proxy for Sir Hugh McCurdy, Grand Master of Knights Templar, summoned together on November 14, 1893, in the Asylum of Phoenix Commandery, No. 3, the representatives of the three chartered Commanderies in Arizona—Arizona, No. 1; Ivanhoe, No. 2; Phoenix, No. 3. A Constitution was adopted and Grand Officers elected. The following day at the same place the Grand Officers were installed and Sir George J. Roskrug declared the Grand Commandery then assembled to be duly constituted.

A Charter was granted to Arizona, No. 1, as a Consistory of the Ancient and Accepted Scottish Rite, at Tucson on October 20, 1909, and on the same date to a Council of Kadosh, Santa Cruz, No. 1. A Chapter of Rose Croix, Santa Catalina, No. 1, was chartered on October 23, 1907, and a Lodge of Perfection, Santa Rita, No. 1, on April 25, 1883.

ARJUNA SOCIETY. *Arjuna* is the name of a personification in the Sanskrit poem, the *Bhagavad Gita*, and was given to a society formed at Manchester, New Hampshire, on January 1, 1893, for archeological studies, by S. C. Gould who became president. The latter published *Notes and Queries* monthly up to his death in 1909, some thirty-seven volumes, and in this publication only a few meetings of the Arjuna Society are recorded.

ARK. In the ritual of the American Royal Arch Degree three arks are mentioned: 1. The Ark of Safety, or of Noah; 2. The Ark of the Covenant, or of Moses; 3. The Substitute Ark, or the Ark of Zerubbabel. In what is technically called *the passing of the veils*, each of these arks has its commemorative illustration, and in the order in which they have been named. The first was constructed by Shem, Ham, and Japheth, the sons of Noah; the second by Moses, Aholiab, and Bezaleel; and the third was discovered by Joshua, Haggai, and Zerubbabel.

ARK AND ANCHOR. See *Anchor and Ark*.

ARK AND DOVE. An illustrative Degree, preparatory to the Royal Arch, and usually conferred, when conferred at all, immediately before the solemn ceremony of exaltation. The name of *Noachite*, sometimes given to it, is incorrect, as this belongs to a Degree in the Ancient and Accepted Scottish Rite. It is very probable that the Degree, which now, however, has lost much of its significance, was derived from a much older one called the *Royal Ark Mariners*, to which the reader is referred. The legend and symbolism of the ark and dove formed an important part of the spurious Freemasonry of the ancients.

ARKANSAS. The modern school of historians, Masonic and profane, write history from original sources when possible, but in this case that method is no longer possible, as all the records of the Grand Lodge of this State were burned in 1864 and again in

1876 when all records gathered since 1864 were destroyed—depriving them of all early records.

On November 29, 1819, the Grand Lodge of Kentucky issued a Dispensation to Arkansas Lodge, at the Post of Arkansas. Its Charter was granted on August 29, 1820, but was surrendered on August 28, 1822. Brother Robert Johnson was named in the Charter as Worshipful Master. Representatives of four Lodges, Washington, Morning Star, Western Star, and Mount Horeb, under dispensation, attended a Convention on November 21, 1838, and adopted a Constitution. Officers were elected and the Grand Lodge duly constituted.

The first Chapter in Arkansas was chartered by the General Grand Chapter of the United States on September 17, 1841. With three others this Chapter organized the Grand Chapter of Arkansas, at a Convention held on April 28, 1851. Far West Chapter, No. 1, joined in 1852. Companion Elbert H. English was elected the first Grand High Priest, and when the General Grand Chapter of the United States held its Convocation at Nashville on November 24, 1874, he was elected General Grand High Priest. Companion Albert Pike, elected Grand High Priest on November 10, 1853, and also on November 11, 1854, is said to have originated the Ritual employed in Arkansas, which is somewhat different from that in general use.

The Supreme Council of the Ancient and Accepted Scottish Rite in the Southern Jurisdiction chartered five Councils in the State of which four formed the Grand Council, November 6, 1860. The Convention is said by Brother Robertson to have been called at the invitation of the Southern Supreme Council, one provision of its Constitution being that all members of that Supreme Council, resident in the State, and all the members of the Convention, should be members of the Grand Council as long as they were members of Councils in the State (see *History of the Cryptic Rite*, page 95).

The Hugh de Payens, No. 1, Commandery was organized at Little Rock, December 20, 1853, and received a Charter September 10, 1856. On May 23, 1872, the Grand Commandery of Arkansas was constituted.

Arkansas, No. 1, was established a Consistory at Little Rock by Charter dated October 10, 1892. On September 10, 1891, Charters were granted to a Council of Kadosh, Godfrey de Saint Omar, No. 1, to a Chapter of Rose Croix, Excelsior, No. 1, and to a Lodge of Perfection, Acacia; No. 1, all of which were located at Little Rock.

ARKITE WORSHIP. The almost universal prevalence among the nations of antiquity of some tradition of a long past deluge, gave rise to certain mythological doctrines and religious ceremonies, to which has been given the name of *Arkite Worship*, which was very extensively diffused. The evidence of this is to be found in the sacred feeling which was entertained for the sacredness of high mountains, derived, it is supposed, from recollections of an Ararat, and from the presence in all the Mysteries of a basket, chest, or coffer, whose mystical character bore apparently a reference to the ark of Noah. On the subject of this Arkite Worship, Jacob Bryant in *A New System or an Analysis of Ancient Mythology*, George Stanley Faber in *A Dissertation on the Mysteries*

of the *Cabiri*, Godfrey Higgins in the *Anacalypsis*, the Abbé Antoine de Banier, and many other writers, have made learned investigations, which may be consulted with advantage by the Masonic archeologist.

ARK MARINER, JEWEL OF ROYAL. The jewel of this Degree prefigures the teachings, which are unique, and draws their symbols from the sea, rain, ark, dove, olive-branch, and *Rainbow*. This last symbol, as the Almighty's sign, *overshadows* the ark, which really is the sign of Ishtar. The ark is said to have contained all the elements of Elohim's creative power, and in "about nine months and three days there came forth the pent-up energies of Maiya"; her symbol is the dove with the mystic olive, which are sacred to her. The whole underlying thought is that of creation.

ARK MARINERS. See *Royal Ark Mariners*.

ARK, NOAH'S. Known also as the *Ark of Safety*. Constructed by Shem, Ham, and Japheth, under the superintendence of Noah, and in it, as a chosen tabernacle of refuge, the patriarch's family took refuge. This ark has been called by many commentators a tabernacle of Jehovah; and Doctor Jarvis, speaking of the Hebrew word זכר, pronounced Zo-har, which has been translated *window*, says that, in all other passages of Scripture where this word occurs, it signifies the meridian light, the brightest effulgence of day, and therefore it could not have been an aperture, but a source of light itself. He supposes it therefore to have been the Divine Shekinah, or Glory of Jehovah which afterward dwelt between the cherubim over the Ark of the Covenant in the tabernacle and the Temple (see the *Church of the Redeemed*, i, 20).

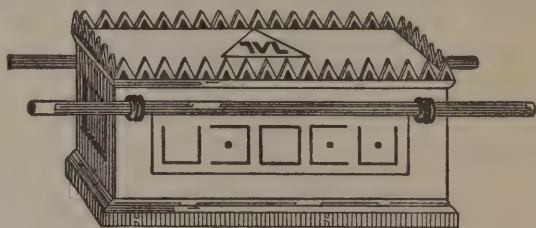
ARK OF THE COVENANT. The Ark of the Covenant or of the Testimony was a chest, originally constructed by Moses at God's command (Exodus xxv, 10), in which were kept the two tables of stone, on which were engraved the Ten Commandments. This ark contained, likewise, a golden pot filled with manna, Aaron's rod, and the tables of the covenant. It was at first deposited in the most sacred place of the tabernacle and afterward placed by Solomon in the Sanctum Sanctorum of the Temple, and was lost upon the destruction of that building by the Chaldeans. The later history of this ark is buried in obscurity. It is supposed that, upon the destruction of the first Temple by the Chaldeans, it was carried to Babylon among the other sacred utensils which became the spoil of the conquerors. But of its subsequent fate all traces have been lost.

However, it is certain that it was not brought back to Jerusalem by Zerubbabel. The Talmudists say that there were five things which were the glory of the first Temple that were wanting in the second; namely, the Ark of the Covenant, the Shekinah or Divine Presence, the Urim and Thummim, the holy fire upon the altar, and the spirit of prophecy. The Rev. Salem Towne, it is true, has endeavored to prove, by a very ingenious argument, that the original Ark of the Covenant was concealed by Josiah, or by others, at some time previous to the destruction of Jerusalem, and that it was afterward, at the building of the second Temple, discovered and brought to light.

But such a theory is entirely at variance with all the legends of the Degree of Select Master and of Royal Arch Freemasonry. To admit it would lead to

endless confusion and contradictions in the traditions of the Order. Besides, it is in conflict with the opinions of the Rabbinical writers and every Hebrew scholar. Josephus and the Rabbis allege that in the second Temple the Holy of Holies was empty, or contained only the Stone of Foundation which marked the place which the ark should have occupied.

The ark was made of shittim wood, which is a species of acacia, overlaid, within and without, with pure gold, and was about three feet nine inches long, two feet three inches wide, and of the same extent in depth. It had on the side two rings of gold, through which were placed staves of shittim wood, by which, when necessary, the ark was borne by the Levites. Its covering was of pure gold, over which was placed two figures called *cherubim*, an order of exalted angelic beings, with expanded wings. The covering of the ark was called כפרת, a Hebrew word pronounced *kap-po-reth*, from the word כפר, pronounced *kaw-far* and meaning *to blot out* or *pardon*, and hence



SUBSTITUTE ARK OR SACRED CHEST

its English name of *mercy-seat*, as being the place where the intercession for sin was made.

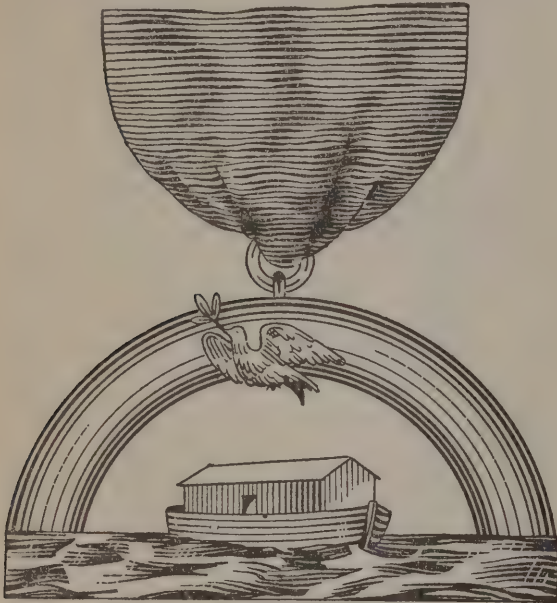
The researches of archeologists in the last few years have thrown much light on the Egyptian mysteries. Among the ceremonies of that ancient people was one called the *Procession of Shrines*, which is mentioned in the Rosetta stone, and depicted on the Temple walls. One of these shrines was an ark, which was carried in procession by the priests, who supported it on their shoulders by staves passing through metal rings. This ark was thus brought into the Temple and deposited on a stand or altar, that the ceremonies prescribed in the ritual might be performed before it. The contents of these arks were various, but always of a mystical character. Sometimes the ark would contain symbols of Life and Stability; sometimes the sacred beetle, the symbol of the Sun; and there was always a representation of two figures of the goddess Theme or Truth and Justice, which overshadowed the ark with their wings. These coincidences of the Egyptian and Hebrew arks must have been more than accidental.

ARK, SUBSTITUTE. The chest or coffer which constitutes a part of the furniture, and is used in the ceremonies of a Chapter of Royal Arch Masons, and in a Council of Select Masters according to the American system, is called by Freemasons the *Substitute Ark*, to distinguish it from the other ark, that which was constructed in the wilderness under the direction of Moses, and which is known as the *Ark of the Covenant*. This the Substitute Ark was made to represent under circumstances that are recorded in the Masonic traditions, and especially in those of the Select Degree.

The ark used in Royal Arch and Cryptic Freemasonry in the United States is generally of this form:

Prideaux, on the authority of Lightfoot, contends that, as an ark was indispensable to the Israelitish worship, there was in the second Temple an ark which had been expressly made for the purpose of supplying the place of the first or original ark, and which, without possessing any of its prerogatives or honors, was of precisely the same shape and dimensions, and was deposited in the same place.

The Masonic legend, whether authentic or not, is simple and connected. It teaches that there was an ark in the second Temple, but that it was neither the Ark of the Covenant, which had been in the Holy of



JEWEL OF AN ARK MARINER

Holies of the first Temple, nor one that had been constructed as a substitute for it after the building of the second Temple. It was that ark which was presented to us in the Select Master's Degree, and which being an exact copy of the Mosaical ark, and intended to replace it in case of its loss, which is best known to Freemasons as the *Substitute Ark*.

Lightfoot gives these Talmudic legends, in his *Prospect of the Temple*, in the following language: "It is fancied by the Jews, that Solomon, when he built the Temple, foreseeing that the Temple should be destroyed, caused very obscure and intricate vaults under ground to be made, wherein to hide the ark when any such danger came; that howsoever it went with the Temple, yet the ark, which was the very life of the Temple, might be saved. And they understand that passage in the Second Chronicles (xxxv, 3), 'Josiah said unto the Levites, Put the holy ark into the house which Solomon, the son of David, did build,' etc., as if Josiah, having heard of the reading of Moses' manuscript, and by Huldah's prophecy of the danger that hung over Jerusalem, commanded to convey the ark into this vault, that it might be secured; and with it, say they, they laid up Aaron's

rod, the pot of manna, and the anointing oil. For while the ark stood in its place upon the stone mentioned—they hold that Aaron's rod and the pot of manna stood before it; but, now, were all conveyed into obscurity—and the stone upon which the ark stood lay over the mouth of the vault. But Rabbi Solomon, which useth not, ordinarily, to forsake such traditions, hath given a more serious gloss upon the place; namely, that whereas Manasseh and Amon had removed the ark out of its habitation, and set up images and abominations there of their own—Joshua speaketh to the priests to restore it to its place again. What became of the ark, at the burning of the temple by Nebuchadnezzar, we read not; it is most likely it went to the fire also. However it sped, it was not in the second Temple; and is one of the five choice things that the Jews reckon wanting there. Yet they had an ark there also of their own making, as they had a breastplate of judgment; which, though they both wanted the glory of the former, which was giving of oracles, yet did they stand current as to the other matters of their worship, as the former breastplate and ark had done."

The idea of the concealment of an ark and its accompanying treasures always prevailed in the Jewish church. The account given by the Talmudists is undoubtedly mythical; but there must, as certainly, have been some foundation for the myth, for every myth has a substratum of truth. The Masonic tradition differs from the Rabbinical, but is in every way more reconcilable with truth, or at least with probability. The ark constructed by Moses, Aholiab, and Bezaleel was burned at the destruction of the first Temple; but there was an exact representation of it in the second.

ARMENBUCHSE. The *poor-box*; the name given by German Freemasons to the box in which collections of money are made at a Table-Lodge for the relief of poor Brethren and their families.

ARMES. A corrupted form of *Hermes*, found in the *Lansdowne* and some other old manuscripts.

ARMIGER. 1. A bearer of arms. The title given by Heralds to the Esquire who waited on a Knight. 2. The Sixth Degree of the Order of African Architects.

ARMOR. In English statutes, the word *armor* means the whole apparatus of war; offensive and defensive arms. In the Order of the Temple pieces of armor are used to a limited extent. In the Chivalric Degrees of the Ancient and Accepted Scottish Rite, in order to carry out the symbolism as well as to render effect to its dramas, armor pieces and articles for the use of knights become necessary, with mantling, crest, mottoes, etc. Some of these are herein enumerated as follows:

AILLETES—Square shields for the shoulders, the original of the present epaulet.

ANLACE—A broad two-edged dagger or short sword once hung at the belt or girdle.

BALDRIC—Belt diagonally crossing the body.

BATTLE-AX—Weapon with ax blade and spear-head.

BEAVER—Front of helmet, which is raised to admit food and drink or permit the recognition by a view of the face.

BEAKER—The drinking-cup with mouth-lip.

BELT—For body. Badge of knightly rank.

BRASSARD—Armor to protect the arm from elbow to shoulder.

BUCKLER—A round shield for protecting the body.

CORSELET—Breastplate or body armor.

CREST—Ornament on helmet designating rank and in heraldry as well to show identity.

CUIRASS—Defensive armor covering the entire upper part of the trunk and including breastplate and backplate, but has also been applied to breastplate alone.

GADLING—Sharp metallic knuckles on gauntlet.

GAUNTLET—Mailed gloves.

GORGET—Armor between the neck guard and breastplate.

GREAVES—Guards for calves of legs.

HALBERD—Battle-ax and spearhead on long staff formerly used as weapon but later became an emblem of authority at ceremonials.

HAUBERK—Shirt of mail, of rings or scales.

HELMET or **CASQUE**—Armor for the head.

JAMBEUX—Armor for the legs.

JUPON—Sleeveless jacket, to the hips.

LANCE—Long spear with metallic head and pennon or small pointed flag bearing personal device.

MACE—Heavy short staff of metal, ending with spiked ball.

MANTLE—Outer cloak.

MORION—Head armor without vizor.

PENNON—A pennant, or short streamer, pointed or forked.

PLUME—The designation of knighthood.

SALLET—Light helmet for foot-soldiers.

SOLLERETS—Shoes of mail.

VIZOR—Front of helmet (slashed), moving on pivots.

ARMORY. An apartment attached to the asylum of a Commandery of Knights Templars, in which the swords and other parts of the costume of the knights are deposited for safe-keeping.

ARMS OF FREEMASONRY. Stow says that the Freemasons were incorporated as a company in the twelfth year of Henry IV, 1412. Their arms were granted to them, in 1472, by William Hawkesloe, Clarenceux King-at-Arms, and are *azure* on a chevron between three castles *argent*; a pair of compasses somewhat extended, of the first. Crest, a castle of the second. They were adopted, subsequently, by the Grand Lodge of England.

The Atholl Grand Lodge objected to this as an unlawful assumption by the Modern Grand Lodge of Speculative Freemasons of the arms of the Operative Freemasons. They accordingly adopted another coat, which Laurence Dermott blazons as follows: Quarterly per squares, counterchanged *vert*. In the first quarter, *azure*, a lion rampant, *or*. In the second quarter, *or*, an ox *passant sable*. In the third quarter, *or*, a man with hands erect proper, robed crimson and ermine. In the fourth quarter, *azure*, an eagle displayed *or*. Crest, the holy ark of the covenant proper, supported by cherubim. Motto, *Kodes la Adonai*, that is, *Holiness to the Lord*.

The reader in following the above language of heraldry will note, with reference to the colors, that of the words in French, taking them in order, *azure* means *blue*, *argent* means *silver*, *vert* means *green*, *or* means *gold*, *sable* means *black*.

These arms as described by Dermott and adopted by his Grand Lodge are derived from the *tetrarchical*, as Sir Thos. Browne calls them, or general banners of the four principal tribes; for it is said that the twelve tribes, during their passage through the wilderness, were encamped in a hollow square, three on each side, as follows: Judah, Zebulun, and Issachar, in the East, under the general banner of Judah; Dan, Asher, and Naphtali, in the North, under the banner of Dan; Ephraim, Manasseh, and Benjamin, in the West, under the banner of Ephraim; and Reuben, Simeon, and Gad, in the South, under Reuben (see *Banners*).

ARNOLD, BENEDICT. Born at Norwich, Connecticut, January 14, 1741, and died at London, England, June 14, 1801. Settled in New Haven, 1762, and as captain of the local militia offered his services in Revolutionary War, becoming Major-General in 1777, and a trusted associate of Washington but his progress embroiled by several serious conflicts with other officers and his sensitive waywardness matching his bravery, his vexations resulted in an attempt to betray West Point to the British. The plot was discovered but Arnold escaped and as Brigadier-General led an attack upon the Americans at Richmond, Virginia, and New London, Connecticut. The same year, 1781, he removed to England. The published history, 1917, Hiram Lodge No. 1, New Haven, Connecticut, page 20, Past Grand Master Wallace S. Moyle writes, "The first record in Book 2 states that "Br. Benedict Arnold is by R. W. (Nathan Whiting) proposed to be made a member (*i.e.* an affiliate) of this R. W. Lodge. . . and is accordingly made a member in this Lodge." Arnold is recorded as being present as a visiting Brother. Page 82 of the history gives the date as April 10, 1765. Past Master George E. Frisbie, Secretary of Hiram Lodge, was, however, of the opinion (letter dated October 21, 1926) that Arnold was made a Freemason in Hiram Lodge and held membership there until his death. A temperate account is the *Life of Benedict Arnold* by Isaac N. Arnold, 1880, Chicago. Nathan Whiting was Master for several years, was with the Colonial Army in the wars against Canada, was at the fall of Quebec, 1761, and from the outbreak of hostilities to the end Whiting, with other members of the Lodge, was at the front.

AROBA. Pledge, covenant, agreement. Latin, *Arrhabo*, a token or pledge. Hebrew, *Arab*, pronounced *aw-rab*, which is the root of *Arubbah*, pronounced *ar-oob-baw*, surety, hostage. This important word, in the Fourteenth Degree of the Ancient and Accepted Scottish Rite, is used when the initiate partakes of the *Ancient Aroba*, the pledge or covenant of friendship, by eating and drinking with his new companions. The expression is of greater import than that implied in mere hospitality. The word *aroba* appears nowhere in English works, and seems to have been omitted by Masonic writers.

The root *arab* is one of the oldest in the Hebrew language, and means to interweave or to mingle, to exchange, to become surety for anyone, and to pledge even the life of one person for another, or the strongest pledge that can be given. Judah pleads with Israel to let Benjamin go with him to be presented in Egypt to Joseph, as the latter had requested. He says: "Send the lad with me; I will be surety for him" (Genesis xliii, 9); and before Joseph he makes the

same remark in Genesis (xliv, 32). Job (xvii, 3), appealing to God, says: "Put me in a surety with thee; who is he that will strike hands with me?" (see also First Samuel xvii, 18). In its pure form, the word *arubak* occurs only once in the Old Testament (Proverbs xvii, 18): "A man void of understanding striketh hands, and becometh surety in the presence of his friend."

In Latin, Plautus makes use of the following phrase: *Hunc arrhabonem amoris a me accipe*, meaning *Accept from me this pledge of love*, or more freely, *Accept this pledge of my love*.

ARRAS, PRIMORDIAL CHAPTER OF. Arras is a town in France in the department of Pas de Calais, where, in the year 1747, Charles Edward Stuart, the Pretender, is said to have established a Sovereign Primordial and Metropolitan Chapter of Rosicrucian Freemasons. A portion of the charter of this body is given by Ragon in his *Orthodoxie Maçonnique*. In 1853, the Count de Hamel, prefect of the department, discovered an authentic copy, in parchment, of this document bearing the date of April 15, 1747, which he deposited in the departmental archives. This document is as follows:

We, Charles Edward, King of England, France, Scotland, and Ireland, and as such Substitute Grand Master of the Chapter of H., known by the title of Knight of the Eagle and Pelican, and since our sorrows and misfortunes by that of Rose Croix, wishing to testify our gratitude to the Masons of Artois, and the officers of the city of Arras, for the numerous marks of kindness which they in conjunction with the officers of the garrison of Arras have lavished upon us, and their attachment to our person, shown during a residence of six months in that city,

We have in favor of them created and erected, and do create and erect by the present Bull, in the aforesaid city of Arras, a Sovereign Primordial Chapter of Rose Croix, under the distinctive title of Scottish Jacobite, to be ruled and governed by the Knights Lagneau and Robespierre; Avocats Hazard, and his two sons, physicians; J. B. Lucet, our upholsterer, and Jérôme Cellier, our clockmaker, giving to them and to their successors the power not only to make knights, but even to create a Chapter in whatever town they may think fit, provided that two Chapters shall not be created in the same town however populous it may be.

And that credit may be given to our present Bull, we have signed it with our hand and caused to be affixed thereunto the secret seal, and countersigned by the Secretary of our Cabinet, Thursday, 15th of the second month of the Year of the Incarnation, 1747.

CHARLES EDWARD STUART.
Countersigned, BERKLEY.

This Chapter created a few others, and in 1780 established one in Paris, under the distinctive title of Chapter of Arras, in the valley of Paris. It united itself to the Grand Orient of France on the 27th of December, 1801. It was declared First Suffragan of the Scottish Jacobite Chapter, with the right to constitute others. The Chapter established at Arras, by the Pretender, was named the *Eagle and Pelican*, and Oliver, *Origin of the Royal Arch* (page 22), from this seeks to find, perhaps justifiably, a connection between it and the R. S. Y. C. S. of the Royal Order of Scotland.

Brother Hawkins points out that the story of the establishment of this Chapter by the Pretender is doubted by some writers and it certainly lacks confirmation; even his joining the Craft at all is disputed by several who have carefully studied the subject.

Brother Hughan in the *Jacobite Lodge at Rome* (page 27), quotes the advice to students of Brother George W. Speth that they "put no trust whatever in accounts connecting the Stuarts with Freemasonry. We have it in the Young Pretender's own written and verbal statements that they are absolutely baseless, pure inventions."

ARREARS, EXCLUSION FOR. See *Exclusion*.

ARREST OF CHARTER. To arrest the Charter of a Lodge is a technical phrase by which is meant to suspend the work of a Lodge, to prevent it from holding its usual communications, and to forbid it to transact any business or to do any work. A Grand Master cannot revoke the Warrant of a Lodge; but if, in his opinion, the good of Freemasonry or any other sufficient cause requires it, he may suspend the operation of the Warrant until the next Communication of the Grand Lodge, which Body is alone competent to revise or approve of his action.

ARS QUATUOR CORONATORUM. Name under which the transactions of the Lodge Quatuor Coronati, No. 2076, London, the premier literary Lodge of the world, have been published in annual volumes, commencing with the year 1888.

ARTHUSIUS, GOTTHARDUS. A learned native of Dantzic, Rector of the Gymnasium at Frankfort-on-the-Main, who wrote many works on Rosicrucianism, under the assumed name of Irenaeus Agnostus (see *Agnostus*).

ARTISAN, CHIEF. An officer in the Council of Knights of Constantinople.

ART, ROYAL. See *Royal Art*.

ARTS. In the Masonic phrase, "arts, parts, and points of the Mysteries of Freemasonry"; *arts* means the knowledge, or things made known, *parts* the degrees into which Freemasonry is divided, and *points* the rules and usages (see *Parts*, and also *Points*).

ARTS, LIBERAL. See *Liberal Arts and Sciences*.

ARUNDEL, THOMAS HOWARD, EARL OF. Tradition places Arundel as the Grand Master of English Freemasons from 1633 to 1635. This claim is in accordance with the accounts of Anderson and Preston.

ARYAN. One of the three historical divisions of religion—the other two being the Turanian and the Shemitic. It produced Brahmanism, Buddhism, and the Code of Zoroaster.

ASAROTA. A variegated pavement used for flooring in temples and ancient edifices.

ASCENSION DAY. Also called Holy Thursday. A festival of the Christian church held in commemoration of the ascension of our Lord forty days after Easter. It is celebrated as a feast day by Chapters of Rose Croix.

ASES. The twelve gods and as many goddesses in the Scandinavian mythology.

ASHE, D.D., REV. JONATHAN. A literary plagiarist who resided in Bristol, England. In 1814 he published *The Masonic Manual; or Lectures on Freemasonry*. Ashe does not, it is true, pretend to originality, but abstains from giving credit to Hutchinson, from whom he has taken at least two-thirds of his book. A second edition appeared in 1825, and in 1843 an edition was published by Spencer, with valuable notes by Dr. Oliver.

ASHER, DR. CARL WILHELM. The first translator into German of the *Halliwell* or *Regius Manuscript*, which he published at Hamburg, in 1842, under the title of *Alteste Urkunde der Freimaurerei in England*. This work contains both the original English document and the German translation.

ASHLAR. This is defined by Bailey as "Freestone as it comes out of the quarry." In Speculative Freemasonry we adopt the ashlar, in two different states, as symbols in the Apprentice's Degree. The Rough Ashlar, or stone in its rude and unpolished condition, is emblematic of man in his natural state—ignorant, uncultivated, and vicious. But when education has exerted its wholesome influence in expanding his intellect, restraining his passions, and purifying his life, he then is represented by the Perfect Ashlar, which, under the skilful hands of the workmen, has been smoothed, and squared, and fitted for its place in the building. In the older lectures of the eighteenth century the Perfect Ashlar is not mentioned, but its place was supplied by the Broached Thurnel.

ASHMOLE, ELIAS. A celebrated antiquary, and the author of, among other works, the well-known *History of the Order of the Garter*, and founder of the Ashmolean Museum at Oxford. He was born at Litchfield, in England, on the 23d of May, 1617, and died at London on the 18th of May, 1692. He was made a Freemason on the 16th of October, 1646, and gives the following account of his reception in his *Diary*, page 303:

"1646. Oct: 16. 4 ^H 30' P.M., I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karincham, in Cheshire. The names of those that were then of the Lodge, Mr. Richard Penket Warden, Mr. James Collier, Mr. Rich: Sankey, Henry Littler, John Ellam, Rich: Ellam and Hugh Brewer."

In his *Diary*, page 362, he again speaks of his attendance at a meeting, and thirty-six years afterward makes the following entry:

"1682. March 10. About 5 ^H P.M., I received a summons to appear at a Lodge to be held the next day at Masons' Hall, London.

"11. Accordingly, I went, and about Noone were admitted into the Fellowship of Freemasons, Sir William Wilson, knight, Capt. Richard Borthwick, Mr. William Woodman, Mr. William Wise.

"I was the senior fellow among them, (it being thirty-five years since I was admitted;) there was present besides myself the Fellowes afternamed: Mr. Thomas Wise, Master of the Masons' company this present year; Mr. Thomas Shorthofe, Mr. Thomas Shadbolt,——Wainsford, Esq., Mr. Nicholas Young, Mr. John Shorthofe, Mr. William Hamon, Mr. John Thompson, and Mr. William Stanton. We all dined at the halfe Moone Taverne in Cheapeside, at a noble dinner prepared at the charge of the new Accepted Masons."

It is to be regretted that the intention expressed by Ashmole to write a history of Freemasonry was never carried into effect. His laborious research as evinced in his exhaustive work on the *Order of the Garter*, would lead us to have expected from his antiquarian pen a record of the origin and early progress of our Institution more valuable than any that we now possess. The following remarks on this subject, contained in a

letter from Doctor Knipe, of Christ Church, Oxford, to the publisher of Ashmole's *Life*, while it enables us to form some estimate of the loss that Masonic literature has suffered, supplies interesting particulars which are worthy of preservation.

"As to the ancient society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole's collection I could gather was, that the report of our society's taking rise from a bull granted by the Pope, in the reign of Henry III, to some Italian architects to travel over all Europe, to erect chapels, was ill-founded. Such a bull there was, and those architects were Masons; but this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. Saint Alban the Proto-Martyr of England, established Masonry here; and from his time it flourished more or less, according as the world went, down to the days of King Athelstan, who, for the sake of his brother Edwin, granted the Masons a charter under our Norman princes. They frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times,—their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret,—must expose them in ignorant, troublesome, and suspicious times to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way, I shall note that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice, and those who committed treason punished true men as traitors. Thus, in the third year of the reign of Henry VI, an act of Parliament was passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies. Yet this act was afterwards repealed, and even before that, King Henry VI, and several of the principal lords of his court, became fellows of the Craft.

"But the most difficult question for the student is to find an answer to the following: What induced men like Ashmole and others to be made Masons early in the seventeenth century? Was it for 'cake and ale'? Surely not. Was it for company sake? Perhaps; but then why so much mystery? It is certain that men like Dr. Plot, John Aubrey, Randle Holme, and Elias Ashmole were attracted to the subject for something more than what we find given at length in the *Manuscript Constitutions*."—Edward Conder, in *Transactions*, Quatuor Coronati Lodge (volume xvi, page 15, 1903). Another question is the influence exerted by such Brethren at and after their

initiation and possibly up to the time of the notable organization of the Grand Lodge of 1717. Our old friend Brother Trevaman W. Hugo wrote among his last contributions—printed after his death—for the *Duluth Masonic Calendar* (March, 1923), a biographical article on Elias Ashmole and he concludes thus:

"The object of going into those details is to enable the writer, and you who may read it, to have in mind the personage for whom we want to find a place between the date of his death, 1687 and 1717. We do not know whether there is some place in between there where such a personage could have made an impression on the Operative Masons at that time, so that his influence, when the time came, would make them willing to fall in and join with the Speculative Brethren, or vice versa, or whether the Speculative Brethren were able to deliver to the Operative Masons in 1717, the Astrologic, Philosophic, Symbolic Lore, which they held in regard to the order of Free Masons. There is an unquestionable 'hole in the Ballad' somewhere between 1646 and 1717."

ASIA. In the French Rite of Adoption, the East end of the Lodge is called *Asia*. The Lodge-room is divided into quarters called *Realms*, the French word being *Climat*, the East is *Asia*; the West, *Europe*; the North, *America*, and the South, *Africa*.

ASIA, INITIATED KNIGHTS AND BROTHERS OF. This Order was introduced in Berlin, or, as some say, in Vienna, in the year 1780, by a schism of several members of the German Rose Croix. They adopted a mixture of Christian, Jewish, and Mohammedan ceremonies, to indicate, as Ragon supposes, their entire religious tolerance. Their object was the study of the natural sciences and the search for the universal panacea to prolong life. Thory charges them with this; but may it not have been, as with the Alchemists, merely a symbol of immortality? They forbade all inquiries into the art of transmutation of metals. The Grand Synédrium, properly the Grand Sanhedrim, which consisted of seventy-two members and was the head of the Order, had its seat at Vienna. The Order was founded on the three symbolic degrees, and attached to them nine others, as follows: 4. Seekers; 5. Sufferers; 6. Initiated Knights and Brothers of Asia in Europe; 7. Masters and Sages; 8. Royal Priests, or True Brothers of Rose Croix; 9. Melchizedek. The Order no longer exists. Many details of it will be found in Luchet's *Essai sur les Illumines*.

ASIA, PERFECT INITIATES OF. A rite of very little importance, consisting of seven Degrees, and said to have been invented at Lyons. A very voluminous manuscript, translated from the German, was sold at Paris, in 1821, to M. Bailleul, and came into the possession of Ragon, who reduced its size, and, with the assistance of Des Etangs, modified it. We have no knowledge that it was ever worked.

ASIATIC TURKEY. The dominions of Turkey in Asia. Smyrna has one Lodge under the Grand Lodge of England and two under the Grand Orient of France. There are two Italian Lodges in the town and several others throughout the country.

ASK, SEEK, KNOCK. In referring to the passage of Matthew (vii, 7), "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Doctor Clarke says: "These three words—

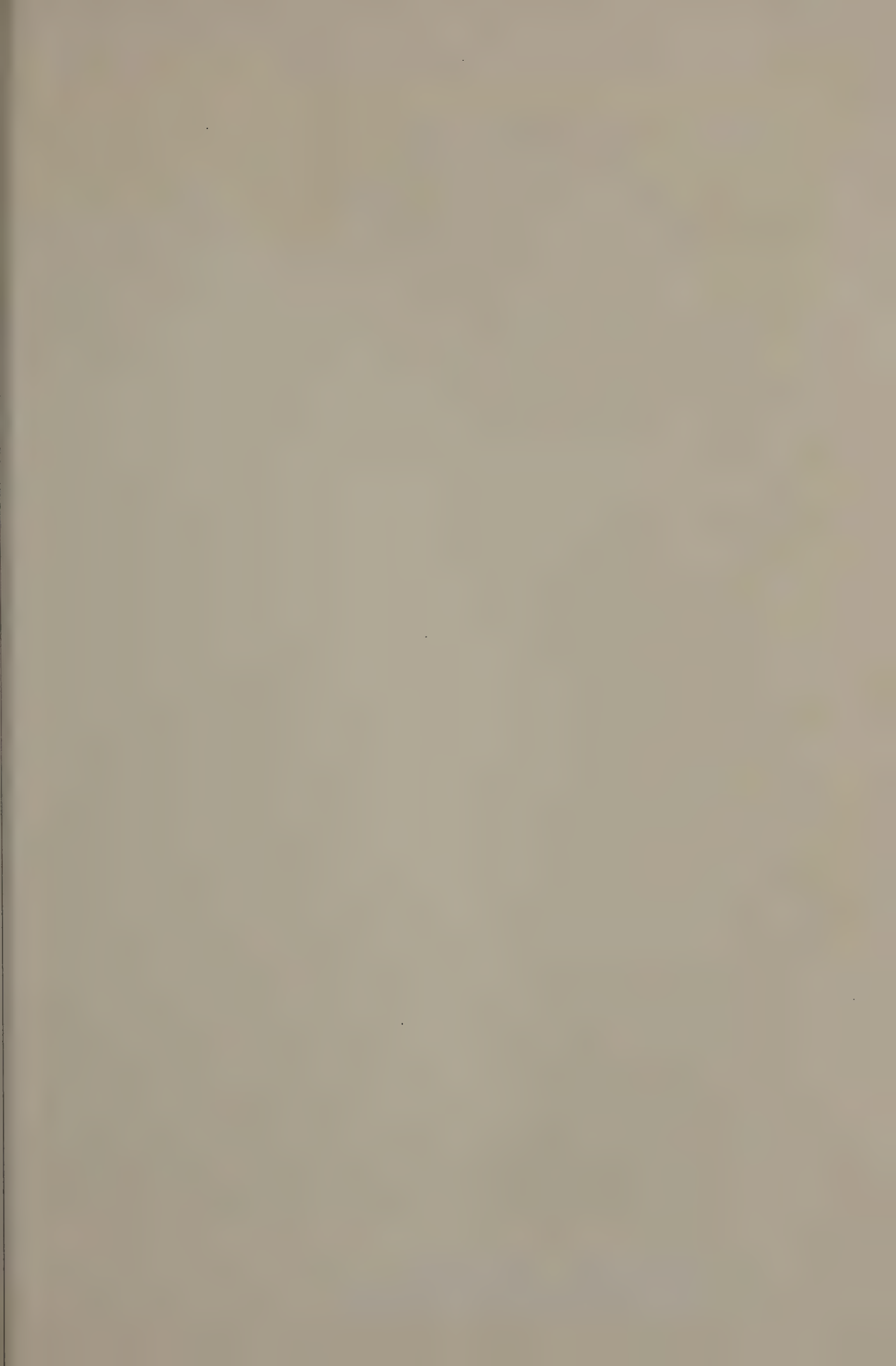
ask, seek, knock—include the ideas of *want, loss, and earnestness*." The application made to the passage theologically is equally appropriate to it in a Masonic Lodge. You *ask* for *acceptance*, you *seek* for *light*, you *knock* for *initiation*, which includes the other two.

ASPIRANT. One who eagerly seeks to know or to attain something. Thus, Warburton speaks of "the aspirant to the Mysteries." The word is applied also to one about to be initiated into Freemasonry. There seems, however, to be a shade of difference in meaning between the words *candidate* and *aspirant*. The candidate is one who asks for admission; so called from the Latin word *candidatus*, meaning one who is clothed in white, because candidates for office at Rome wore a white dress. The aspirant is one already elected and in process of initiation, and coming from *aspiro*, to seek eagerly, refers to the earnestness with which he prosecutes his search for light and truth.

ASSASSINS. The Ishmaelites, or Assassins, constituted a sect or confraternity, which was founded by Hassan Sabah, about the year 1090, in Persia. The name is derived, it is supposed, from their immoderate use of the plant hashish, or henbane, which produced a delirious frenzy. The title given to the chief of the Order was *Scheikh-el-Jebel*, which has been translated the *Old Man of the Mountain*, but which Higgins has shown in his *Anacalypsis* (i, 700) to mean literally *The Sage of the Cabala or Traditions*. Von Hammer has written a *History of the Assassins*, but his opposition to secret societies has led him to speak with so much prejudice that, although his historical statements are interesting, his philosophical deductions have to be taken with many grains of allowance. Godfrey Higgins has probably erred on the other side, and by a too ready adherence to a preconceived theory has, in his *Anacalypsis*, confounded them with the Templars, whom he considers as the precursors of the Freemasons. In this, as in most things, the middle course appears to be the most truthful.

The Assassins were a secret society, that is to say, they had a secret esoteric doctrine, which was imparted only to the initiated. Hammer says that they had a graduated series of initiations, the names of which he gives as Apprentices, Fellows, and Masters; they had, too, an oath of passive obedience, and resembled, he asserts, in many respects, the secret societies that subsequently existed in Europe. They were governed by a Grand Master and Priors, and had regulations and a special religious code, in all of which Von Hammer finds a close resemblance to the Templars, the Hospitalers, and the Teutonic Knights. Between the Assassins and the Templars history records that there were several amicable transactions not at all consistent with the religious vows of the latter and the supposed religious faith of the former, and striking coincidences of feeling, of which Higgins has not been slow to avail himself in his attempt to prove the close connection, if not absolute identity, of the two Orders. It is most probable, as Sir John Malcolm contends, that they were a race of Sofis, the teachers of the secret doctrine of Mohammed.

Von Hammer admits that they produced a great number of treatises on mathematics and jurisprudence; and, forgetting for a time his bigotry and his prejudice, he attributes to Hassan, their founder, a profound knowledge of philosophy and mathematical and meta-





ELIAS ASHMOLE

Made a Freemason in 1646, this illustration is from the picture in the Ashmolean Museum at Oxford, England.
The book is Ashmole's *History of the Garter*, and the Latin words in lower corner of engraving mean an honorable distinction

March 1682.

10. About 5th P.M. I was: a Leamour to app^r at a Lodge to be held the next day, at Masons Hall London.

11. Accordingly I went, & about Noon was admitted into the Fellowship of Free Masons, Sr^t William Wilson Knight, Capt^t Rich: Borthwick, Mr^r Will: Woodman, Mr^r W^m Grey, Mr^r Samuel Taylour & Mr^r William Wise.

I was the Senior Fellow among them (it being 35 years since I was admitted) there were present beside my self the Fellows after named.

Mr^r Tho: Wise Mr^r of the Masons Company this past year. Mr^r Thomas Shorttish, Mr^r Thomas Shadbolt, ~~Mr^r Thomas~~ Waindson Esq^r & Mr^r Rich: Young. Mr^r John Shorttish, Mr^r William Hamon, Mr^r John Thompson, & Mr^r Will: Stanton.

We all dined at the Raffe Moone Tavern in Chancery, at a Noble Dinner prepared at the charge of the new: accepted Masons.

1646.

Oct: 16. 4th 30. P.M I was made a Free Mason at Warrington in Lancashire, with Rth: Henry Mainwaring of ~~Warrington~~ Lancashire in the kind the name of the Lodge that were then of the Lodge, Mr^r Rich: Parker Warden, Mr^r James Allen Mr^r Rich: Sankay, Henry Little, John Elam, Rich: Elam & Hugh Brewer.

REPRODUCTIONS IN FACSIMILE OF RARE MASONIC RECORDS

From the handwriting in Elias Ashmole's diary at Oxford, England—the lower specimen records his initiation in 1646 as a Freemason, the other tells of his Masonic visit to a Lodge at London in 1682

physical sciences, and an enlightened spirit, under whose influence the civilization of Persia attained a high degree; so that during his reign of forty-six years the Persian literature attained a point of excellence beyond that of Alexandria under the Ptolemies, and of France under Francis I. The old belief that they were a confederacy of murderers—whence we have taken our English word *assassins*—must now be abandoned as a figment of the credulity of past centuries, and we must be content to look upon them as a secret society of philosophers, whose political relations, however merged them into a dynasty. If we interpret Freemasonry as a generic term, signifying a philosophic sect which teaches truth by a mystical initiation and secret symbols, then Higgins was not very far in error in calling them the Freemasons of the East.

ASSASSINS OF THE THIRD DEGREE. There is in Freemasonry a legend of certain unworthy Craftsmen who entered into a conspiracy to extort from a distinguished Brother a secret of which he was the possessor. The legend is altogether symbolic, and when its symbolism is truly comprehended, becomes surpassingly beautiful. By those who look at it as having the pretension of an historical fact, it is sometimes treated with indifference, and sometimes considered an absurdity.

But it is not thus that the legends and symbols of Freemasonry must be read, if we would learn their true spirit. To behold the goddess in all her glorious beauty, the veil that conceals her statue must be withdrawn. Masonic writers who have sought to interpret the symbolism of the legend of the conspiracy of the three assassins, have not agreed always in the interpretation, although they have finally arrived at the same result, namely, that it has a spiritual signification.

Those who trace Speculative Freemasonry to the ancient solar worship, of whom Ragon may be considered as the exponent, find in this legend a symbol of the conspiracy of the three winter months to destroy the life-giving heat of the sun.

Those who, like the disciples of the Rite of Strict Observance, trace Freemasonry to a Templar origin, explain the legend as referring to the conspiracy of the three renegade knights who falsely accused the Order, and thus aided King Philip and Pope Clement to abolish Templarism, and to slay its Grand Master.

Hutchinson and Oliver, who labored to give a Christian interpretation to all the symbols of Freemasonry, referred the legend to the crucifixion of the Messiah, the type of which is, of course, the slaying of Abel by his brother Cain.

Others, of whom the Chevalier Ramsay has been set forth as the leader, sought to give it a political significance; and, making Charles I the type of the Builder, symbolized Cromwell and his adherents as the conspirators.

The Masonic scholars whose aim has been to identify the modern system of Freemasonry with the Ancient Mysteries, and especially with the Egyptian, which they supposed to be the germ of all the others, interpret the conspirators as the symbol of the Evil Principle, or Typhon, slaying the Good Principle, or Osiris; or, when they refer to the Zoroastrian Mysteries of Persia, as Ahriman contending against Ormuzd. Lastly, in the Philosophic Degrees, the myth is inter-

preted as signifying the war of Falsehood, Ignorance, and Superstition against Truth. Of the supposed names of the three Assassins, there is hardly any end of variations, for they materially differ in all the principal rites. Thus, we have *Jubela*, *Jubelo*, and *Jubelum* in the York and American Rites. In the Adonhiramite system we have *Romwel*, *Gravelot*, and *Abiram*. *Romwel* has been claimed as a corruption of *Cromwell*. In the Ancient and Accepted Scottish Rite we find the names given in the old rituals as *Jubelum Akirop*, sometimes *Abiram*, *Jubelo Romwel*, and *Jubela Gravelot*. *Schterke* and *Oterfüt* are in some of the German rituals, while other Scottish rituals have *Abiram*, *Romwel*, and *Hobhen*. In all these names there is manifest corruption, and the patience of many Masonic scholars has been well-nigh exhausted in seeking for some plausible and satisfactory derivation.

ASSEMBLY. The meetings of the Craft during the operative period in the Middle Ages, were called *Assemblies*, which appear to have been tantamount to the modern *Lodges*, and they are constantly spoken of in the *Old Constitutions*. The word *Assembly* was also often used in these documents to indicate a larger meeting of the whole Craft, which was equivalent to the modern Grand Lodge, and which was held annually. The York Manuscript No. 1, about the year 1600, says "that Edwin procured of ye King his father a charter and commission to hold every yeare an assembly wheresoever they would within ye realm of England," and this statement, whether true or false, is repeated in all the old records. Preston says, speaking of that medieval period, that "a sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make Masons, etc. To this assembly, every Freemason was bound, when summoned, to appear. Thus, in the *Harleian Manuscript*, about 1660, it is ordained that "every Master and Fellow come to the Assembly, if it be within five miles about him, if he have any warning."

The term *General Assembly*, to indicate the annual meeting, is said to have been first used at the meeting, held on December 27, 1663, as quoted by Preston. In the *Old Constitutions* printed in 1722 by Roberts, and which claims to be taken from a manuscript of the eighteenth century, the term used is *Yearly Assembly*. Anderson speaks of an *Old Constitution* which used the word *General*; but his quotations are not always verbally accurate.

ASSISTANCE. See *Aid and Assistance*.

ASSOCIATES OF THE TEMPLE. During the Middle Ages, many persons of rank, who were desirous of participating in the spiritual advantages supposed to be enjoyed by the Templars in consequence of the good works done by the Fraternity, but who were unwilling to submit to the discipline of the Brethren, made valuable donations to the Order, and were, in consequence, admitted into a sort of spiritual connection with it. These persons were termed *Associates of the Temple*. The custom was most probably confined to England, and many of these Associates had monuments and effigies erected to them in the Temple Church at London.

ASSOCIATION. Although an association is properly the union of men into a society for a common purpose, the word is scarcely ever applied to the

Order of Freemasonry. Yet its employment, although unusual, would not be incorrect, for Freemasonry is an association of men for a common purpose. Washington uses the term when he calls Freemasonry "an association whose principles lead to purity of morals, and are beneficial of action," from his letter to the Grand Lodge of South Carolina.

ASSYRIAN ARCHITECTURE. The discovery in 1882 of the remains of a town, close to and north of Nineveh, built by Sargon, about 721 B.C., in size about a mile square, with its angles facing the cardinal points, and the enclosure containing the finest specimens of their architecture, revived much interest in archeologists. The chief place of regard is the royal palace, which was like unto a city of itself, everything being on a colossal scale. The walls of the town were 45 feet thick. The inclined approach to the palace was flanked by strangely formed bulls from 15 to 19 feet high. There were terraces, courts, and passage-ways to an innermost square of 150 feet, surrounded by state apartments and temples. The Hall of Judgment was prominent, as also the astronomical observatory. All entrances to great buildings were ornamented by colossal animals and porcelain decorations and inscriptions.

ASTRAEA. The Grand Lodge established in Russia, on the 30th of August, 1815, assumed the title of the *Grand Lodge of Astraea*. It held its Grand East at St. Petersburg, and continued in existence until 1822, when the Czar issued a Ukase, or proclamation dated August 1, 1822, closing all Lodges in Russia and forbidding them to reopen at any future time.

ASTROLOGY. A science demanding the respect of the scholar, notwithstanding its designation as a *black art*, and, in a reflective sense, an occult science; a system of divination foretelling results by the relative positions of the planets and other heavenly bodies toward the earth. Men of eminence have adhered to the doctrines of astrology as a science. It is a study well considered in, and forming an important part of, the ceremonies of the *Philosophus*, or fourth grade of the First Order of the Society of Rosicrucians. Astrology has been deemed the twin science of astronomy, grasping knowledge from the heavenly bodies, and granting a proper understanding of many of the startling forces in nature. It is claimed that the constellations of the zodiac govern the earthly animals, and that every star has its peculiar nature, property, and function, the seal and character of which it impresses through its rays upon plants, minerals, and animal life. This science was known to the ancients as the *divine art* (see *Magic*).

ASTRONOMY. The science which instructs us in the laws that govern the heavenly bodies. Its origin is lost in the mists of antiquity; for the earliest inhabitants of the earth must have been attracted by the splendor of the glorious firmament above them, and would have sought in the motions of its luminaries for the readiest and most certain method of measuring time. With astronomy the system of Freemasonry is intimately connected. From that science many of our most significant emblems are borrowed. The Lodge itself is a representation of the world; it is adorned with the images of the sun and moon, whose regularity and precision furnish a lesson of wisdom and prudence; its pillars of strength and establishment have been

compared to the two columns which the ancients placed at the equinoctial points as supporters of the arch of heaven; the blazing star, which was among the Egyptians a symbol of Anubis, or the dog-star, whose rising foretold the overflowing of the Nile, shines in the East; while the clouded canopy is decorated with the beautiful Pleiades, a group of stars in the constellation Taurus, or the Bull, about seven of which are visible to the naked eye. The connection between our Order and astronomy is still more manifest in the spurious Freemasonry of antiquity, where, the pure principles of our system being lost, the symbolic instruction of the heavenly bodies gave place to the corrupt Sabeian worship of the sun, and moon, and stars—a worship whose influences are seen in all the mysteries of Paganism.

ASYLUM. During the session of a Commandery of Knights Templar, a part of the premises is called the *asylum*; the word has hence been adopted, by the figure in rhetoric *synecdoche*, in which the whole may be represented by a part, to signify the place of meeting of a Commandery.

ASYLUM FOR AGED FREEMASONS. The Asylum for Aged and Decayed Freemasons is a magnificent edifice at Croydon in Surrey, England. The charity was established by Doctor Crucefix, after sixteen years of herculean toil, such as few men but himself could have sustained. He did not live to see it in full operation, but breathed his last at the very time when the capstone was placed on the building (see *Annunities*).

ATELIER. The French thus call the place where the Lodge meets, or the Lodge-room. The word signifies a workshop or place where several workmen are assembled under the same master. The word is applied in French Freemasonry not only to the place of meeting of a Lodge, but also to that of a Chapter, Council, or any other Masonic body. Bazot says in the *Manual du Franc-Maçon* (page 65) that *atelier* is more particularly applied to the Table Lodge, or Lodge when at banquet, but that the word is also used to designate any reunion of the Lodge.

ATHEIST. One who does not believe in the existence of God. Such a state of mind can only arise from the ignorance of stupidity or a corruption of principle, since the whole universe is filled with the moral and physical proofs of a Creator. He who does not look to a superior and superintending power as his maker and his judge, is without that coercive principle of salutary fear which should prompt him to do good and to eschew evil, and his oath can, of necessity, be no stronger than his word. Freemasons, looking to the dangerous tendency of such a tenet, have wisely discouraged it, by declaring that no atheist can be admitted to participate in their Fraternity; and the better to carry this law into effect, every candidate, before passing through any of the ceremonies of initiation, is required, publicly and solemnly, to declare his trust in God.

ATHELSTAN. The grandson of the great Alfred ascended the throne of England in 924, and died in 940. The *Old Constitutions* describe him as a great patron of Freemasonry. Thus, one of them, the *Roberts Manuscript*, printed in 1722, and claiming to be five hundred years old, says: "He began to build many Abbeys, Monasteries, and other religious

houses, as also castles and divers Fortresses for defence of his realm. He loved *Masons* more than his father; he greatly study'd *Geometry*, and sent into many lands for men expert in the science. He gave them a very large charter to hold a yearly assembly, and power to correct offenders in the said science; and the king himself caused a General Assembly of all *Masons* in his realm, at *York*, and there made many *Masons*, and gave them a deep charge for observation of all such articles as belonged unto *Masonry*, and delivered them the said Charter to keep."

ATHOLL MASONS. The *Ancient* Freemasons are sometimes called *Atholl* Freemasons, because they were presided over by the Third Duke of Atholl as their Grand Master from 1771 to 1774, and by the Fourth Duke from 1775 to 1781, and also from 1791 to 1813 (see *Antient Freemasons*).

ATOSSA. The daughter of King Cyrus of Persia, Queen of Cambyases, and afterward of Darius Hystaspes, to whom she bore Xerxes. Referred to in the degree of Prince of Jerusalem, the Sixteenth of the *Ancient* and *Accepted* Scottish Rite.

ATTENDANCE. See *Absence*.

ATTOUCHEMENT. The name given by the French Freemasons to what the English brethren call the *grip*.

ATTRIBUTES. The collar and jewel appropriate to an officer are called his *attributes*. The working tools and implements of Freemasonry are also called its *attributes*. The word in these senses is much more used by French than by English Freemasons.

ATWOOD, HENRY C. At one time of considerable prominence in the Masonic history of New York. He was born in Connecticut about the beginning of the nineteenth century, and removed to the city of New York about 1825, in which year he organized a Lodge for the purpose of introducing the system taught by Jeremy L. Cross, of whom Atwood was a pupil. This system met with great opposition from some of the most distinguished Freemasons of the State, who favored the ancient ritual, which had existed before the system of Webb had been invented, from whom Cross received his lectures. Atwood, by great diplomacy and untiring energy, succeeded in making the system which he taught eventually popular. He took great interest in Freemasonry, and being intellectually clever, although not learned, he collected a great number of admirers, while the tenacity with which he maintained his opinions, however unpopular they might be, secured for him as many enemies. He was greatly instrumental in establishing, in 1837, the independent body known as the St. John's Grand Lodge, and was its Grand Master at the time of its union, in 1850, with the legitimate Grand Lodge of New York. Atwood edited a small periodical called *The Sentinel*, which was remarkable for the virulent and unmasonic tone of its articles. He was also the author of a *Masonic Monitor* of some pretensions. He died in 1860.

ATYS. The Mysteries of Atys in Phrygia, and those of Cybele his mistress, like their worship, much resembled those of Adonis and Bacchus, Osiris and Isis. Their Asiatic origin is universally admitted, and was with great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than any other people, mingled allegory with

their religious worship, and were great inventors of fables; and their sacred traditions as to Cybele and Atys, whom all admit to be Phrygian gods, were very various. In all, as we learn from Julius Firmicus, they represented by allegory the phenomena of nature, and the succession of physical facts under the veil of a marvelous history. Their feasts occurred at the equinoxes, commencing with lamentation, mourning, groans, and pitiful cries for the death of Atys, and ending with rejoicings at his restoration to life.

AUDI, VIDE, TACE. Latin, meaning *Hear, see, and be silent*. A motto frequently found on Masonic medals, and often appropriately used in the documents of the Craft. It was adopted as its motto by the United Grand Lodge of England at the union between the *Antients* and the *Moderns* in 1813.

AUDITOR. An officer in the Supreme Council of the *Ancient* and *Accepted* Scottish Rite for the Southern Jurisdiction of the United States. His duty is, with the Committee on Finance, to examine and report on the accounts of the Inspector and other officers. This duty of auditing the accounts of the Secretary and Treasurer is generally entrusted, in Masonic bodies, to a special committee appointed for the purpose. In the Grand Lodge of England, the accounts are examined and reported upon annually by a professional auditor, who must be a Master Mason.

AUDITORS. The first class of the secret system adopted by the Christians in their early days. The second class were *Catechumens*, and the third were *The Faithful*.

AUDLEY, LORD JOHN TOUCHET. Anderson gives him as Grand Master of England, 1540-8, a patron of the building art in Magdalen College.

AUFSEHER. The German name for the Warden of a Lodge. The Senior Warden is called *Erste Aufseher*, and the Junior Warden, *Zweite Aufseher*. The word literally means an *overseer*. Its Masonic application is technical.

AUGER. An implement used as a symbol in the Ark Mariners Degree.

AUGUSTINE, ST. See *Saint Augustine*.

AUGUSTUS WILLIAM, PRINCE OF PRUSSIA. Born in 1722, died in 1758. Brother of Frederick the Great, and father of King Frederick William II. A member of Lodge *Drei Weltkugeln*, or *Three Globes*, Berlin.

AUM. A mystic syllable among the Hindus, signifying the Supreme God of Gods, which the Brahmans, from its awful and sacred meaning, hesitate to pronounce aloud, and in doing so place one of their hands before the mouth so as to deaden the sound. This triliteral name of God, which is as sacred among the Hindus as the Tetragrammaton is among the Jews, is composed of three Sanskrit letters, sounding *Aum*. The first letter, *A*, stands for the Creator; the second, *U*, for the Preserver; and the third, *M*, for the Destroyer, or Brahma, Vishnu, and Siva.

Benfey, in his *Sanskrit-English Dictionary*, defines the word as "a particle of reminiscence"; and this may explain the Brahmanical saying, that a Brahman beginning or ending the reading of a part of the Veda or Sacred Books, must always pronounce, *to himself*, the syllable *Aum*; for unless that syllable precede, his learning will slip away from him, and unless it follow, nothing will be long retained. An old passage in the

Parana says, "All the rites ordained in the Vedas, the sacrifices to fire, and all sacred purifications, shall pass away, but the word *Aum* shall never pass away, for it is the symbol of the Lord of all things."

The word has been indifferently spelled, *O'm*, *Aom*, and *Aum*; but the last is evidently the most proper, as the second letter is *Oo* = *U* in the Sanskrit alphabet (see *On*).

AUMONT. Said to have been the successor of Molay as Grand Master, and hence called the *Restorer* of the Order of the Templars. There is a tradition, altogether fabulous, however, which states that he, with seven other Templars, fled, after the dissolution of the Order, into Scotland, disguised as Operative Freemasons, and there secretly and under another name founded a new Order; and to preserve as much as possible the ancient name of Templars, as well as to retain the remembrance of the clothing of Freemasons, in which disguise they had fled, they chose the name of Freemasons, and thus founded Freemasonry. The society thus formed, instead of conquering or rebuilding the Temple of Jerusalem, was to erect symbolical temples. This is one of the forms of the Templar theory of the origin of Freemasonry.

AURORA. In Hebrew the light is called *Aur*, and in its dual capacity *Aurim*. Hence *Urim*, lights—as, *Thme*, *Thummim*, perfections. *Ra* is the sun, the symbolic god of the Egyptians, and *Ouro*, royalty. Hence we have *Aur*, *Ouro*, *Ra*, which is the double symbolic capacity of *Light*. Referring to the *Urim* and *Thummim*, *Re* is physical and intellectual light, while *Thme* is the divinity of truth and justice.

Aurora is the color of the baldric worn by the Brethren in the Sixteenth Degree of the Ancient and Accepted Scottish Rite, which in the legend is said to have been presented by King Darius to the captive Zerubbabel on presentation of his liberty, and that of all his people, who had been slaves in Babylon for seventy years.

AUSERWAHLTEN. German for *Elu* or *Elect*.

AUSTIN. See *Saint Augustine*.

AUSTRALASIA. The first Masonic Lodge in this region was held in 1803 at Sydney, but was suppressed by the Governor, and it was not until the year 1820 that the parent Lodge of Australasia was warranted to meet at Sydney by the Grand Lodge of Ireland; it is now No. 1 on the New South Wales register and named the *Australian Social Mother Lodge*. After that many Lodges were warranted under the three Constitutions of England, Scotland and Ireland, out of which in course of time no less than six independent Grand Lodges have been formed, viz., South Australia founded in 1884, New South Wales 1888; Victoria, 1889; Tasmania, 1890; New Zealand, 1890, and Western Australia, 1900.

AUSTRIA. Freemasonry was introduced into Austria in 1742 by the establishment at Vienna of the Lodge of the Three Cannons. But it was broken up by the government in the following year, and thirty of its members were imprisoned for having met in contempt of the authorities. Maria Theresa was an enemy of the Institution, and prohibited it in 1764. Lodges, however, continued to meet secretly in Vienna and Prague. In 1780, Joseph II ascended the throne, and under his liberal administration Freemasonry, if not actually encouraged, was at least tolerated, and many

new Lodges were established in Austria, Hungary, Bohemia, and Transylvania, under the authority of the Grand Lodge of Germany, in Berlin. Delegates from these Lodges met at Vienna in 1784, and organized the Grand Lodge of Austria, electing the Count of Dietrichstein, Grand Master. The attempt of the Grand Lodge at Berlin to make this a Provincial Grand Lodge was successful for only a short time, and in 1785 the Grand Lodge of Austria again proclaimed its independence.

During the reign of Joseph II, Austrian Freemasonry was prosperous. Notwithstanding the efforts of its enemies, the monarch could never be persuaded to prohibit it. But in 1785 he was induced to issue instructions by which the number of the Lodges was reduced, so that not more than three were permitted to exist in each city; and he ordered that a list of the members and a note of the times of meeting of each Lodge should be annually delivered to the magistrates.

Joseph died in 1790, and Leopold II expressed himself as not unfriendly to the Fraternity, but his successor in 1792, Francis II, yielded to the machinations of the anti-Freemasons, and dissolved the Lodges. In 1801 he issued a decree which forbade the employment of anyone in the public service who was attached to any secret society. Freemasonry has continued in operation in Austria, as it is in most non-Masonic countries. The World War developed the activities of the Grand Lodge of Vienna which received recognition abroad, the Grand Lodge of Kentucky so voting on October 20, 1926.

AUSTRIA HUNGARY AND CZECHO-SLOVAKIA. Freemasonry in these countries began when Francis Stephen, Duke of Lorraine, husband of the Empress Maria Theresa, was made Entered Apprentice and Fellow Craft in 1731 in a Lodge of which Doctor Desaguliers was Worshipful Master. On September 17, 1742, a Lodge was instituted at Vienna but it was closed during the following year by order of the Empress. Various Lodges were established by German authority but in 1764 a Royal Decree was issued against Freemasonry, although the Emperor Francis was at the time Worshipful Master of the first Lodge at Vienna.

By 1784, 45 Lodges under six Provincial Grand Lodges had been instituted in Austria. The Provincial Grand Lodges of Vienna, Bohemia, Hungary and Sieberburgen formed a National Grand Lodge of the Austrian States. Count Dietrichstein was elected Grand Master but when the new body was opposed by the National Grand Lodge at Berlin he accepted the rank of Provincial Grand Master. In 1785 the Emperor ordered the new Grand Lodge to be independent and he was obeyed. During the next few years edicts directed against secret societies were issued by the Emperor and all activity of the Craft ceased. Some Lodges were formed or revived but they soon disappeared again.

In 1867 Austria and Hungary were separated into two Kingdoms and the Brethren took advantage of there being no law in Hungary against Freemasonry to open several Lodges. A Convention of Unity Lodge and others at Temesvar, Oedenburg, Baja, Pressburg, Budapest and Arad met on January 30, 1870 and established the National Grand Lodge of Hungary.

For the Austrian Freemasons the only thing left to do was to form social clubs which, when they met as Lodges, were convened in the neighboring country of Hungary. The great World War changed these conditions. A Grand Lodge of Vienna was formed on December 8, 1918.

The formation in 1919 of the Republic of Czechoslovakia resulted in the establishment of the National Grand Lodge of Yugoslavia for the Serbs, Croats and Slovenes.

AUTHENTIC. Formerly, in the science of diplomacy, ancient manuscripts were termed authentic when they were originals, and in opposition to copies. But in modern times the acceptation of the word has been enlarged, and it is now applied to instruments which, although they may be copies, bear the evidence of having been executed by proper authority. So of the old records of Freemasonry, the originals of many have been lost, or at least have not yet been found. Yet the copies, if they can be traced to unsuspected sources within the body of the Craft and show the internal marks of historical accuracy, are to be reckoned as authentic. But if their origin is altogether unknown, and their statements or style conflict with the known character of the Order at their assumed date, their authenticity is to be doubted or denied.

AUTHENTICITY OF THE SCRIPTURES. A belief in the authenticity of the Scriptures of the Old and New Testament as a religious qualification of initiation does not constitute one of the laws of Freemasonry, for such a regulation would destroy the universality of the Institution, and under its action none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared "that a distinct avowal of a belief in the Divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the Institution, calling for exemplary discipline." It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The Grand Lodge of Ohio subsequently repealed the regulation. In 1857 the Grand Lodge of Texas adopted a similar resolution; but the general sense of the Fraternity has rejected all religious tests except a belief in God.

AUTOPSY. Greek, *autopsia*, meaning *a seeing with one's own eyes*. The complete communication of the secrets in the Ancient Mysteries, when the aspirant was admitted into the sacellum, or most sacred place, and was invested by the hierophant with all the *aporrheta*, or sacred things, which constituted the perfect knowledge of the initiate. A similar ceremony in Freemasonry is called the *Rite of Intrusting* (see *Mysteries*).

AUXILIARY DEGREES. According to Oliver, in his *Historical Landmarks*, ii, page 345, the Supreme Council of France, in addition to the thirty-three regular degrees of the Rite, confers six others, which he calls *Auxiliary Degrees*. They are, 1. Elu de Perigean. 2. Petit Architecte. 3. Grand Architecte, or Compagnon Ecossais. 4. Maître Ecossais. 5. Knight of the East. 6. Knight Rose Croix.

AVENUE. Forming an avenue is a ceremony sometimes practised in the lower degrees, but more gener-

ally in the higher ones, on certain occasions of paying honors to superior officers. The Brethren form in two ranks facing each other. If the degree is one in which swords are used, these are drawn and elevated, being crossed each with the opposite sword. The swords thus crossed constitute what is called *the arch of steel*. The person to whom honor is to be paid passes between the opposite ranks and under the arch of steel.

AVIGNON. Town on the River Rhone in the south of France about 75 miles north-west of the seaport of Marseilles which was the headquarters of the Hermetic Grades from 1740 to the French Revolution. A drastic persecution was set in motion in 1757 by the Archbishop J. de Guyon de Crochans and the Inquisitor P. Mabile, at which time the Mother Lodge was dissolved as the result of a direct attack by these two.

AVIGNON, ILLUMINATI OF. The French expression is *Illuminés d'Avignon*. A rite instituted by Perneti at Avignon, in France, in 1770, and transferred in the year 1778 to Montpellier, under the name of the *Academy of True Masons*. The Academy of Avignon consisted of only four degrees, the three of symbolic or St. John's Freemasonry, and a fourth called the *True Freemason*, which was made up of instructions, Hermetical and Swedenborgian (see *Perneti*).

AVOUCHMENT. See *Vouching*.

AWARD. In law, the judgment pronounced by one or more arbitrators, at the request of two parties who are at variance. "If any complaint be brought," say the *Charges* published by Anderson, "the brother found guilty shall stand to the award and determination of the Lodge" (see the *Constitutions*, edition of 1723, page 54).

AYES AND NOES. It is not according to Masonic usage to call for the *ayes* and *noes* on any question pending before a Lodge. By a show of hands is the old and usual custom of determining the will of the Brethren.

AYNON. *Aynon*, *Agnon*, *Ajuon*, and *Dyon* are all used in the old manuscript *Constitutions* for one whom they call the son of the King of Tyre, but it is evidently meant for Hiram Abif. Each of these words is most probably a corruption of the Hebrew *Adon* or *Lord*, so that the reference would clearly be to Adon Hiram or Adoniram, with whom Hiram was often confounded; a confusion to be found in later times in the Adonhiramite Rite.

AYTOUN, WILLIAM EDMONSTOUNE. Poet and humorist. Studied law but said "though he followed the law, he could never overtake it." Professor of rhetoric and literature, University of Edinburgh. Active member of the Scottish Grand Lodge and representative there of the Grand Lodge Royal York of Germany. Born June 21, 1813, his poetry brought him world-wide fame, the most popular being *Lays of the Scottish Cavaliers*. Brother Aytoun died on August 4, 1865.

AZARIAH. The old French rituals have *Azarias*. A name in the advanced degrees signifying *Helped of God*.

AZAZEL. *Scapegoat*, the *demon of dry places*. Understood by others to be the fallen angel mentioned in the Book of Enoch, and identical with Sammael,

the Angel of Death. Symmachus says, *the goat that departs*; Josephus, *the averter of ills, caper emissarius*.

Two he-goats, in all respects alike and equal, were brought forward for the day of atonement. The urn was shaken and two lots cast; one was *For the Name*, and the other *For Azazel*. A scarlet tongue-shaped piece of wood was twisted on the head of the goat to be sent away, and he was placed before the gate and delivered to his conductor. The High Priest, placing his two hands on the goat, made confession for the people, and pronounced **THE NAME** clearly, which the people hearing, they knelt and worshiped, and fell on their faces and said, *Blessed be the Name. The Honor of His kingdom forever and ever*. The goat was then led forth to the mountainside and rolled down to death.

AZRAEL. From the Hebrew, meaning *Help of God*. In the Jewish and the Mohammedan mythology, the name of the angel who watches over the dying and separates the soul from the body. Prior to the intercession of Mohammed, Azrael inflicted the death penalty visibly, by striking down before the eyes of

the living those whose time for death was come (see Henry W. Longfellow's exquisite poem *Azrael*). Azrael is also known as *Raphael*, and with *Gabriel*, *Michael*, and *Uriel*, identified as the four archangels. As the angel of death to the Moslems, he is regarded as similar to *Fate*, and Jewish tradition almost makes him an evil genius.

AZTECS. Native name of one of the tribes in Mexico at the arrival of the Spaniards in America, and frequently used as meaning *Mexicans*. Early records and other remains of the Aztecs studied by Nuttall, *Peabody Museum Papers* (volume ii, pages 522, 525, 532, 535, 538, and elsewhere), show a striking similarity of civilization to that from Phœnician sources and may be due to the migrations of the Men of Tyre.

AZURE. The clear blue color of the sky. *Cerulean* is also used to mean *sky-blue* but is really from a Latin word, *Caeruleus*, meaning *dark blue*. The appropriate color of the symbolic degrees, sometimes termed *Blue Degrees*. Azure means *blue* in heraldry and in the engraving to show coats of arms it is represented by horizontal lines of shading.

B. In Hebrew ב, *Beth*. A labial or lip-made consonant standing second in most alphabets, and in the Hebrew or Phœnician signifies *house*, probably from its form of a tent or shelter, as in the illustration, and finally the Hebrew ב, having the numerical value *two*. When united with the leading letter of the alphabet, א, it signifies *Ab*, meaning *Father, Master*, or the one in authority, as applied to Hiram the Architect. This is the word root of *Baal*. The Hebrew name of the Deity connected with this letter is בַּחור, *Bakhur*.

BAAL. Hebrew, בעל. He was the chief divinity among the Phœnicians, the Canaanites, and the Babylonians. The word signifies in Hebrew *Lord* or



LETTER B FORMED FROM TENT OR HOUSE

Master. It was among the Orientalists a comprehensive term, denoting divinity of any kind without reference to class or to sex. The Sabaists understood *Baal* as the sun, and *Baalim*, in the plural, were the sun, moon, and stars, "the host of heaven." Whenever the Israelites made one of their almost periodical defections to idolatry, Baal seems to have been the favorite idol to whose worship they addicted themselves. Hence he became the especial object of denunciation with the prophets.

Thus, in First Kings (xviii), we see Elijah showing, by practical demonstration, the difference between Baal and Jehovah. The idolaters, at his instigation, called on Baal, as their sun-god, to light the sacrificial fire, from morning until noon, because at noon he had acquired his greatest intensity. After noon, no fire having been kindled on the altar, they began

to cry aloud, and to cut themselves in token of mortification, because as the sun descended there was no hope of his help. But Elijah, depending on Jehovah, made his sacrifice toward sunset, to show the greatest contrast between Baal and the true God. When the people saw the fire come down and consume the offering, they acknowledged the weakness of their idol, and falling on their faces cried out, *Jehovah hu hahelohim*, meaning *Jehovah, He is the God*. And Hosea afterward promises the people that they shall abandon their idolatry, and that he would take away from them the *Shemoth hahbaalim*, the names of the Baalim, so that they should be no more remembered by their names, and the people should in that day "know Jehovah."

Hence we see that there was an evident antagonism in the orthodox Hebrew mind between *Jehovah* and *Baal*. The latter was, however, worshiped by the Jews, whenever they became heterodox, and by all the Oriental or Shemitic nations as a supreme divinity, representing the sun in some of his modifications as the ruler of the day. In Tyre, *Baal* was the sun, and *Ashtaroth*, the moon. *Baal-peor*, the lord of priapism, was the sun represented as the generative principle of nature, and identical with the phallus of other religions. *Baal-gad* was the lord of the multitude (of stars) that is, the sun as the chief of the heavenly host. In brief, *Baal* seems to have been wherever his cultus was active, a development of the old sun worship.

BABEL. In Hebrew, בבל; which the writer of Genesis connects with בבל, *balal*, meaning to confound, in reference to the confusion of tongues; but the true derivation is probably from Bab-El, meaning the gate of El or the gate of God, because perhaps a Temple was the first building raised by the primitive nomads. It is the name of that celebrated tower attempted to be built on the plains of Shinar, 1775 A.M., about one hundred and forty years after the Deluge, which tower, Scripture informs us, was destroyed by a special interposition of the Almighty. The Noachite Freemasons date the commencement of their Order from this destruction, and much traditional information on this subject is preserved in the degree of Patriarch Noachite.

At Babel, Oliver says that what has been called *Spurious Freemasonry* took its origin. That is to say, the people there abandoned the worship of the true God, and by their dispersion lost all knowledge of His existence, and of the principles of truth upon which Freemasonry is founded. Hence it is that the old instructions speak of the lofty tower of Babel as the place where language was confounded and Freemasonry lost.

This is the theory first advanced by Anderson in his *Constitutions*, and subsequently developed more extensively by Doctor Oliver in all his works, but especially in his *Landmarks*. As history, the doctrine is of no value, for it wants the element of authenticity. But in a symbolic point of view it is highly suggestive. If the tower of Babel represents the profane world of ignorance and darkness, and the threshing-floor of Ornan the Jebusite is the symbol of Freemasonry, because the Solomonic Temple, of which it was the site, is the prototype of the spiritual temple which Freemasons are erecting, then we can readily understand how Freemasonry and the true use of language is lost in one and recovered in the other, and how the progress of the candidate in his initiation may properly be compared to the progress of truth from the confusion and ignorance of the Babel builders to the perfection and illumination of the temple builders, which temple builders all Freemasons are. So, when the neophyte, being asked "whence he comes and whither is he travelling," replies, "from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Freemasonry found," the questions and answers become intelligible from this symbolic point of view (see *Ornan*).

BABYLON. The ancient capital of Chaldea, situated on both sides of the Euphrates, and, once the most magnificent city of the ancient world. It was here that upon the destruction of Solomon's Temple by Nebuchadnezzar in the year of the world 3394 the Jews of the tribes of Judah and Benjamin, who were the inhabitants of Jerusalem, were conveyed and detained in captivity for seventy-two years, until Cyrus, King of Persia, issued a decree for restoring them, and permitting them to rebuild their temple, under the superintendence of Zerubbabel, the Prince of the Captivity, and with the assistance of Joshua the High Priest and Haggai the Scribe.

Babylon the Great, as the Prophet Daniel calls it, was situated four hundred and seventy-five miles in

a nearly due east direction from Jerusalem. It stood in the midst of a large and fertile plain on each side of the river Euphrates, which ran through it from north to south. It was surrounded with walls which were eighty-seven feet thick, three hundred and fifty in height, and sixty miles in compass. These were all built of large bricks cemented together with bitumen. Exterior to the walls was a wide and deep trench lined with the same material. Twenty-five gates on each side, made of solid brass, gave admission to the city. From each of these gates proceeded a wide street fifteen miles in length, and the whole was separated by means of other smaller divisions, and contained six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. Two hundred and fifty towers placed upon the walls afforded the means of additional strength and protection. Within this immense circuit were to be found palaces and temples and other edifices of the utmost magnificence, which have caused the wealth, the luxury, and splendor of Babylon to become the favorite theme of the historians of antiquity, and which compelled the prophet Isaiah, even while denouncing its downfall, to speak of it as "the glory of kingdoms, the beauty of the Chaldees' excellency."

Babylon, which, at the time of the destruction of the Temple of Jerusalem, constituted a part of the Chaldean empire, was subsequently taken, 538 B.C., after a siege of two years, by Cyrus, King of Persia.

BABYLON, RED CROSS OF. Another name for the degree of *Babylonish Pass*, which see.

BABYLONIAN RITE OF INITIATION. See *Initiation, Babylonian Rite of*.

BABYLONISH CAPTIVITY. See *Captivity*.

BABYLONISH PASS. A degree given in Scotland by the authority of the Supreme Grand Royal Arch Chapter. It is also called the *Red Cross of Babylon*, and is almost identical with the Knight of the Red Cross conferred in Commanderies of Knights Templar in America as a preparatory degree.

BACK. Freemasonry, borrowing its symbols from every source, has not neglected to make a selection of certain parts of the human body. From the back an important lesson is derived, which is fittingly developed in the Third Degree. Hence, in reference to this symbolism, Oliver says: "It is a duty incumbent on every Mason to support a brother's character in his absence equally as though he were present; not to revile him *behind his back*, nor suffer it to be done by others, without using every necessary attempt to prevent it."

Hutchinson, *Spirit of Masonry* (page 205), referring to the same symbolic ceremony, says: "The most material part of that brotherly love which should subsist among us Masons is that of speaking well of each other to the world; more especially it is expected of every member of this Fraternity that he should not traduce his brother. Calumny and slander are detestable crimes against society. Nothing can be viler than to traduce a man *behind his back*; it is like the villainy of an assassin who has not virtue enough to give his adversary the means of self-defence, but, lurking in darkness, stabs him whilst he is unarmed and unsuspecting of an enemy" (see also *Points of Fellowship*).

BACKHOUSE, WILLIAM. *Kenning's Cyclopædia* states that Backhouse reported to be an alchemist and astrologer and that Ashmole called him father. He published a Rosicrucian work, *The Wise Man's Crown, or Rosicrucian Physic*, by Eugenius Theodidactus, in 1651 at London. John Heydon published a book entitled *William Backhouse's Way to Bliss*, but Ashmole claims it in his diary to be his own.

BACON, FRANCIS. Baron of Verulam, commonly called *Lord Bacon*. Nicolai thinks that a great impulse was exercised upon the early history of Freemasonry by the *New Atlantis* of Lord Bacon. In this learned romance Bacon supposes that a vessel lands on an unknown island, called *Bensalem*, over which a certain King Solomon reigned in days of yore. This king had a large establishment, which was called the *House of Solomon*, or the college of the workmen of six days, namely, the days of the creation. He afterward describes the immense apparatus which was there employed in physical researches. There were, says he, deep grottoes and towers for the successful observation of certain phenomena of nature; artificial mineral waters; large buildings, in which meteors, the wind, thunder, and rain were imitated; extensive botanic gardens; entire fields, in which all kinds of animals were collected, for the study of their instincts and habits; houses filled with all the wonders of nature and art; a great number of learned men, each of whom, in his own country, had the direction of these things; they made journeys and observations; they wrote, they collected, they determined results and deliberated together as to what was proper to be published and what concealed.

This romance became at once very popular, and everybody's attention was attracted by the allegory of the *House of Solomon*. But it also contributed to spread Bacon's views on experimental knowledge, and led afterward to the institution of the Royal Society, to which Nicolai attributes a common object with that of the Society of Freemasons, established, he says, about the same time, the difference being only that one was esoteric and the other exoteric in its instructions.

But the more immediate effect of the romance of Bacon was the institution of the Society of Astrologers, of which Elias Ashmole was a leading member. Of this society Nicolai, in his work on the *Origin and History of Rosicrucianism and Freemasonry*, says:

"Its object was to build the House of Solomon, of the *New Atlantis*, in the literal sense, but the establishment was to remain as secret as the island of Bensalem—that is to say, they were to be engaged in the study of nature—but the instruction of its principles was to remain in the society in an esoteric form. These philosophers presented their idea in a strictly allegorical method. First, there were the ancient columns of Hermes, by which Iamblichus pretended that he had enlightened all the doubts of Porphyry. You then mounted, by several steps, to a chequered floor, divided into four regions, to denote the four superior sciences; after which came the types of the six days' work, which expressed the object of the society, and which were the same as those found on an engraved stone in my possession. The sense of all which was this: God created the world, and preserves it by fixed principles, full of wisdom; he who

seeks to know these principles—that is to say, the interior of nature—approximates to God, and he who thus approximates to God obtains from his grace the power of commanding nature."

This society, he adds, met at Masons Hall in Basinghall Street, because many of its members were also members of the Masons Company, into which they all afterward entered and assumed the name of *Free and Accepted Masons*, and thus he traces the origin of the Order to the *New Atlantis* and the House of Solomon of Lord Bacon. That is only a theory, but it seems to throw some light on that long process of incubation which terminated at last, in 1717, in the production of the Grand Lodge of England.

The connection of Ashmole with the Freemasons is a singular one, and has led to some controversy. The views of Nicolai, if not altogether correct, may suggest the possibility of an explanation. Certain it is that the eminent astrologers of England, as we learn from Ashmole's *Diary*, were on terms of intimacy with the Freemasons in the seventeenth century, and that many Fellows of the Royal Society were also prominent members of the early Grand Lodge of England which was established in 1717.

BACON, ROGER. An English monk who made wonderful discoveries in many sciences. He was born in Ilchester in 1214, educated at Oxford and Paris, and entered the Franciscan Order in his twenty-fifth year. He explored the secrets of nature, and made many discoveries, the application of which was looked upon as magic. He denounced the ignorance and immorality of the clergy, resulting in accusations through revenge, and finally in his imprisonment. He was noted as a Rosicrucian. Died in 1292.

BACULUS. The staff of office borne by the Grand Master of the Templars. In ecclesiology, *baculus* is the name given to the pastoral staff carried by a bishop or an abbot as the ensign of his dignity and authority. In pure Latinity, *baculus* means a long stick or staff, which was commonly carried by travelers, by shepherds, or by infirm and aged persons, and afterward, from affectation, by the Greek philosophers. In early times, this staff, made a little longer, was carried by kings and persons in authority, as a mark of distinction, and was thus the origin of the royal scepter.

The Christian church, borrowing many of its usages from antiquity, and alluding also, it is said, to the sacerdotal power which Christ conferred when he sent the apostles to preach, commanding them to take with them staves, adopted the pastoral staff, to be borne by a bishop, as symbolical of his power to inflict pastoral correction; and Durandus says, "By the pastoral staff is likewise understood the authority of doctrine. For by it the infirm are supported, the wavering are confirmed, those going astray are drawn to repentance." Catalin also says that "the baculus, or episcopal staff, is an ensign not only of honor, but also of dignity, power, and pastoral jurisdiction."

Honorius, a writer of the twelfth century, in his treatise *De Gemma Animæ*, gives to this pastoral staff the names both of *baculus* and *virga*. Thus he says, "Bishops bear the staff (*baculum*), that by their teaching they may strengthen the weak in their faith; and they carry the rod (*virgam*), that by their power they may correct the unruly." And this is strikingly similar

to the language used by St. Bernard in the *Rule* which he drew up for the government of the Templars. In Article lxviii, he says, "The Master ought to hold the staff and the rod (*baculum et virgam*) in his hand, that is to say, the staff (*baculum*), that he may support the infirmities of the weak, and the rod (*virgam*), that he may with the zeal of rectitude strike down the vices of delinquents."

The transmission of episcopal ensigns from bishops to the heads of ecclesiastical associations was not difficult in the Middle Ages; and hence it afterwards became one of the insignia of abbots, and the heads of confraternities connected with the Church, as a token of the possession of powers of ecclesiastical jurisdiction.

Now, as the Papal bull, *Omne datum Optimum*, so named from its first three words, invested the Grand Master of the Templars with almost episcopal jurisdiction over the priests of his Order, he bore the *baculus*, or pastoral staff, as a mark of that jurisdiction, and thus it became a part of the Grand Master's insignia of office.

The *baculus* of the bishop, the abbot, and the confraternities was not precisely the same in form. The earliest episcopal staff terminated in a globular knob, or a tau cross, a cross of T shape. This was, however, soon replaced by the simple-curved termination, which resembles and is called a *crook*, in allusion to that used by shepherds to draw back and recall the sheep of their flock which have gone astray, thus symbolizing the expression of Christ, "I am the good Shepherd, and know my sheep, and am known of mine."

The *baculus* of the abbot does not differ in form from that of a bishop, but as the bishop carries the curved part of his staff pointing forward, to show the extent of his episcopal jurisdiction, so the abbot carries his pointing backward, to signify that his authority is limited to his monastery.

The *baculi*, or staves of the confraternities, were surmounted by small tabernacles, with images or emblems, on a sort of carved cap, having reference to the particular gild or confraternity by which they were borne.

The *baculus* of the Knights Templar, which was borne by the Grand Master as the ensign of his office, in allusion to his *quasi*-episcopal jurisdiction, is described and delineated in Münter, Burnes, Addison, and all the other authorities, as a staff, on the top of which is an octagonal figure, surmounted with a cross patee, this French word being applied to the arms having enlarged ends. The cross, of course, refers to the Christian character of the Order, and the octagon alludes, it is said, to the eight beatitudes of our Savior in His Sermon on the Mount.

The pastoral staff is variously designated, by ecclesiastical writers, as *virga*, *ferula*, *cambutta*, *crocia*, and *pedum*.

From *crocia*, whose root is the Latin *cruz*, and the Italian *croce*, meaning a *cross*, we get the English word *crozier*.

Pedum, another name of the *baculus*, signifies, in pure Latinity, a *shepherd's crook*, and thus strictly carries out the symbolic idea of a pastoral charge. Hence, looking to the pastoral jurisdiction of the Grand Master of the Templars, his staff of office is

described under the title of *pedum magistrale seu patriarchale*, that is, a *magisterial or patriarchal staff*, in the *Statuta Commilitonum Ordinis Templi*, or the *Statutes of the Fellow-soldiers of the Order of the Temple*, as a part of the investiture of the Grand Master, in the following words:

Pedum magistrale seu patriarchale, aureum, in cacumine cujus cruz Ordinis super orbem exaltatur; that is, *A magisterial or patriarchal staff of gold, on the top of which is a cross of the Order, surmounting an orb or globe*. This is from Statute xxviii, article 358. But of all these names, *baculus* is the one more commonly used by writers to designate the Templar pastoral staff.

In the year 1859 this staff of office was first adopted at Chicago by the Templars of the United States, during the Grand Mastership of Sir William B. Hubbard. But, unfortunately, at that time it received the name of *abacus*, a misnomer which was continued on the authority of a literary blunder of Sir Walter Scott, so that it has fallen to the lot of American Freemasons to perpetuate, in the use of this word, an error of the great novelist, resulting from his too careless writing, at which he would himself have been the first to smile, had his attention been called to it.

Abacus, in mathematics, denotes an instrument or table used for calculation, and in architecture an ornamental part of a column; but it nowhere, in English or Latin, or any known language, signifies any kind of a staff.

Sir Walter Scott, who undoubtedly was thinking of *baculus*, in the hurry of the moment and a not improbable confusion of words and thoughts, wrote *abacus*, when, in his novel of *Ivanhoe*, he describes the Grand Master, Lucas Beaumanoir, as bearing in his hand "that singular *abacus*, or staff of office," committed a gross, but not uncommon, literary blunder, of a kind that is quite familiar to those who are conversant with the results of rapid composition, where the writer often thinks of one word and writes another.

BADEN. In 1778 the Lodge *Karl of Unity* was established in Mannheim, which at that time belonged to Bavaria. In 1785 an electoral decree was issued prohibiting all secret meetings in the Bavarian Palatinate and the Lodge was closed. In 1803 Mannheim was transferred to the Grand Duchy of Baden, and in 1805 the Lodge was reopened, and in the following year accepted a warrant from the Grand Orient of France and took the name of *Karl of Concord*. Then it converted itself into the Grand Orient of Baden and was acknowledged as such by the Grand Orient of France in 1807.

Lodges were established at Bruchsal, Heidelberg, and Mannheim, and the Grand Orient of Baden ruled over them until 1813, when all secret societies were again prohibited, and it was not until 1846 that Masonic activity recommenced in Baden, when the Lodge *Karl of Concord* was awakened.

The Grand Orient of Baden went out of existence, but the Lodges in the Duchy, of which several have been established, came under the Grand National Mother-Lodge *Zu den drei Weltkugeln*, meaning *Of the three Globes*, in Berlin.

BADGE. A mark, sign, token, or thing, says Webster, by which a person is distinguished in a particular place or employment, and designating his

relation to a person or to a particular occupation. It is in heraldry the same thing as a *cognizance*, a distinctive mark or badge. Thus, the followers and retainers of the house of Percy wore a silver crescent as a badge of their connection with that family; a representation of the white lion borne on the left arm was the badge of the house of Howard, Earl of Surrey; the red rose that of the House of Lancaster; and the white rose, of York. So the apron, formed of white lambskin, is worn by the Freemason as a badge of his profession and a token of his connection with the Fraternity (see *Apron*).

BADGE OF A FREEMASON. The lambskin apron is so called (see *Apron*).

BADGE, ROYAL ARCH. The Royal Arch badge is the *triple tau*, which see.

BAFOMET. See *Baphomet*.

BAG. In the early days of the Grand Lodge of England the Secretary used to carry a bag in processions; thus in the procession round the tables at the Grand Feast of 1724 we find "Secretary Cowper with the Bag" (see the *Constitutions*, edition of 1738, page 117). In 1729 Lord Kingston, the Grand Master, provided at his own cost "a fine Velvet Bag for the Secretary," besides his badge of "Two golden Pens a-cross on his Breast" (see the above *Constitutions*, page 124). In the Procession of March from St. James' Square to Merchant Taylor's Hall on January 29, 1730, there came "The Secretary alone with his Badge and Bag, clothed, in a Chariot" (see the above *Constitutions*, page 125).

This practise continued throughout the Eighteenth century, for at the dedication of Freemasons' Hall in London in 1776 we find in the procession "Grand Secretary with the bag" (see the *Constitutions* of 1784, page 318). But at the union of the two rival Grand Lodges in 1813 the custom was changed, for in the order of procession at public ceremonies laid down in the *Constitutions* of 1815, we find "Grand Secretary with Book of Constitutions on a cushion" and "Grand Registrar with his bag"; and the Grand Registrar of England still carries on ceremonial occasions a bag with the arms of the Grand Lodge embroidered on it.

American Union Lodge, operating during the War of the American Revolution in Massachusetts, New York, and New Jersey, and first erected at Roxbury, has in its records the accounts of processions of the Brethren. One of these is typical of the others and refers to the Festival of St. John the Baptist held on June 24, 1779, at Nelson's Point, New York. Here they met at eight in the morning and elected their officers for the half year ensuing. Then they proceeded to West Point and, being joined by other Brethren, a procession was formed in the following order: "Brother Whitney to clear the way; the band of music with drums and fifes; the Wardens; the youngest brother with the bag; brethren by juniority; the Reverend Doctors Smith, Avery and Hitchcock; the Master of the Lodge, with the Treasurer on his right supporting the sword of justice, and the Secretary on his left, supporting the Bible, square and compasses; Brother Binns to close, with Brothers Lorrain and Disborough on the flanks opposite the center." From this description we note the care with which the old customs were preserved in all their details.

BAGULKAL. A significant word in the high degrees. Lenning says it is a corruption of the Hebrew *Begoal-kol*, meaning *all is revealed*, to which Mackenzie demurs. Pike says, *Bagulkol*, with a similar reference to a revelation. Rockwell gives in his manuscript, *Bekalkel*, without any meaning. The old rituals interpret it as signifying *the faithful guardian of the sacred ark*, a derivation clearly fanciful.

BAHAMA ISLANDS. A group of islands forming a division of the British West Indies. Governor John Tinkler was appointed Provincial Grand Master in 1752 and Brother James Bradford in 1759. Brother Tinkler had been made a Freemason in 1730. These few facts are all that can be found with reference to the introduction by the "Moderns" of Freemasonry to the Bahamas. Possibly no further steps were taken.

A Warrant was granted by the Antients in 1785 for Lodge No. 228 but it was found to have ceased work when the registers were revised at the Union of 1814. Another Lodge, No. 242, chartered at Nassau, New Providence existed longer but had disappeared when the lists were again revised in 1832.

The Masonic Province of the Bahamas originally comprised three Lodges chartered by the United Grand Lodge of England, Royal Victoria No. 649, Forth No. 930, and Britannia No. 1277.

Brother J. F. Cooke was appointed the first Provincial Grand Master on November 7, 1842, of the Provincial Grand Lodge then formed.

BAHRDT, KARL FRIEDERICH. A German Doctor of Theology, who was born, in 1741, at Bischofswerda, and died in 1792. He is described by one of his biographers as being "notorious alike for his bold infidelity and for his evil life." We know not why Thory and Lenning have given his name a place in their vocabularies, as his literary labors bore no relation to Freemasonry, except inasmuch as that he was a Freemason, and that in 1787, with several other Freemasons, he founded at Halle a secret society called the *German Union*, or the *Two and Twenty*, in reference to the original number of its members. The object of this society was said to be the enlightenment of mankind. It was dissolved in 1790, by the imprisonment of its founder for having written a libel against the Prussian Minister Woellner. It is incorrect to call this system of degrees a Masonic Rite (see *German Union*).

BAIRD. Baird of Newbyth, the Substitute Grand Master of Scotland in 1841.

BAKER, FOTHERLY. Deputy Grand Master of England in 1744 under Lord Cranstoun and also under Lord Byron until 1752.

BALANCE. See *Scales, Pair of*.

BALDACHIN. In architecture, a canopy supported by pillars over an insulated altar. In Freemasonry, it has been applied by some writers to the canopy over the Master's chair. The German Freemasons give this name to the *Covering of the Lodge*, and reckon it therefore among the symbols.

BALDER or BALDUR. The ancient Scandinavian or older German divinity. The hero of one of the most beautiful and interesting of the myths of the Edda; the second son of Odin and Frigga, and the husband of the maiden Nanna. In brief, the myth recites that Balder dreamed that his life was threatened, which being told to the gods, a council was

held by them to secure his safety. The mother proceeded to demand and receive assurances from everything, iron and all metals, fire and water, stones, earth, plants, beasts, birds, reptiles, poisons, and diseases, that they would not injure Balder.

Balder then became the subject of sport with the gods, who wrestled, cast darts, and in innumerable ways playfully tested his invulnerability. This finally displeased the mischievous, cunning Loki, the Spirit of Evil, who, in the form of an old woman, sought out the mother, Frigga, and ascertained from her that there had been excepted or omitted from the oath the little shrub Mistletoe. In haste Loki carried some of this shrub to the assembly of the gods, and gave to the blind Hoder, the god of war, selected slips, and directing his aim, Balder fell pierced to the heart.

Sorrow among the gods was unutterable, and Frigga inquired who, to win her favor, would journey to Hades and obtain from the goddess Hel the release of Balder. The heroic Helmod or Hermoder, son of Odin, offered to undertake the journey. Hel consented to permit the return if all things animate and inanimate should weep for Balder.

All living beings and all things wept, save the witch or giantess Thock, the stepdaughter of Loki, who refused to sympathize in the general mourning. Balder was therefore obliged to linger in the kingdom of Hel until the end of the world.

BALDRICK. A portion of military dress, being a scarf passing from the shoulder over the breast to the hip. In the dress regulations of the Grand Encampment of Knights Templar of the United States, adopted in 1862, it is called a *scarf*, and is thus described: "Five inches wide in the whole, of white bordered with black, one inch on either side, a strip of navy lace one-fourth of an inch wide at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, inclosing the Passion Cross, surrounded by the Latin motto, *In hoc signo vinces*; the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection."

BALDWYN II. The successor of Godfrey of Bouillon as King of Jerusalem. In his reign the Order of Knights Templar was instituted, to whom he granted a place of habitation within the sacred enclosure of the Temple on Mount Moriah. He bestowed on the Order other marks of favor, and, as its patron, his name has been retained in grateful remembrance, and often adopted as a name of Commanderies of Masonic Templars.

BALDWYN ENCAMPMENT. There is at Bristol in England a famous Preceptory of Knights Templar, called the *Baldwyn*, which claims to have existed from time immemorial. This, together with the Chapter of Knights Rosae Crucis, is the continuation of the old Baldwyn Encampment, the name being derived from the Crusader, King of Jerusalem.

The earliest record preserved by this Preceptory is an authentic and important document dated December 20, 1780, and reads as follows:

"In the name of the Grand Architect of the Universe.

"The Supreme Grand and Royal Encampment of the Order of Knights Templars of St. John of Jerusalem, Knights Hospitallers and Knights of Malta, &c., &c.

"Whereas by Charter of Compact our Encampment is constituted the Supreme Grand and Royal Encampment of this Noble Order with full Power when Assembled to issue, publish and make known to all our loving Knights Companions whatever may contribute to their knowledge not inconsistent with its general Laws. Also to constitute and appoint any Officer or Officers to make and ordain such laws as from time to time may appear necessary to promote the Honor of our Noble Order in general and the more perfect government of our Supreme degree in particular. We therefore the MOST EMINENT GRAND MASTER The Grand Master of the Order, the Grand Master Assistant General, and two Grand Standard Bearers and Knights Companions for that purpose in full Encampment Assembled do make known."

Then follow twenty Statutes or Regulations for the government of the Order, and the document ends with "Done at our Castle in Bristol 20th day of December 1780."

It is not clear who were the parties to this "Compact," but it is thought probable that it was the result of an agreement between the Bristol Encampment and another ancient body at Bath, the Camp of Antiquity, to establish a supreme direction of the Order. However that may be, it is clear that the Bristol Encampment was erected into a Supreme Grand Encampment in 1780.

An early reference to the Knights Templar occurs in a Bristol newspaper of January 25, 1772, so it may fairly be assumed that the Baldwyn Preceptory had been in existence before the date of the Charter of Compact.

In 1791 the well-known Brother Thomas Dunckerley, who was Provincial Grand Master and Grand Superintendent of the Royal Arch Masons at Bristol, was requested by the Knights Templar of that city to be their Grand Master. He at once introduced great activity into the Order throughout England, and established the Grand Conclave in London—the forerunner of the Great Priory.

The seven Degrees of the Camp of Baldwyn at that time probably consisted of the three of the Craft and that of the Royal Arch, which were necessary qualifications of all candidates as set forth in the Charter of Compact,¹ then that of the Knights Templar of St. John of Jerusalem, Palestine, Rhodes and Malta, that of the Knights Rose Croix of Heredom, the seventh being the Grand Elected Knights Kadosh.

About the year 1813 the three Degrees of Nine Elect, Kilwinning, and East, Sword and Eagle were adopted by the Encampment. The Kadosh having afterward discontinued, the five Royal Orders of Masonic Knighthood, of which the Encampment consisted, were: Nine Elect; Kilwinning; East, Sword and Eagle; Knight Templar, and the Rose Croix.

For many years the Grand Conclave in London was in abeyance, but when H.R.H. the Duke of Sussex, who had been Grand Master since 1813, died in 1843, it was revived, and attempts were made to induce the Camp of Baldwyn to submit to its authority. These

efforts were without avail, and in 1857 Baldwyn reasserted its position as a Supreme Grand and Royal Encampment, and shortly afterward issued Charters to six subordinate Encampments. The chief cause of difference with the London Grand Conclave was the question of giving up the old custom of working the Rose Croix Degree within the Camp.

At last, in 1862, the Baldwyn was enrolled by virtue of a Charter of Compact "under the Banner of the Grand Conclave of Masonic Knights Templar of England and Wales." It was arranged that the Baldwyn Preceptory, as it was then called, should take precedence, with five others "of time immemorial," of the other Preceptories; that it should be constituted a Provincial Grand Commandery or Priory of itself; and should be entitled to confer the degree of Knights of Malta.

In 1881 a Treaty of Union was made with the Supreme Council of the Thirty-third Degree, whereby the Baldwyn Rose Croix Chapter retained its time immemorial position and was placed at the head of the list of Chapters. It also became a District under the Supreme Council of the Thirty-third Degree and is therefore placed under an Inspector General of its own.

BALKIS. The name given by the Orientalists to the Queen of Sheba, who visited King Solomon, and of whom they relate a number of fables (see *Sheba, Queen of*).

BALLOT. In the election of candidates, Lodges have recourse to a ballot of white and black balls. Some Grand Lodges permit the use of white balls with black cubes. However, the *Proceedings* of the Grand Lodge of Pennsylvania for 1890 (page 144) show that that body decided for itself that "Black balls and not black cubes must be used in balloting in a Lodge," a decision emphasizing the old practise. Unanimity of choice, in this case, was originally required; one black ball only being enough to reject a candidate, because as the Old Regulations say:

"The members of a particular Lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony or hinder the freedom of their communication, or even break up and disperse the Lodge, which ought to be avoided by all true and faithful" (see the *Constitutions*, 1738 edition, page 155).

"But it was found inconvenient to insist upon unanimity in several cases: and therefore the Grand Masters have allowed the Lodges to admit a member, if not above three Ballots are against him; though some Lodges desire no such allowance" (see above *Constitutions*).

This is still the rule under the English Constitution (see Rule 190).

In balloting for a candidate for initiation, every member is expected to vote. No one can be excused from sharing the responsibility of admission or rejection, except by the unanimous consent of the Lodge. Where a member has himself no personal or acquired knowledge of the qualifications of the candidate, he is bound to give faith to the recommendation of his Brethren of the investigating committee, who, he is to presume, would not make a favorable report on the petition of an unworthy applicant.

Brother Mackey was of opinion that the most correct method in balloting for candidates is as follows:

The committee of investigation having reported, the Master of the Lodge directs the Senior Deacon to prepare the ballot-box. The mode in which this is accomplished is as follows: The Senior Deacon takes the ballot-box, and, opening it, places all the white and black balls indiscriminately in one compartment, leaving the other entirely empty. He then proceeds with the box to the Junior and Senior Wardens, who satisfy themselves by an inspection that no ball has been left in the compartment in which the votes are to be deposited.

The box in this and in the other instance to be referred to hereafter, is presented to the inferior officer first, and then to his superior, that the examination and decision of the former may be substantiated and confirmed by the higher authority of the latter. Let it, indeed, be remembered, that in all such cases the usage of Masonic circumambulation is to be observed, and that, therefore, we must first pass the Junior's station before we can get to that of the Senior Warden.

These officers having thus satisfied themselves that the box is in a proper condition for the reception of the ballots, it is then placed upon the altar by the Senior Deacon, who retires to his seat. The Master then directs the Secretary to call the roll, which is done by commencing with the Worshipful Master, and proceeding through all the officers down to the youngest member.

As a matter of convenience, the Secretary generally votes the last of those in the room, and then, if the Tiler is a member of the Lodge, he is called in, while the Junior Deacon tiles for him, and the name of the applicant having been told him, he is directed to deposit his ballot, which he does and then retires.

As the name of each officer and member is called, that brother approaches the altar, and having made the proper Masonic salutation to the Chair, he deposits his ballot and retires to his seat. The roll should be called slowly, so that at no time should there be more than one person present at the box, for the great object of the ballot being secrecy, no brother should be permitted so near the member voting as to distinguish the color of the ball he deposits.

The box is placed on the altar, and the ballot is deposited with the solemnity of a Masonic salutation that the voters may be duly impressed with the sacred and responsible nature of the duty they are called on to discharge.

The system of voting thus described is advocated by Brother Mackey as far better on this account than that sometimes adopted in Lodges, of handing round the box for the members to deposit their ballots from their seats.

There is also the practise of omitting the reading of the names of the officers and members, the Brethren in such cases forming a line and the one at the head advancing separately from the rest to deposit his ballot when the preceding brother leaves the box.

The Master having inquired of the Wardens if all have voted, then orders the Senior Deacon to "take charge of the ballot-box." That officer accordingly repairs to the altar, and takes possession of the box. Should the Senior Deacon be already in possession of the box, as in other methods of balloting we have

mentioned, then the announcement by the Master may be "I therefore declare the ballot closed."

In either case the Senior Deacon carries it, as before, to the Junior Warden, who examines the ballot, and reports, if all the balls are white, that "the box is clear in the South," or, if there is one or more black balls, that "the box is foul in the South."

The Deacon then carries it to the Senior Warden, and afterwards to the Master, who, of course, make the same report, according to the circumstance, with the necessary verbal variations of "West" and "East."

If the box is *clear*—that is, if all the ballots are white—the Master then announces that the applicant has been duly elected, and the Secretary makes a record of the fact. But if the box is *foul*, the Master inspects the number of black balls; if he finds only one, he so states the fact to the Lodge, and orders the Senior Deacon again to prepare the ballot-box.

Here the same ceremonies are passed through that have already been described. The balls are removed into one compartment, the box is submitted to the inspection of the Wardens, it is placed upon the altar, the roll is called, the members advance and deposit their votes, the box is scrutinized, and the result declared by the Wardens and Master. If again one black ball be found, or if two or more appeared on the first ballot, the Master announces that the petition of the applicant has been rejected, and directs the usual record to be made by the Secretary and the notification to be given to the Grand Lodge.

The Grand Lodge of Massachusetts, 1877 (see also the *Constitution* of 1918, page 88), provides that the "Master may allow three ballotings, at his discretion, but when the balloting has been commenced it must be concluded, and the candidate declared accepted or rejected, without the intervention of any business whatever."

Balloting for membership or affiliation is subject to the same rules. In both cases "previous notice, one month before," must be given to the Lodge, "due inquiry into the reputation and capacity of the candidate" must be made, and "the unanimous consent of all the members then present" must be obtained. Nor can this unanimity be dispensed with in one case any more than it can in the other. It is the inherent privilege of every Lodge to judge of the qualifications of its own members, "nor is this inherent privilege subject to a dispensation."

BALLOT-BOX. The box in which the ballots or little balls or cubes used in voting for a candidate are deposited. It should be divided into two compartments, one of which is to contain both black and white balls, from which each member selects one, and the other, which is shielded by a partition provided with an aperture, to receive the ball that is to be deposited.

Various methods have been devised by which secrecy may be secured, so that a voter may select and deposit the ball he desires without the possibility of its being seen whether it is black or white. That which has been most in use in the United States is to have the aperture so covered by a part of the box as to prevent the hand from being seen when the ball is deposited.

BALLOT, RECONSIDERATION OF THE. See *Reconsideration of the Ballot*.

BALLOT, SECRECY OF THE. The secrecy of the ballot is as essential to its perfection as its unanimity or its independence. If the vote were to be given *viva voce*, or by word of mouth, it is impossible that the improper influences of fear or interest should not sometimes be exerted, and timid members be thus induced to vote contrary to the dictates of their reason and conscience.

Hence, to secure this secrecy and protect the purity of choice, it has been wisely established as a usage, not only that the vote shall in these cases be taken by a ballot, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows have voted, but it is wholly out of order for him to explain his own vote.

The reason of this is evident. If one member has a right to rise in his place and announce that he deposited a white ball, then every other member has the same right. In a Lodge of, say, twenty members, where an application has been rejected by one black ball, if nineteen members state that they did not deposit it, the inference is clear that the twentieth Brother has done so, and thus the secrecy of the ballot is at once destroyed.

The rejection having been announced from the Chair, the Lodge should at once proceed to other business, and it is the sacred duty of the presiding officer peremptorily and at once to check any rising discussion on the subject. Nothing must be done to impair the inviolable secrecy of the ballot.

BALLOT, UNANIMITY OF THE. Unanimity in the choice of candidates is considered so essential to the welfare of the Fraternity, that the Old Regulations have expressly provided for its preservation in the following words:

"But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge, which ought to be avoided by all good and true brethren" (see the *Constitutions*, 1723 edition, page 59).

However, the rule of unanimity here referred to is applicable only to the United States of America, in all of whose Grand Lodges it has been strictly enforced. Anderson tells us, in the second edition of the *Constitutions*, under the head of New Regulations (page 155), that—

"It was found inconvenient to insist upon unanimity in several cases; and, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance."

Accordingly, the *Constitution* (Rule 190) of the Grand Lodge of England, says:

"No person can be made a Mason in or admitted a member of a Lodge, if, on the ballot, three black balls appear against him; but the by-laws of a Lodge

may enact that one or two black balls shall exclude a candidate; and by-laws may also enact that a prescribed period shall elapse before any rejected candidate can be again proposed in that Lodge."

The Grand Lodge of Ireland (By-law 127) prescribes unanimity, unless there is a by-law of the subordinate Lodge to the contrary.

The Constitution of Scotland provides (by Rule 181) that "Three black balls shall exclude a candidate. Lodges in the Colonies and in foreign parts may enact that two black balls shall exclude."

In the continental Lodges, the modern English regulation prevails. It is only in the Lodges of the United States that the ancient rule of unanimity is strictly enforced.

Unanimity in the ballot is necessary to secure the harmony of the Lodge, which may be as seriously impaired by the admission of a candidate contrary to the wishes of one member as of three or more; for every man has his friends and his influence. Besides, it is unjust to any member, however humble he may be, to introduce among his associates one whose presence might be unpleasant to him, and whose admission would probably compel him to withdraw from the meetings, or even altogether from the Lodge. Neither would any advantage really accrue to a Lodge by such a forced admission; for while receiving a new and untried member into its fold, it would be losing an old one. For these reasons, in the United States, in every one of its jurisdictions, the unanimity of the ballot is expressly insisted on; and it is evident, from what has been here said, that any less stringent regulation is a violation of the ancient law and usage.

BALSAMO, JOSEPH. See *Cagliostro*.

BALTIMORE CONVENTION. A Masonic Congress which met in Baltimore, Maryland, on the 8th of May, 1843, in consequence of a recommendation made by a preceding convention which had met in Washington, District of Columbia, in March, 1842. The Convention consisted of delegates from the States of New Hampshire, Rhode Island, New York, Maryland, District of Columbia, North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Ohio, Missouri, and Louisiana. Its professed objects were to produce uniformity of Masonic work and to recommend such measures as should tend to the elevation of the Order.

The Congress continued in session for nine days, during which time it was principally occupied in an attempt to perfect the ritual, and in drawing up articles for the permanent organization of a Triennial Masonic Convention of the United States, to consist of delegates from all the Grand Lodges. In both of these efforts it failed, although several distinguished Freemasons took part in its proceedings. The body was too small, consisting, as it did, of only twenty-three members, to exercise any decided popular influence on the Fraternity. Its plan of a Triennial Convention met with very general opposition, and its proposed ritual, familiarly known as the *Baltimore work*, has almost become a myth. Its only practical result was the preparation and publication of Moore's *Trestle Board*, a Monitor which has, however, been adopted only by a limited number of American Lodges. The *Baltimore work* did not materially differ from that originally established by Webb. Moore's

Trestle Board professes to be an exposition of its monitorial part; a statement which, however, was denied by Doctor Dove, who was the President of the Convention, and the controversy on this point at the time between these two eminent Freemasons was conducted with too much bitterness.

The above Convention adopted a report endorsing "the establishment of a Grand National Convention possessing limited powers, to meet triennially to decide upon discrepancies in the work, provide for uniform Certificates or Diplomas, and to act as referee between Grand Lodges at variance. Whenever thirteen or more Grand Lodges should agree to the proposition, the Convention should be permanently formed."

Following the recommendation of the Convention, representatives from the Grand Lodges of North Carolina, Virginia, Iowa, Michigan, District of Columbia and Missouri met at Winchester, Virginia, on May 11, 1846. Only eight delegates appearing, the Convention adjourned without doing any business.

Another Masonic Convention was held at Baltimore on September 23, 1847, to consider the propriety of forming a General Grand Lodge. The following Grand Lodges had accredited delegates: North Carolina, Florida, Georgia, Mississippi, Arkansas, Maryland and the District of Columbia. Brother William P. Mellen, of Mississippi, presided, and Brother Joseph Robinson, of Maryland, was the Secretary. A Constitution was adopted and this was forwarded to the several Grand Lodges with the understanding that if sixteen of them approved the measure before January 1, 1849, it would go into effect and the first meeting thereunder would be held at Baltimore on the second Tuesday in July, 1849. But the Constitution failed to receive the approval of the required number of Grand Lodges and the project for a Supreme Grand Lodge came to a halt.

BALUSTER. A small column or pilaster, corruptly called a *banister*; in French, *balustre*. Borrowing the architectural idea, the Freemasons of the Scottish Rite apply the word *baluster* to any official circular or other document issuing from a Supreme Council.

BALZAC, LOUIS CHARLES. A French architect of some celebrity, and member of the Institute of Egypt. He founded the Lodge of the Great Sphinx at Paris. He was also a poet of no inconsiderable merit, and was the author of many Masonic canticles in the French language, among them the well-known hymn entitled *Taisons nous, plus de bruit*, the music of which was composed by M. Riguel. He died March 31, 1820, at which time he was inspector of the public works in the prefecture of the Seine.

BAND. The neck ribbon bearing the jewel of the office in Lodge, Chapter, or Grand Lodge of various countries, and of the symbolic color pertaining to the body in which it is worn.

BANNER-BEARER. The name of an officer known in the higher Degrees of the French Rite. One who has in trust the banner; similar in station to the Standard-Bearer of a Grand Lodge, or of a Supreme Body of the Scottish Rite.

BANNERET. A small banner or pennant. An officer known in the Order of the Knights Templar, who, with the Marshal, had charge of warlike under-

takings. A title of an order known as *Knight Banneret*, instituted by Edward I. The banneret of the most ancient order of knighthood called *Knight Bachelor* was shaped like Figure 1. The *Knights Banneret*, next in age, had a pennant like Figure 2. That of the *Barons* was similar to the one shown in Figure 3.

The pennon or pointed or forked flag was easily shorn off at the ends to make the other style of banneret and thus it came about that to show due appreciation of service the pointed end could be clipped on the field of battle when the owner was promoted in rank.

BANNERS, ROYAL ARCH. Much difficulty has been experienced by ritualists in reference to the true colors and proper arrangements of the banners used in an American Chapter of Royal Arch Masons. It is admitted that they are four in number, and that their colors are *blue, purple, scarlet, and white*; and it is known, too, that the devices on these banners are a *lion, an ox, a man, and an eagle*. But the doubt is constantly arising as to the relation between these devices and these colors, and as to which of the former is to be appropriated to each of the latter. The question, it is true, is one of mere ritualism, but it is important that the ritual should be always uniform, and hence the object of the present article is to attempt the solution of this question.

The banners used in a Royal Arch Chapter are derived from those which are supposed to have been borne by the twelve Tribes of Israel during their encampment in the wilderness, to which reference is made in the second chapter of the Book of Numbers, and the second verse: "Every man of the children of Israel shall pitch by his own standard." But as to what were the devices on the banners, or what were their respective colors, the Bible is absolutely silent. To the inventive genius of the Talmudists are we indebted for all that we know or profess to know on this subject. These mystical philosophers have given to us with wonderful precision the various devices which they have borrowed from the death-bed prophecy of Jacob, and have sought, probably in their own fertile imaginations, for the appropriate colors.

The English Royal Arch Masons, whose system differs very much from that of their American Companions, display in their Chapters the twelve banners of the tribes in accordance with the Talmudic devices and colors. These have been very elaborately described by Doctor Oliver in his *Historical Landmarks* (ii, 583-97), and beautifully exemplified by Companion Harris in his *Royal Arch Tracing Boards*.

But our American Royal Arch Masons, as we have seen, use only four banners, being those attributed by the Talmudists to the four principal Tribes—Judah, Ephraim, Reuben, and Dan. The devices on these banners are respectively a lion, an ox, a man, and an eagle. As to this there is no question, all authorities, such as they are, agreeing on this point. But, as has been before said, there is some diversity of opinion as to the colors of each, and necessarily as to the officers by whom they should be borne.

Some of the Targumists, or Jewish biblical commentators, say that the color of the banner of each Tribe was analogous to that of the stone which represented that Tribe in the breastplate of the High Priest. If this were correct, then the colors of the

banners of the four leading Tribes would be red and green, namely, red for Judah, Ephraim, and Reuben, and green for Dan; these being the colors of the precious stones sardonyx, ligure, carbuncle, and chrysolite, by which these Tribes were represented in the High Priest's Breastplate. Such an arrangement would not, of course, at all suit the symbolism of the American Royal Arch banners.

Equally unsatisfactory is the disposition of the colors derived from the arms of Speculative Freemasonry, as first displayed by Dermott in his *Ahiman Rezon*, which is familiar to all American Freemasons, from the copy published by Cross in his *Hieroglyphic Chart*. In this piece of blazonry, the two fields occupied by Judah and Dan are *azure*, or blue, and those of Ephraim and Reuben are *or*, or golden yellow; an appropriation of colors altogether uncongenial with Royal Arch symbolism.

We must, then, depend on the Talmudic writers solely for the disposition and arrangement of the



FIG. 1

FIG. 2

FIG. 3

BANNERETS

colors and devices of these banners. From their works we learn that the color of the banner of Judah was white; that of Ephraim, scarlet; that of Reuben, purple; and that of Dan, blue; and that the devices of the same Tribes were respectively the lion, the ox, the man, and the eagle.

Hence, under this arrangement—and it is the only one upon which we can depend—the four banners in a Chapter of Royal Arch Masons, working in the American Rite, should be distributed as follows among the banner-bearing officers:

1. An eagle, on a blue banner. This represents the Tribe of Dan, and is borne by the Grand Master of the First Veil.
2. A man, on a purple banner. This represents the Tribe of Reuben, and is borne by the Grand Master of the Second Veil.
3. An ox, on a scarlet banner. This represents the Tribe of Ephraim, and is borne by the Grand Master of the Third Veil.
4. A lion, on a white banner. This represents the Tribe of Judah, and is borne by the Royal Arch Captain.

BANQUET. See *Table-Lodge*.

BAPHOMET. The imaginary idol, or rather the symbol, which the Knights Templar under Grand Master De Molay were accused of employing in their mystic rites. The forty-second of the charges preferred against them by Pope Clement is in these words: *Item quod ipsi per singulas provincias habeant idola: videlicet capita quorum aliqua habebant tres facies, et alia unum: et aliqua cranium humanum habebant*; meaning, also, that in all of the provinces they have idols, namely, heads, of which some had three faces, some one, and some had a human skull.

Von Hammer-Purgstall, a bitter enemy of the Templars, in his book entitled *The Mystery of Baphomet*

Revealed, revived this old accusation, and attached to the Baphomet an impious signification. He derived the name from the Greek words, *βαφή*, *baptism*, and *Μητρούς*, *supreme wisdom*, the *baptism of Metis*, and thence supposed that it represented the admission of the initiated into the secret mysteries of the Order. From this gratuitous assumption he deduces his theory, set forth even in the very title of his work, that the Templars were convicted, by their own monuments, of being guilty as Gnostics and Ophites, of apostasy, idolatry, and impurity. Of this statement he offers no other historical testimony than the *Articles of Accusation*, themselves devoid of proof, but through which the Templars were made the victims of the jealousy of the Pope and the avarice of the King of France.

Others again have thought that they could find in *Baphomet* a corruption of *Mahomet*, and hence they have asserted that the Templars had been perverted from their religious faith by the Saracens, with whom they had so much intercourse, sometimes as foes and sometimes as friends. *Baphomet* was indeed a common medieval form of the word *Mahomet* and that not only meant a false prophet but a demon. Hence any unholy or fantastic ceremonies were termed *baffumerie*, *mahomerie*, or *mummery*.

Nicolai, who wrote an *Essay on the Accusations brought against the Templars*, published at Berlin, in 1782, supposes, but doubtingly, that the figure of the Baphomet, *figura Baffometi*, which was depicted on a bust representing the Creator, was nothing else but the Pythagorean pentagon, the symbol of health and prosperity, borrowed by the Templars from the Gnostics, who in turn had obtained it from the School of Pythagoras.

King, in his learned work on the Gnostics, thinks that the Baphomet may have been a symbol of the Manicheans, with whose widespreading heresy in the Middle Ages he does not doubt that a large portion of the inquiring spirits of the Temple had been intoxicated.

Another suggestion is by Brother Frank C. Higgins, *Ancient Freemasonry* (page 108), that *Baphomet* is but the secret name of the Order of the Temple in an abbreviated form thus: *Tem. Ohp. Ab.* from the Latin *Templi Omnium Hominum Pacis Abbas*, intended to mean *The Temple of the Father of Peace among Men*.

Amid these conflicting views, all merely speculative, it will not be uncharitable or unreasonable to suggest that the Baphomet, or skull of the ancient Templars, was, like the *relic* of their modern Masonic representatives, simply an impressive symbol teaching the lesson of mortality, and that the latter has really been derived from the former.

BAPTISM, MASONIC. The term *Masonic Baptism* has been applied in the United States by some authorities to that ceremony which is used in certain of the advanced Degrees, and which, more properly, should be called *Lustration*. It has been objected that the use of the term is calculated to give needless offense to scrupulous persons who might suppose it to be an imitation of a Christian sacrament. But, in fact, the Masonic baptism has no allusion whatsoever, either in form or design, to the sacrament of the Church. It is simply a lustration or purification

by water, a ceremony which was common to all the ancient initiations (see *Lustration*).

BARBATI FRATRES. Bearded Brothers—at an earlier date known as the *Conversi*—craftsmen known among the Conventual Builders, admitted to the Abbey Corbey in the year 851, whose social grade was more elevated than the ordinary workmen, and were freeborn. The *Conversi* were filiates or associates in the Abbeys, used a monastic kind of dress, could leave their profession whenever they chose and could return to civil life. Converts who abstained from secular pursuits as sinful and professed conversion to the higher life of the Abbeys, could stay without becoming monks. Scholae or guilds of such Operatives lodged within the convents.

We are told by Brother George F. Fort in his *Critical Inquiry Concerning the Mediaeval Conventual Builders*, 1884, that the scholae of dextrous Barbatu Fratres incurred the anger of their coreligionists, by their haughty deportment, sumptuous garb, liberty of movement, and refusal to have their long, flowing beards shaven—hence their name—thus tending to the more fascinating attractions of civil life as time carried them forward through the centuries to the middle of the thirteenth, when William Abbott, of Premontr , attempted to enforce the rule of shaving the beard.

"These worthy ancestors of our modern Craft deliberately refused," and they said, "if the execution of this order were pressed against them, 'they would fire every cloister and cathedral in the country.'"

The decretal or edict was withdrawn.

BARD. A title of great dignity and importance among the ancient Britons, which was conferred only upon men of distinguished rank in society, and who filled a sacred office. It was the third or lowest of the three Degrees into which Druidism was divided (see *Druidical Mysteries*).

There is an officer of the Grand Lodge of Scotland called the *Grand Bard*.

BAREFEET. See *Discalceation*.

BARNEY, COMMODORE JOSHUA. Distinguished American naval officer. Prominent for services rendered his country in the Wars of 1776 and 1812; wounded in land attack at Bladensburg. Said to have attended, about 1779, the Lodge of Nine Sisters at Paris, but his name does not appear in records of that Lodge published by Louis Amiable. His name appears on the roster of Lodge No. 3, Philadelphia, May 1, 1777 (see *New Age*, May, 1925). Born 1759, at Baltimore, Maryland, Brother Barney died 1818, at Pittsburgh, Pennsylvania.

BARNEY, JOHN. Masonic ritualist, born at Canaan, Connecticut, October, 1780. Made a Freemason in Friendship Lodge No. 20, at Charlotte, Vermont, in 1810. He was deeply interested in all that pertained to the work and purposes of the Institution, and in August, 1817, he went to Boston for the express purpose of receiving instruction directly from Thomas Smith Webb, which he succeeded in doing, with the assistance of Benjamin Gleason, then Grand Lecturer of Massachusetts. He attended the Grand Lodge of Vermont on October 6, 1817, and was registered as a visiting Brother. At this meeting a request was presented on behalf of Brother Barney for the approbation of this Grand Lodge, as a Lectur-

ing Master. A committee was appointed to investigate the certificates and documents respecting Barney's qualifications and the report was as follows:

That they had examined Brother Barney on the first Degrees of Masonry, and find him to be well acquainted with the Lectures, according to the most approved method of work in the United States, and believe that he may be advantageously employed by the Lodges and Brethren who may wish for his services; but as many of the Lodges in this State are already well acquainted with the several Masonic Lectures, we do not believe it would be consistent to appoint a Grand Lecturer to go through the State, as the several Lodges have to pay the District Deputy Grand Masters for their attendance. We therefore propose to the Grand Lodge that they give Brother Barney letters of recommendation to all Lodges and Brethren wherever he may wish to travel, as an unfortunate brother deprived of his health, and unable to procure a living by the common avocations of life, but who is well qualified to give useful Masonic information to any who wish for his services.

A. Robbins,
For Committee.

His first work after being authorized by his Grand Lodge was in Dorchester Lodge, at Vergennes, Vermont. He was employed by twelve members to instruct them in the work and lectures. He continued lecturing in that State for several years. Brother Barney moved West in 1826, settling at Harpersfield, Ash-tabula County, Ohio. In 1832 he assisted in establishing a Royal Arch Chapter in Cleveland, Ohio. He moved to Worthington, Ohio, in 1834, and became a member of New England Lodge No. 4 in that city. Elected Grand Lecturer of the Grand Lodge of Ohio in January, 1836, which office he held until 1843. In 1841 the Grand Master said of him: "The duties of Grand Lecturer of the Grand Lodge of Ohio, for the last two years especially, have been laborious and almost incessant. It were unnecessary for me to state to you a fact, which you are all so well apprised of, that his untiring and able exertions have essentially conduced to the prosperity which is now so apparent among our Lodges. The labors of that officer are, however, now becoming burdensome, and the calls for his services will be more frequent as the wants of the fraternity increase." Brother Barney was a delegate to the Baltimore Convention in 1843. At the meeting of his Grand Lodge in that year the question of recognition of the Grand Lodge of Michigan was considered and he was appointed one of the committee to whom the matter was referred, but at his request was excused from such service, and this is the last record we have of him in connection with the Grand Lodge of Ohio. About this time he settled in Chicago, Illinois, becoming a member of Apollo Lodge No. 32 in that city. He was appointed Grand Lecturer of the Grand Lodge of Illinois in October, 1845, holding the office for one year. Part of the years 1844 and 1845 were spent lecturing in Michigan, and his labors during these two years gave to that State the system which has been the authorized work for many years. Undoubtedly several states owe much to this worthy Brother for their close connection with the ceremonial work of Thomas Smith Webb. Brother Barney died on June 22, 1847, at Peoria, Illinois (see *Freemasonry in Michigan*, J. S. Conover, 1896, page 249; the Barney work is discussed in *American Tyler*, volume iii, No. 6, page 5, and No. 17, page 2, and volume v, No. 18, page 4, and No. 28, page 10).

BARRUEL, ABBE. Augustin Barruel, generally known as the *Abbé Barruel*, who was born, October 2, 1741, at Villeneuve de Berg, in France, and who died October 5, 1820, was an implacable enemy of Freemasonry. He was a prolific writer, but owes his reputation principally to the work entitled *Mémoires pour servir à l'Histoire du Jacobinisme*, or *Recollections to serve for a History of Jacobinism*, in four volumes, octavo, published in London in 1797. In this work he charges the Freemasons with revolutionary principles in politics and with infidelity in religion. He seeks to trace the origin of the Institution first to those ancient heretics, the Manicheans, and through them to the Templars, against whom he revives the old accusations of Philip the Fair and Clement V. His theory of the Templar origin of Freemasonry is thus expressed (ii, 382):

"Your whole school and all your Lodges are derived from the Templars. After the extinction of their Order, a certain number of guilty knights, having escaped the proscription, united for the preservation of their horrid mysteries. To their impious code they added the vow of vengeance against the kings and priests who destroyed their Order, and against all religion which anathematized their dogmas. They made adepts, who should transmit from generation to generation the same mysteries of iniquity, the same oaths, and the same hatred of the God of the Christians, and of kings, and of priests. These mysteries have descended to you, and you continue to perpetuate their impiety, their vows, and their oaths. Such is your origin. The lapse of time and the change of manners have varied a part of your symbols and your frightful systems; but the essence of them remains, the vows, the oaths, the hatred, and the conspiracies are the same."

It is not astonishing that Lawrie (*History of Freemasonry*, page 50) should have said of the writer of such statements, that—

"That charity and forbearance which distinguish the Christian character are never exemplified in the work of Barruel; and the hypocrisy of his pretensions is often betrayed by the fury of his zeal. The tattered veil behind which he attempts to cloak his inclinations often discloses to the reader the motives of the man and the wishes of his party."

Although the attractions of his style and the boldness of his declamation gave Barruel at one time a prominent place among anti-Masonic writers, his work is now seldom read and never cited in Masonic controversies, for the progress of truth has assigned their just value to its extravagant assertions.

BARTOLOZZI, FRANCESCO. A famous engraver who lived for some time in London and engraved the frontispiece of the 1784 edition of the *Book of Constitutions*. He was initiated in the Lodge of the Nine Muses in London on February 13, 1777. Born at Florence in Italy, he studied in Venice, and then at Rome and Milan, practised his art most successfully, settling at London in 1764. After forty years in England he went to Portugal and died in Lisbon. Brother Hawkins gives the year of his birth as 1728, and that of his death as 1813. Others give the dates as from 1725 to 1830, and 1813 to 1815. But all authorities agree in their high estimate of his ability.

BARTON, CLARA. American philanthropist. Born at Oxford, Massachusetts, December 25, 1821; died at Glen Echo, Maryland, April 12, 1912. During Civil War distributed large quantities of supplies for the relief of wounded soldiers and later organized at Washington a Bureau of Records to aid in the search of missing men. She identified and marked the graves of more than twelve thousand soldiers at Andersonville, Georgia. She took part in the International Committee of the Red Cross in Franco-Prussian War, and was first president of the American Red Cross until 1904. She was the author of the American Amendment providing that the Red Cross shall distribute relief not only in war but in times of other calamities. She later incorporated and became president of the National First Aid of America for rendering first aid to the injured. There is a reference to her in *Masonic Tidings*, Milwaukee, December 1927, page 19, entitled *Son of founder of Eastern Star tells of beginnings of Order*, in the course of which he says: "Yes, it is true that my father gave the beloved Clara Barton the degree. He was making a tour of Massachusetts, lecturing. When he reached Oxford he found a message from Clara Barton, expressing a desire to receive the degree. In the parlor of her home, father communicated to her the Order of the Eastern Star. From this Clara Barton created the great American Red Cross, and cheerfully gave her services to the heroes of the Civil War." There is also another reference in the *New Age* (March, 1924, page 178), where Clara Barton is said to have observed when becoming a member of the Order of the Eastern Star, "My father was a Mason; to him it was a religion, and for the love and honor I bear him, I am glad to be connected with anything like this." However, Mrs. Minnie E. Keyes, Grand Secretary, Order of the Eastern Star, letter of May 29, 1928, informs us that "The Chapter in Oxford, Massachusetts, was named for her and with her permission in 1898, but she herself did not join until June, 1906. The Secretary tells me the Minutes of the meeting of June 29, 1906, show: 'After a short intermission this Chapter received the great honor of being allowed to confer the degrees of this Order upon our illustrious namesake, Miss Clara Barton. It was an occasion long to be remembered as with feelings of pride and pleasure we witnessed the work so impressively and gracefully rendered and received. It was with quite reverential feeling that at its close we were privileged to take her by the hand as our sister.'"

BASILICA. Literally and originally a royal palace. A Roman pagan basilica was a rectangular hall whose length was two or three times its breadth, divided by two or more lines of columns, bearing entablatures, into a broad central nave and side aisles. It was generally roofed with wood, sometimes vaulted. At one end was the entrance. From the center of the opposite end opened a semicircular recess as broad as the nave, called in Latin the *Tribuna* and in Greek the *Apsis*. The uses of the basilica were various and of a public character, courts of justice being held in them. Only a few ruins remain.

The significance of the basilica to Freemasons is that it was the form adopted for early Christian churches, and for its influence on the building gilds.

For the beginning of Christian architecture, which is practically the beginning of Operative Freemasonry, we must seek very near the beginning of the Christian religion. For three centuries the only places in pagan Rome where Christians could meet with safety were in the catacombs, long underground galleries. When Constantine adopted Christianity in 324, the Christians were no longer forced to worship in the catacombs. They were permitted to worship in the basilica and chose days for special worship of the Saints on or near days of pagan celebrations or feast days, so as not to attract the attention or draw the contempt of the Romans not Christians. Examples of this have come down to us, as, Christmas, St. John the Baptist's Day, St. John the Evangelist's Day, etc.

The Christian basilicas spread over the Roman Empire, but in Rome applied specially to the seven principal churches founded by Constantine, and it was their plan that gave Christian churches this name. The first builders were the Roman Artificers, and after the fall of the Western Empire, we find a decadent branch at Como that developed into the Comacine Masters, who evolved, aided by Byzantine workmen and influence Lombardian architecture (see *Como*).

BASKET. The basket or fan was among the Egyptians a symbol of the purification of souls. The idea seems to have been adopted by other nations, and hence, "initiations in the Ancient Mysteries," says Rolfe (*Culte de Bacchus*, i, 30), "being the commencement of a better life and the perfection of it, could not take place till the soul was purified. The fan had been accepted as the symbol of that purification because the mysteries purged the soul of sin, as the fan cleanses the grain." John the Baptist conveys the same idea of purification when he says of the Messiah, "His fan is in his hand, and he will thoroughly purge his floor" (Matthew iii, 12; Luke iii, 17).

The sacred basket in the Ancient Mysteries was called the *λίκνον*, and the one who carried it was termed the *λικνόφορος*, or basket-bearer. Indeed, the sacred basket, containing the first fruits and offerings, was as essential in all solemn processions of the mysteries of Bacchus and other divinities as the Bible is in the Masonic procession. As lustration was the symbol of purification by water, so the mystical fan or winnowing-basket was, according to Sainte Croix (*Mystères du Paganisme*, tome ii, page 81), the symbol in the Bacchic rites of a purification by air.

BASLE, CONGRESS OF. A Masonic Congress was held September 24, 1848, at Basle, in Switzerland, consisting of one hundred and six members, representing eleven Lodges under the patronage of the Swiss Grand Lodge Alpina. The Congress was principally engaged upon the discussion of the question, "What can and what ought Freemasonry to contribute towards the welfare of mankind locally, nationally, and internationally?" The conclusion to which the Congress appeared to arrive upon this question was briefly this:

"Locally, Freemasonry ought to strive to make every Brother a good citizen, a good father, and a good neighbor; whilst it ought to teach him to perform every duty of life faithfully. Nationally, a Freemason ought to strive to promote and to maintain

the welfare and the honor of his native land, to love and to honor it himself, and, if necessary, to place his life and fortune at its disposal; Internationally, a Freemason is bound to go still further: he must consider himself as a member of that one great family,—the whole human race,—who are all children of one and the same Father, and that it is in this sense, and with this spirit, that the Freemason ought to work if he would appear worthily before the throne of Eternal Truth and Justice."

The Congress of Basle appears to have accomplished no practical result.

BASTARD. The question of the ineligibility of bastards to be made Freemasons was first brought to the attention of the Craft by Brother Chalmers I. Paton, who, in several articles in *The London Freemason*, in 1869, contended that they were excluded from initiation by the Ancient Regulations.

Subsequently, in his compilation entitled *Freemasonry and its Jurisprudence*, published in 1872, he cites several of the *Old Constitutions* as explicitly declaring that the men made Freemasons shall be "no bastards." This is a most unwarrantable interpolation not to be justified in any writer on jurisprudence; for on a careful examination of all the old manuscript copies which have been published, no such words are to be found in any one of them.

As an instance of this literary disingenuousness, to use no harsher term, we quote the following from his work (page 60): "The charge in this second edition [of Anderson's *Constitutions*] is in the following unmistakable words: 'The men made Masons must be freeborn, no bastard (or no bondmen), of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making.'"

Now, with a copy of this second edition lying open before him, Brother Mackey found the passage thus printed: "The men made Masons must be freeborn (or no bondmen), of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making." The words "no bastard" are Paton's interpolation.

Again, Paton quotes from Preston the Ancient Charges at makings, in these words: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, true, and no bondsman or bastard, and that he have his right limbs as a man ought to have."

But on referring to Preston (edition of 1775, and all subsequent editions) we find the passage to be correctly thus: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, true, and no bondsman, and that he have his limbs as a man ought to have." Positive law authorities should not be thus cited, not merely carelessly, but with designed inaccuracy to support a theory.

But although there is no regulation in the *Old Constitutions* which explicitly prohibits the initiation of bastards, it may be implied from their language that such prohibition did exist. Thus, in all the old manuscripts, we find such expressions as these: he that shall be made a Freemason "must be freeborn and of good kindred" *Sloane Manuscript* (No. 3323), or "come of good kindred" *Edinburgh Kilwinning Manuscript*, or, as the *Roberts Print* more definitely has it, "of honest parentage."

It is not, we therefore think, to be doubted that formerly bastards were considered as ineligible for initiation, on the same principle that they were, as a degraded class, excluded from the priesthood in the Jewish and the primitive Christian church. But the more liberal spirit of modern times has long since made the law obsolete, because it is contrary to the principles of justice to punish a misfortune as if it was a crime.

The reader should note in addition to what Brother Mackey has said in the above article that the *Illustrations of Masonry*, by William Preston, edition of 1812 (page 82), reprints a series of charges said to be contained in a manuscript in the possession of the Lodge of Antiquity at London, and to have been written in the reign of James the Second. The third charge says in part:

"And no master nor fellow shall take no apprentice for less than seven years. And that the apprentice be free-born, and of limbs whole as a man ought to be, and no bastard. And that no master nor fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seven."

The fourth charge now goes on to say:

"That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have."

These charges may well be studied in connection with what Brothers Paton and Mackey have discussed in the foregoing.

BATCHELOR, JAMES CUNNINGHAM. Born of English parents in Quebec, Canada, July 10, 1818. His parents removed during his infancy to New York. Then he received a high school education in Saint Louis, studied medicine in New Orleans, and especially distinguished himself during the yellow fever epidemic there. He received his First Degree in Freemasonry at Montgomery, Alabama, on April 11, 1846, the Honorary Thirty-third in 1857, Ancient and Accepted Scottish Rite, and became an Active in 1859. For twenty-four years he was Secretary of the Grand Lodge of Louisiana. He succeeded General Albert Pike, who died April 2, 1891, as Grand Commander, the Southern Jurisdiction, Ancient and Accepted Scottish Rite. Brother Batchelor died on July 28, 1893.

BATON. The truncheon or staff of a Grand Marshal, and always carried by him in processions as the ensign of his office. It is a wooden rod about eighteen inches long. In the military usage of England, the baton of the Earl Marshal was originally of wood, but in the reign of Richard II it was made of gold, and delivered to him at his creation, a custom which has been continued. In the patent or commission granted by that monarch to the Duke of Surrey the baton is minutely described as *baculum aureum circa utramque finem de nigro annulatum*, meaning a golden wand, having black rings around each end—a description that will very well serve for a Masonic baton.

BATS, PARLIAMENT OF. The Parliament which assembled in England in the year 1426, during the minority of Henry VI, to settle the disputes between the Duke of Gloucester, the Regent, and the Bishop of Winchester, the guardian of the young

king's person, and which was so called because the members, being forbidden by the Duke of Gloucester to wear swords, armed themselves with clubs or bats. It has been stated by Preston (*Illustrations of Masonry*, edition of 1812, page 165), that it was in this Parliament that the Act forbidding Freemasons to meet in Chapters or Congregations was passed; but this is erroneous, for that act was passed in 1425 by the Parliament at Westminster, while the Parliament of Bats met at Leicester in 1426 (see *Laborers, Statutes of*).

BATTERY. A given number of blows by the gavels of the officers, or by the hands of the Brethren, as a mark of approbation, admiration, or reverence, and at times accompanied by the acclamation.



BEAUSEANT, VEXILLUM BELLII, OR WAR BANNER OF THE TEMPLARS

BAVARIA. Freemasonry was introduced into Bavaria, from France, in 1737. However, the *Handbuch* of Schletter and Zille declares that 1777 was the beginning of Freemasonry in Bavaria proper. The meetings of the Lodges were suspended in 1784 by the reigning duke, Charles Theodore, and the act of suspension was renewed in 1799

and 1804 by Maximilian Joseph, the King of Bavaria. The Order was subsequently revived in 1812 and in 1817. The Grand Lodge of Bayreuth was constituted in 1811 under the appellation of the *Grossloge zur Sonne*. In 1868 a Masonic conference took place of the Lodges under its jurisdiction, and a constitution was adopted, which guarantees to every confederated Lodge perfect freedom of ritual and government, provided the Grand Lodge finds these to be Masonic.

BAY-TREE. An evergreen plant, and a symbol in Freemasonry of the immortal nature of Truth. By the bay-tree thus referred to in the old instructions of the Knight of the Red Cross, is meant the laurel, which, as an evergreen, was among the ancients a symbol of immortality. It is, therefore, properly compared with Truth, which Josephus makes Zerubbabel say is "immortal and eternal."

BAZOT, ETIENNE FRANÇOIS. A French Masonic writer, born at Nievre, March 31, 1782. He published at Paris a *Vocabulaire des Francs-Maçons* in 1810. This *Freemasons' Dictionary* was translated into Italian. In 1811 he published a *Manuel du Franc-Maçon*, or *Freemason's Manual*, one of the most judicious works of the kind published in France. He was also the author of *Morale de la Franc-Maçonnerie*, or *Masonic Ethics*, and the *Tuileur Expert des 33 degrés*, or *Tiling for Thirty-three Degrees*, which is a complement to his *Manuel*. Bazot was distinguished for other literary writings on subjects of general literature, such as two volumes of *Tales and Poems*, *A Eulogy on the Abbé de l'Épée*, and as the editor of the *Biographie Nouvelle des Contemporaires*, in twenty volumes.

B. D. S. P. H. G. F. In the French instructions of the Knights of the East and West, these letters are the initials of *Beauté, Divinité, Sagesse, Puissance, Honneur, Gloire, Force*, which correspond to the letters

of the English monitors B. D. W. P. H. G. S., which are the initials of equivalent words, *Beauty, Divinity, Wisdom, Power, Honor, Glory, Strength*.

BEADLE. An officer in a Council of Knights of the Holy Sepulcher, corresponding to the Junior Deacon of a Symbolic Lodge. The Beadle is one, says Junius, who proclaims and executes the will of superior powers. The word is similar to the old French *bedel*, the Latin *bedellus*, and is perhaps a corrupted form of the Anglo-Saxon *bydel*, all of which have the meaning of messenger.

BEATON, MRS. One of those fortunate females who are said to have obtained possession of the Freemasons' secrets. The following account of her is given in *A General History of the County of Norfolk*, published in 1829 (see volume ii, page 1304):

"Died in St. John's, Maddermarket, Norwich, July, 1802, aged 85, Mrs. Beaton, a native of Wales. She was commonly called the Freemason, from the circumstance of her having contrived to conceal herself, one evening, in the wainscoting of a Lodge-room, where she learned the secret—at the knowledge of which thousands of her sex have in vain attempted to arrive. She was, in many respects, a very singular character, of which one proof adduced is that the secret of the Freemasons died with her."

There is no official confirmation of this story.

BEAUCENIFER. From *Beauseant*, and *fero*, meaning to carry. The officer among the old Knights Templar whose duty it was to carry the Beauseant in battle. The office is still retained in some of the high Degrees which are founded on Templarism.

BEAUCHAINE. The Chevalier Beauchaine was one of the most fanatical of the irremovable Masters of the Ancient Grand Lodge of France. He had established his Lodge at the Golden Sun, an inn in the Rue St. Victor, Paris, where he slept, and for six francs conferred all the Degrees of Freemasonry. On August 17, 1747, he organized the *Order of Fendeurs*, or *Woodcutters*, at Paris.

BEAUSEANT. The *vexillum belli*, or war-banner of the ancient Templars, which is also used by the modern Masonic Order. The upper half of the banner was black, and the lower half white: *black*, to typify terror to foes, and *white*, fairness to friends. It bore the pious inscription, *Non nobis, Domine, non nobis, sed nomini tuo da gloriam*. This is the beginning of the first verse of Psalm cxv, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

The Beauseant is frequently, says Barrington in his *Introduction to Heraldry* (page 121), introduced among the decorations in the Temple Church, and on one of the paintings on the wall, Henry I is represented with this banner in his hand.

As to the derivation of the word, there is some doubt among writers. *Bauseant* or *bausant* was, in old French, a piebald or party-colored horse; and the word *bauseant* is used in the Scottish dialect with a similar reference to two colors. Thus, Burns says:

His honest, sonsie, baws'nt face,

where Doctor Currie, in his *Glossary of Burns*, explains *bawsent* as meaning "having a white stripe down the face." It is also supposed by some that the word *bauseant* may be only a form, in the older language, of the modern French word *bienséant*, which signifies

something *decorous* or *becoming*; but the former derivation is preferable, in which *beauseant* would signify simply a party-colored banner.

With regard to the double signification of the white and black banner, the Orientalists have a legend of Alexander the Great, which may be appropriately quoted on the present occasion, as given by Weil in his *Biblical Legends* (page 70):

"Alexander was the lord of light and darkness: when he went out with his army the light was before him, and behind him was the darkness, so that he was secure against all ambuscades; and by means of a miraculous white and black standard he had also the power to transform the clearest day into midnight and darkness, or black night into noonday, just as he unfurled the one or the other. Thus he was unconquerable, since he rendered his troops invisible at his pleasure, and came down suddenly upon his foes. Might there not have been some connection between the mythical white and black standard of Alexander and the Beauseant of the Templars? We know that the latter were familiar with Oriental symbolism."

Beauseant was also the war-cry of the ancient Templars and is pronounced *bo-say-ong*.

BEAUTY. Said to be symbolically one of the three supports of a Lodge. It is represented by the Corinthian column, because the Corinthian is the most beautiful of the ancient orders of architecture; and by the Junior Warden, because he symbolizes the meridian sun—the most beautiful object in the heavens. Hiram Abif is also said to be represented by the Column of Beauty, because the Temple was indebted to his skill for its splendid decorations. The idea of Beauty as one of the supports of the Lodge is found in the earliest rituals of the eighteenth century, as well as the symbolism which refers it to the Corinthian column and the Junior Warden. Preston first introduced the reference to the Corinthian column and to Hiram Abif. Beauty, in the Hebrew, תפארה, pronounced *tif-eh-reth*, was the sixth of the Cabalistic Sephiroth, and, with Justice and Mercy, formed the second Sephirotic triad; and from the Cabalists the Freemasons most probably derived the symbol (see *Supports of the Lodge*).

BEAUTY AND BANDS. The names of the two rods spoken of by the prophet Zechariah (xi, 7, 10, 14), as symbolic of his pastoral office. This expression was in use in portions of the old Masonic ritual in England; but in the system of Doctor Hemming, which was adopted at the union of the two Grand Lodges in 1813, this symbol, with all reference to it, was expunged. As Doctor Oliver says in his *Dictionary of Symbolic Masonry*, "it is nearly forgotten, except by a few old Masons, who may perhaps recollect the illustration as an incidental subject of remark among the Fraternity of that period."

BECKER. See *Johnson*.

BECKER, RUDOLPH ZACHARIAS. A very zealous Freemason of Gotha, who published, in 1786, a historical essay on the Bavarian Illuminati, under the title of *Grundsätze Verfassung und Schicksale des Illuminaten Order in Baiern*. He was a very popular writer on educational subjects; his *Instructive Tales of Joy and Sorrow* was so highly esteemed, that a half million copies were printed in German and other languages. He died in 1802.

BEDARRIDE, THE BROTHERS. Mackey was convinced that the Brothers Marc, Michel, and Joseph Bédarride were Masonic charlatans, notorious for their propagation of the Rite of Mizraim, having established in 1813, at Paris, under the partly real and partly pretended authority of Lechangeur, the inventor of the Rite, a Supreme Puissance for France, and organized a large number of Lodges.

In this opinion Brother Mackey is supported by Clavel who says the founders, including Marc Bédarride, were not of high character. This is repeated by Brother Woodford in the *Cyclopedia of Freemasonry*. But Brother Mackenzie, *Royal Masonic Cyclopedia*, says the evidence is insufficient to prove them charlatans. He further asserts:

"There is nothing to distinguish in point of verity between the founder or introducer of one rite above another. It must depend upon the coherence and intellectual value of the rite, which becomes quite superfluous where there is no substantial advantage gained for the true archeological and scientific value of Freemasonry, under whatever name the rite may be formulated. It is in this sense that the authorities of the Grand Lodge of England—ever the honorable custodians of Freemasonry—have most properly resisted innovations. But there are several quasi-Masonic bodies in this country, England, let in as it were by a side door. Hence the brethren Bédarride had as much right to carry their false ware to market as these."

Of these three brothers, Bédarride, who were Jews, Michel, who assumed the most prominent position in the numerous controversies which arose in French Freemasonry on account of their Rite, died February 16, 1856. Marc died ten years before, in April, 1846. Of Joseph, who was never very prominent, we have no record as to the time of his death (see *Mizraim, Rite of*).

BEEHIVE. The bee was among the Egyptians the symbol of an obedient people, because, says Horapollo, "of all insects, the bee alone had a king." Hence looking at the regulated labor of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systematized industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the instructions, which says that a Master Mason "works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans"; and in the Old Charges, which tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays."

There seems, however, to be a more recondite meaning connected with this symbol. The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration—of the second birth from death to life. Now, in the Mysteries, a hive was the type of the ark. "Hence," says Faber (*Origin of Pagan Idolatry*, volume ii, page 133), "both the diluvian priestesses and the regenerated souls were called *bees*; hence, bees were feigned to be produced from the carcass of a cow, which also symbolized the ark; and hence, as the great father was esteemed an infernal

god, honey was much used both in funeral rites and in the Mysteries." This extract is from the article on the bee in Evans' *Animal Symbolism in Ecclesiastical Architecture*.

BEGTASCHI. See *Turkey*.

BEHAVIOR. The subject of a Freemason's behavior is one that occupies much attention in both the ritualistic and the monitorial instructions of the Order. In the Charges of a Freemason, extracted from the ancient records, and first published in the *Constitutions* of 1723, the sixth article is exclusively appropriated to the subject of Behavior. It is divided into six sections, as follows:

Behavior in the Lodge while constituted.

Behavior after the Lodge is over and the Brethren not gone.

Behavior when Brethren meet without strangers, but not in a Lodge formed.

Behavior in presence of strangers not Freemasons.

Behavior at home and in your neighborhood.

Behavior toward a strange brother.

SIGNATURE OF PIONEER AMERICAN FREEMASON,
JONATHAN BELCHER OF NEW ENGLAND

The whole article constitutes a code of moral ethics remarkable for the purity of the principles it inculcates, and is well worthy of the close attention of every Freemason. It is a complete refutation of the slanders of anti-Masonic revilers. As these charges are to be found in all the editions of the *Book of Constitutions*, and in many Masonic works, they are readily accessible to everyone who desires to read them.

BEHOLD YOUR MASTER. When, in the installation services, the formula is used, "Brethren, behold your Master," the expression is not simply exclamatory, but is intended, as the original use of the word *behold* implies, to invite the members of the Lodge to fix their attention upon the new relations which have sprung up between them and him who has just been elevated to the Oriental Chair, and to impress upon their minds the duties which they owe to him and which he owes to them.

In like manner, when the formula is continued, "Master, behold your brethren," the Master's attention is impressively directed to the same change of relations and duties.

These are not mere idle words, but convey an important lesson, and should never be omitted in the ceremony of installation.

BEL. בל, spelled *Bel*, is usually pronounced *bell* but both Strong in his *Hebrew Dictionary*, and Feysabend in his, prefer to say *bale*. The word is probably the contracted form of בלז, commonly pronounced *bay-ahl* and spelled *Baal*, and he was worshiped by the Babylonians as their chief deity. The Greeks and Romans so considered the meaning and translated the word by *Zeus* and *Jupiter*.

Bel was one of the chief gods of the Babylonians perhaps their supreme deity, and the word has been deemed a Chaldaic form of *Baal*. Note Isaiah, xlii, 1, "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle."

Baal signifies *Lord* or *Master* and occurs several times in the Bible as a part of the names of various gods. Alone, the word applies to the sun-god, the supreme male deity of the Syro-Phoenician nations. For an account of his worship read First Kings xviii.

With *Jah* and *On*, it has been introduced into the Royal Arch system as a representative of the Tetragrammaton, which it and the accompanying words have sometimes ignorantly been made to displace. At the session of the General Grand Chapter of the United States, in 1871, this error was corrected; and while the Tetragrammaton was declared to be the true omnific word, the other three were permitted to be retained as merely explanatory.

BELCHER, JONATHAN. American Colonist, born January 8, 1681; graduated from Harvard University, 1699; died August 31, 1757. He was made a Freemason at London in 1704, according to a letter he wrote to the First Lodge in Boston on September 25, 1741, and therefore Brother M. M. Johnson names him the Senior Freemason of America. Brother Belcher served as Colonial Governor of Massachusetts, New Hampshire and New Jersey (see *New Age*, August, 1925; *Beginnings of Freemasonry in America*, Melvin M. Johnson, 1924, page 49; *History of Freemasonry in the State of New York*, Ossian Lang, page 6; *Builder*, volume x, page 312).

BELENUS. *Belenus*, the *Baal* of the Scripture, was identified with *Mithras* and with *Apollo*, the god of the sun. A forest in the neighborhood of Lausanne is still known as *Sauvebelin*, or the retreat or abiding-place of *Belenus*, and traces of this name are to be found in many parts of England. The custom of kindling fires about midnight on the eve of the festival of St. John the Baptist, at the moment of the summer solstice, which was considered by the ancients a season of rejoicing and of divination, is a vestige of Druidism in honor of this deity. It is a curious coincidence that the numerical value of the letters of the word *Belenus*, like those of *Abraxas* and *Mithras*, all representatives of the sun, amounts to 365, the exact number of the days in a solar year. But before ascribing great importance to this coincidence, it may be well to read what the mathematician Augustus De Morgan has said upon the subject of such comparisons in his *Budget of Paradoxes* (see *Abraxas*).

BELGIAN CONGO. The Grand Orient of Belgium has constituted three Lodges in this Colony—Ere Nouvelle, Daennen and Labor et Libertas, the first two at Stanleyville and the third at Elizabethville. L'Aurore de Congo Lodge at Brazzaville is controlled by the Grand Lodge of France.

BELGIUM. Tradition states that the Craft flourished in Belgium at Mons as early as 1721 but the first authentic Lodge, Unity, existed at Brussels in 1757 and continued work until 1794. A Provincial Grand Master Francis B.J. Dumont, the Marquis de Sages, was appointed by the Moderns Grand Lodge in 1769. For some years, however, opposition from the Emperor hindered the expansion of the Craft,

On January 1, 1814, there were only 27 Lodges in existence in the country.

A Grand Lodge was established by Dutch and Belgian Brethren on June 24, 1817, but it was not successful. Belgium became independent in 1830 and a Grand Orient was formed on May 23, 1833, out of the old Grand Lodge. In 1914 it controlled 24 Lodges in Belgium and one in the Belgian Congo. King Leopold was himself initiated in 1813 and, although he never took a very active part in the work he always maintained a friendly attitude towards the Craft.

On March 1, 1817, a Supreme Council of the Ancient and Accepted Scottish Rite was established.

BELIEF, RELIGIOUS. The fundamental law of Freemasonry contained in the first of the Old Charges collected in 1723, and inserted in the *Book of Constitutions* published in that year, sets forth the true doctrine as to what the Institution demands of a Freemason in reference to his religious belief:

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

Anderson, in his second edition, altered this article, calling a Freemason a true Noachida, and saying that Freemasons "all agree in the three great articles of Noah," which is incorrect, since the Precepts of Noah were seven (see *Religion of Freemasonry*).

BELIZE. See *British Honduras*.

BELLS. The use of a bell in the ceremonies of the Third Degree, to denote the hour, is, manifestly, an anachronism, an error in date, for bells were not invented until the fifth century. But Freemasons are not the only people who have imagined the existence of bells at the building of the Temple. Henry Stephen tells us in the *Apologie pour Herodote* (chapter 39), of a monk who boasted that when he was at Jerusalem he obtained a vial which contained some of the sounds of King Solomon's bells. The blunders of a ritualist and the pious fraud of a relic-monger have equal claims to authenticity. The Masonic anachronism, however, is not worth consideration, because it is simply intended for a notation of time—a method of expressing intelligibly the hour at which a supposed event occurred.

Brother Mackey, in writing the foregoing paragraph, had no doubt in mind the kind of bells used in churches of which an early, if indeed not the earliest, application is usually credited to Bishop Paulinus about 400 A.D. However, in the *Quarterly Statement of the Palestine Exploration Fund*, 1904, there is a report of the discovery at Gezer of a number of small bronze bells, both of the ordinary shape with clapper and also of the ball-and-slit form. If these bells are of the same date as the city on whose site they were found, then they may have like antiquity of say up to 3000 B.C. Bells are mentioned in the Bible (as in Exodus xxviii, 34, and xxxix, 26, and in Zechariah xiv, 20), but the presumption is that these were mainly symbolical or decorative in purpose.

BENAC. A significant word in Symbolic Freemasonry, obsolete in many of the modern systems, whose derivation is uncertain (see *Macbenac*).

BENAI. See *Bonaim*.

BENAKAR. The name of a cavern to which certain assassins fled for concealment. The expression may be fanciful but in sound has a curious resemblance to a couple of Hebrew words בן and אחר meaning *builder* and *tarry*.

BENDEKAR. A significant word in the advanced degrees. One of the Princes or Intendants of Solomon, in whose quarry some of the traitors spoken of in the Third Degree were found. He is mentioned in the catalogue of Solomon's princes, given in First Kings (iv, 9). The Hebrew word is בן-דקר, pronounced *ben-day-ker*, the son of him who divides or pierces. In some old instructions we find a corrupt form, *Bendaa*.

BENEDICT XIV. A Roman pontiff whose family name was *Prosper Lambertini*. He was born at Bologna in 1675, succeeded Clement XII as Pope in 1740, and died in 1758. He was distinguished for his learning and was a great encourager of the arts and sciences. He was, however, an implacable enemy of secret societies, and issued, on the 18th of May, 1751, his celebrated Bull, renewing and perpetuating that of his predecessor which excommunicated the Freemasons (see *Bull*).

BENEDICTION. The solemn invocation of a blessing in the ceremony of closing a Lodge is called the *benediction*. The usual formula is as follows:

"May the blessing of Heaven rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us."

The response is, "So mote it be. Amen"; which should always be audibly pronounced by all the Brethren.

BENEFICIARY. One who receives the support or charitable donations of a Lodge. Those who are entitled to these benefits are affiliated Freemasons, their wives or widows, their widowed mothers, and their minor sons and unmarried daughters. Unaffiliated Freemasons cannot become the beneficiaries of a Lodge, but affiliated Freemasons cannot be deprived of its benefits on account of non-payment of dues. Indeed, as this non-payment often arises from poverty, it thus furnishes a stronger claim for fraternal charity.

BENEFIT SOCIETY, MASONIC. In 1798, a society was established in London, under the patronage of the Prince of Wales, the Earl of Moira, and all the other acting officers of the Grand Lodge, whose object was "the relief of sick, aged, and imprisoned Brethren, and for the protection of their widows, children, and orphans." The payment of one guinea per annum entitled every member, when sick or destitute, or his widow and orphans in case of his death, to a fixed contribution. After a few years, however, the Society came to an end as it was considered improper to turn Freemasonry into a Benefit Club.

Benefit funds of this kind have been generally unknown to the Freemasons of America, although some Lodges have established a fund for the purpose. The Lodge of Strict Observance in the City of New York, and others in Troy, Ballston, Schenectady, etc., years ago, adopted a system of benefit funds.

In 1844, several members of the Lodges in Louisville, Kentucky, organized a society under the title of the *Friendly Sons of St. John*. It was constructed after the model of the English society already mentioned. No member was received after forty-five years of age, or who was not a contributing member of a Lodge; the per diem allowance to sick members was seventy-five cents; fifty dollars were appropriated to pay the funeral expenses of a deceased member, and twenty-five for those of a member's wife; on the death of a member a gratuity was given to his family; ten per cent of all fees and dues was appropriated to an orphan fund; and it was contemplated, if the funds would justify, to pension the widows of deceased members, if their circumstances required it.

Similar organizations are *Low Twelve Clubs* which have been formed in Lodges and other Masonic bodies and these are usually voluntary, a group of the brethren paying a stipulated sum into a common fund by regular subscriptions or by assessment whenever a member dies; a contribution from this fund being paid to the surviving relatives on the death of any brother affiliated in the undertaking.

But the establishment in Lodges of such benefit funds is by some brethren held to be in opposition to the pure system of Masonic charity, and they have, therefore, been discouraged by several Grand Lodges, though several have existed in Scotland and elsewhere.

BENEVOLENCE. Cogan, in his work *On the Passions*, thus defines Benevolence: "When our love or desire of good goes forth to others, it is termed goodwill or benevolence. Benevolence embraces all beings capable of enjoying any portion of good; and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good every creature enjoys in a disposition to increase it, in feeling an uneasiness at their sufferings, and in the abhorrence of cruelty under every disguise or pretext." This spirit should pervade the hearts of all Freemasons, who are taught to look upon mankind as formed by the Great Architect of the Universe for the mutual assistance, instruction, and support of each other.

BENEVOLENCE, FUND OF. This Fund was established in 1727 by the Grand Lodge of England under the management of a Committee of seven members, to whom twelve more were added in 1730. It was originally supported by voluntary contributions from the various Lodges, and intended for the relief of distressed brethren recommended by the contributing Lodges. The Committee was called the Committee of Charity.

The Fund is now derived partly from the fees of honor payable by Grand Officers, and the fees for dispensations, and partly from an annual payment of four shillings from each London Freemason and of two shillings from each country Freemason; it is administered by the Board of Benevolence, which consists of all the present and past Grand Officers, all actual Masters of Lodges and twelve Past Masters. The Fund is solely devoted to charity, and large sums of money are every year voted and paid to petitioners.

In the United States of America there are several similar organizations known as *Boards of Relief* (see *Relief, Board of*).

BENEVOLENT INSTITUTIONS, UNITED STATES. There have been several institutions in the United States of an educational and benevolent character, deriving their existence in whole or in part from Masonic beneficence, and among these may be mentioned the following:

Girard College, Philadelphia, Pennsylvania.

Masonic Widows and Orphans Home, Louisville, Kentucky.

Oxford Orphan Asylum, Oxford, North Carolina.

Saint John's Masonic College, Little Rock, Arkansas.

Masonic Female College, Covington, Georgia.

Besides the *Stephen Girard Charity Fund*, founded in Philadelphia, the capital investment of which is \$62,000, the annual interest being devoted "to relieve all Master Masons in good standing," there is a Charity Fund for the relief of the widows and orphans of deceased Master Masons, and an incorporated Masonic Home. The District of Columbia has an organized Masonic charity, entitled Saint John's Mite Association. Idaho has an Orphan Fund, to which every Master Mason pays annually one dollar. Indiana has organized the Masonic Widows' and Orphans' Home Society. Maine has done likewise; and Nebraska has an Orphans' School Fund (see *Charity*).

BENGABEE. Found in some old rituals of the high degrees for *Bendekar*, as the name of an Intendant of Solomon. It is *Bengeber* in the catalogue of Solomon's officers (First Kings iv, 13), meaning the *son of Geber*, or the *son of the strong man*.

BENGAL. In 1728 a Deputation was granted by Lord Kingston, Grand Master of England, to Brother George Pomfret to constitute a Lodge at Bengal in East India, that had been requested by some Brethren residing there; and in the following year a Deputation was granted to Captain Ralph Far Winter, to be Provincial Grand Master of East India at Bengal (see *Constitutions*, 1738, page 194); and in 1730 a Lodge was established at the "East India Arms, Fort William, Calcutta, Bengal," and numbered 72. There is a District Grand Lodge of Bengal with 74 subordinate Lodges, and also a District Grand Chapter with 21 subordinate Chapters.

BENJAMIN. A significant word in several of the degrees which refer to the second Temple, because it was only the tribes of Judah and Benjamin that returned from the captivity to rebuild it. Hence, in the Freemasonry of the second Temple, Judah and Benjamin have superseded the columns of Jachin and Boaz; a change the more easily made because of the identity of the initials.

BENKHURIM. Corruptly spelled *benchorim* in some old monitors. This is a significant word in the high degrees, probably signifying *one that is free-born*, from בְּנֵי חוּרִים, *son of the freeborn*. The word has also a close resemblance in sound to the Hebrew for *son of Hiram*.

BENYAH, or Beniah. Lenning gives this form, *Benayah*. The *son of Jah*, a significant word in the advanced degrees. The Hebrew is בְּנֵי יָהּ.

BERITH. The Hebrew word בְּרִית, meaning *a covenant*. A significant word in several of the advanced degrees.

BERLIN. Capital of the old kingdom of Prussia, and the seat of three Grand Lodges, namely: the

Grand National Mother Lodge, founded in 1744; the Grand Lodge of Germany, founded in 1770; and the Grand Lodge of Royal York of Friendship, founded in 1798 (see *Germany*).

BERMUDAS. A small group of islands in the West Atlantic Ocean. The first Provincial Grand Master of the Bermudas was Brother Alured Popple, appointed by Lord Strathmore in 1744.

A Lodge was chartered in 1761 by the Grand Lodge, "Moderns," of England as Union Lodge, No. 266. The first to be warranted by the Athol Grand Lodge was Saint George, No. 307.

The English Provincial Grand Lodge did not long survive but in 1803 a Province under the Grand Lodge of Scotland was established in the Bermudas. Two Lodges, Saint George's and Civil and Military, are still active under the Grand Lodge of Scotland.

It was discovered in 1813 that the Lodges instituted by the "Antients" were still working but those chartered by the "Moderns" had ceased all activity. There is a Lodge, Atlantic Phenix, at Hamilton, at work since 1797.

BERNARD, DAVID. An expelled member under whose name was published, in the year 1829, a pretended exposition entitled *Light on Masonry*. The book was one of the fruits of the anti-Masonic excitement of the day. It is a worthless production, intended as a libel on the Institution.

BERNARD, SAINT. A famous preacher and Theologian, born in France in 1090, was the founder of the Order of Cistercian Monks. He took great interest in the success of the Knights Templar, whose Order he cherished throughout his whole life. His works contain numerous letters recommending them to the favor and protection of the great. In 1128, he himself is said to have drawn up the Rule of the Order, and among his writings is to be found a *Sermo exhortatorius ad Milites Templi*, or an *Exhortation to the Soldiers of the Temple*, a production full of sound advice. To the influence of Bernard and his untiring offices of kindness, the Templars were greatly indebted for their rapid increase in wealth and consequence. He died in the year 1153.

BERYL. The Hebrew name is חרשית, pronounced *tar-sheesh*. A precious stone, the first in the fourth row of the high priest's breastplate. Color, bluish-green. It has been ascribed to the tribe of Benjamin.

BEYERLE, FRANÇOIS LOUIS DE. A French Masonic writer of some prominence toward the close of the eighteenth century. He was a leading member of the Rite of Strict Observance, in which his adopted name was *Eques à Flore*. He wrote a criticism on the Masonic Congress of Wilhelmsbad, which was published under the title of *Oratio de Conventu generali Latomorum apud aquas Wilhelmias, prope Hanawiam*. He also wrote an *Essai sur la Franc-Maçonnerie, ou du but essentiel et fondamental de la Franc-Maçonnerie, Essay on Freemasonry, or the essential and fundamental purpose of Freemasonry*; translated the second volume of Frederic Nicolai's essay on the crimes imputed to the Templars, and was the author of several other Masonic works of less importance. He was a member of the French Constitutional Convention of 1792. He wrote also some political essays on finances, and was a contributor on the same subject to the *Encyclopédie Méthodique*.

BEZALEEL. One of the builders of the Ark of the Covenant (see *Aholiab*).

BIBLE. The Bible is properly called a greater light of Freemasonry, for from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Freemasons as a symbol of the will of God, however it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Freemasons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man.

The history of the Masonic symbolism of the Bible is interesting. It is referred to in the manuscripts before the revival as the book upon which the covenant was taken, but it was never referred to as a great light. In the old ritual, of which a copy from the Royal Library of Berlin is given by Krause (*Die drei ältesten Kunsturkunden der Freimaurerbrüderschaft*, or *The Three Oldest Art Documents of the Masonic Fraternity*, i, 32), there is no mention of the Bible as one of the lights. Preston made it a part of the furniture of the Lodge; but in monitors of about 1760 it is described as one of the three great lights. In the American system, the Bible is both a piece of furniture and a great light.

The above paragraphs by Doctor Mackey may well be extended on account of the peculiar position occupied by the Bible in our Fraternity. No one goes through the ceremonies and participates in Masonic activities uninfluenced by the Bible. Studies of the Ritual necessarily rest upon the Scriptures and of those inspired by Bible teachings and language. One good Brother earnestly and faithfully labored to have certain ceremonies freely edited but when he, devout Churchman as he was, understood that sundry peculiarities of language followed the example of the Bible, he gladly gave up his purpose to alter that which abides equally typical of age as the Scriptures. What had seemed to him mere repetition was meant for weighty emphasis, as in James (x, 27) "Pure religion and undefiled;" Hebrews (xii, 28) "with reverence and godly fear;" Colossians (iv, 12) "stand perfect and complete," and also in the Book of Common Prayer, the word-pairs "dissemble nor cloak," "perils and dangers," "acknowledge and confess," and so on. These may well be mentioned here as the tendency to change ceremonies is seldom curbed by any consideration of the peculiar merit, other than their quaintness, of the old expressions.

The Scriptures, the Holy Writings, the Volume of the Sacred Law, the Old and New Testaments, the Holy Bible, this word *Bible* from the Greek *τα βιβλία*, *the (sacred) books*; the two parts, Old and New Testaments, the former recording the Covenants, attested by the prophets, between the God of Israel and His people, Christ the central figure of the latter work speaks of the new Dispensation, a new Covenant, and the word Covenant in the Latin became *Testamentum* from which we obtain the word com-

monly used for the two divisions of the Bible, the Old and New Testaments. These divisions are further separated into the books of the Bible, sixty-six in all, thirty-nine in the Old Testament, twenty-seven in the New. We must remember that Old and New refer to Covenants, not to age of manuscripts.

Earliest Hebrew writings of; the Old Testament only date back to the ninth century after Christ, several centuries later than the earliest New Testament Scriptures. There is also another method of division in which the books of the Old Testament are counted but as twenty-four, First and Second Kings, First and Second Samuel, First and Second Chronicles, Ezra, Nehemiah, and then the minor prophets, as they are called, being grouped as one for several hundred years by the Jews and then divided into two in the sixteenth century. Roughly we may divide the books into the law according to Moses; the historical books of Joshua, Samuel, and the anonymous historians; the poetry and philosophy; and the prophecies, of the Old Testament.

These standards the books contain are known as the *canon*, originally a measuring rod or rule. The canon to some authorities admits none of the books of the Apocrypha, which are of value for the insight they afford of Jewish religious life. There are the Greek Old Testament, the Septuagint, and the Latin Old Testament, the Vulgate (Septuagint, a translation traditionally made by seventy persons, from the Latin *septuaginta*; and the Vulgate, another Latin expression, applied to the Saint Jerome version and meaning what is common) which in these works include the Apocrypha, usually held uncanonical by Protestants, and then there are certain other books that both Roman Catholics and Protestants consider as having even less authority. Apocrypha comes from two Greek words *krypto*, to hide, and *apo*, meaning away. There is also an Apocrypha of the New Testament. Many Christian writings are of this class. Some add much light upon the early Church.

The New Testament was written at various times, Saint Matthew being followed about 64-70 A.D. by the work of Saint Mark at Rome. Saint Luke treats the subject historically and claim is made that this writer was also responsible for recording the Acts of the Apostles. Saint John probably wrote his gospel near the close of the first century. His style is distinctive, and his material favored in formulating the Christian Creed.

The early Hebrew text of the Bible was wholly of consonants. Not until the sixth or eighth centuries did the pointed and accented lettering, a vowel system, appear, but before the tenth century much devoted labor was applied upon critical commentaries by Jewish writers to preserve the text from corruption. The Targum is practically a purely Jewish version of the Old Testament dating from soon before the Christian Era. The Septuagint is a Greek version used by the Jews of Alexandria and a Latin translation of the sixth century by Jerome is the Vulgate. These three are leading versions.

The history of the several translations is most interesting but deserves more detail than is possible in our limited space. A few comments on various noteworthy editions, arranged alphabetically, are as follows:

Coverdale's Version. Known as the "Great Bible," translated by Miles Coverdale, 1488-1568, a Yorkshireman, educated with the Augustine friars at Cambridge, ordained at Norwich, 1514, becoming a monk. By 1526 his opinions changed, he left his monastery, preached against confession, and against images in churches as idolatry. He was on the Continent in 1532 and probably assisted Tyndale in his task. His own work, the first complete Bible in English, appeared in 1535, the Psalms are those still used in the Book of Common Prayer. He was at Paris in 1538 printing an edition, when many copies were seized by the Inquisition, but a few got to England where the Great Bible was published in 1539. Coverdale was Bishop of Exeter in 1551. An exile later, he had part in the Geneva edition, 1557-60.

Douai Version. Sometimes it is spelled *Douay*. A town in northern France, formerly an important center for exiled Roman Catholics from England. Here the Douai Bible in English was published anonymously, translated from the Vulgate and doubtless by refugees at the Seminary at Douai and the English College at Rheims, the New Testament first appearing in 1582, the Old Testament in 1609-10. Sanctioned by the Roman Catholic Church the text has undergone several revisions, notably in 1749-50.

Genevan Bible. Called also the *Breeches Bible* from its translation of Genesis iii, 7 "They sewed fig leaves together and made themselves breeches." Printed in a plainly readable type, this 1560 edition improved the former black-letter printing and was a complete revision of Coverdale's "Great Bible" in a handy form. Following the plan of a New Testament issued at Geneva in 1557, a Greek-Latin one in 1551, and the Hebrew Old Testament, this Bible had the text separated into verses and there were also marginal notes that proved popular.

King James Version. Known also as the *Authorized Version*, a task begun in 1604, the work was published in 1611, the actual revision requiring two years and nine months with another nine months preparing for the printing. Doctor Miles Smith, Bishop of Gloucester, 1612, tells in the old preface of the style and spirit of his associates. They went to originals rather than commentaries, they were diligent but not hasty, they labored to improve and (modernizing the good Bishop's spelling) "did not disdain to revise that which we had done, and to bring back to the anvil that which we had hammered, but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

Mazarin Bible. Notable as the first book printed from movable metal types, about 1450, probably by Gutenberg in Germany but this is also credited to other printers, as Peter Schöffer. The name of this Latin reprint of the Vulgate is from that of Cardinal Mazarin, 1602-61, a Frenchman in whose library the first described copy was discovered.

Printers Bible. An early edition having a curious misprint (Psalm cxix, 161), the "Princes have persecuted me without a cause," reading the word *Printers* for *Princes*.

Revised Version. A committee appointed in February, 1870, presented a report to the Convocation of Canterbury, England, in May of that year, that it "should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong." Groups of scholars were formed shortly afterwards and similar co-operating companies organized in the United States, the Roman Catholic Church declining to take part. Ten years were spent revising the New Testament, submitted to the Convocation in 1881, the Old Testament revision in 1884, the revised Apocrypha in 1895. All this conscientious labor had calm, not to say cool, reception, changes were made in favorite texts, alterations upset theories, for some, the revision was too radical and for others too timid, even the familiar swing and sound of the old substantial sentences had less strength in their appeal to the ear and to many the whole effect was weakened. Yet this would naturally be the result of any painstaking revision, especially so with a work of such intimacy and importance. Later revisions have appeared. One from the University of Chicago is a skilful edition of the New Testament by Professor E. J. Goodspeed, whose attempt to reproduce the spirit today of the conversational style of the old originals is praiseworthy as a purpose, though we shall probably all continue to prefer that best known.

Tyndale's Version. William Tyndale, 1490-1536, was born in Gloucestershire, England, on the Welsh border, went to the Continent, first to Hamburg, then to Cologne, to translate and print the Bible. This publication forbidden, he and his secretary escaped to Worms where an edition of the New Testament was completed in 1526. His pamphlets indicting the Roman Church and the divorce of the English king, Henry VIII, were attacks without gloves and powerful influence was exerted in return. His surrender was demanded. But not until 1535 was he seized, imprisoned near Brussels, tried for heresy and on October 6, 1536, strangled to death and his body burnt. His translations are powerful and scholarly, his literary touch certain and apt, experts crediting him with laying the sure foundation of the King James Version of the Bible.

Vinegar Bible. A slip of some one in an edition of 1717 gave the heading to the Gospel of Saint Luke xx, as the "Parable of the Vinegar," instead of *Vineyard*.

Wicked Bible. An old edition, 1632, which omits by some accident the word *not* from the seventh commandment (Exodus 14).

Wycliffe's Version. Spelled in many ways, John of that name, 1320-84, an English reformer, condemned to imprisonment through the Bulls of Pope Gregory XI, the death of the king and other interferences gave him some relief, but his attacks did not cease and his career was stormy. Dying in church from a paralytic stroke, his remains, thirty years later were, by a Decree of the Council of Constance and at the order of Pope Martin V, dug from the grave and destroyed by fire. Wycliffe's personal work on the translation of the Bible is in doubt, be it much or little, though there is no question that his main contribution was his earnest claims for its

supreme spiritual authority and his success in making it popular, his devotion and ability paving the way and setting the pace for the pioneer English editions known by his name, the earliest finished about 1382, a revision of it appearing some six years later.

The reader desirous of studying the Bible will get great help in locating passages by any Concordance, listing the words with their text references, Cruden's of 1737 being the basis of English editions. A Bible Dictionary and the Encyclopedias assist in unearthing many details of consequence. Several special treatises on various important persons and places are available, the scientific publications of the Palestine Exploration Fund, established in 1865, very useful. The study of the life of Christ is readily pursued through the New Testament with what is called a *Harmony of the Gospels*, an arrangement to bring corresponding passages together from the several documents, a convenient exhibition in unity of the isolated but closely related facts. Books on the Book of all Books are many. *Reason and Belief*, a work by a well known scientist, Sir Oliver Lodge, is not only itself worthy but it lists others of importance for study. *Appeal of the Bible Today*, Thistleton Mark, shows how the Bible interprets itself and how it bears interpretation, a book listing freely many other authorities and itself also of great individual value. These are typical of many excellent treatises.

Of the literary values, two books in particular show clearly the influence of the Scriptures upon pre-eminent writers, George Allen's *Bible References of John Ruskin*, and *The Bible in Shakespeare* by William Burgess, the latter treating a field which many authors, Eaton, Walter, Ellis, Moulton, and others, have tilled. Listen to John Ruskin (*Our Fathers have told Us*, chapter iii, section 37) on the Bible:

It contains plain teaching for men of every rank of soul and state in life, which so far as they honestly and implicitly obey, they will be happy and innocent to the utmost powers of their nature, and capable of victory over all adversities, whether of temptation or pain. Indeed, the Psalter alone, which practically was the service book of the Church for many ages, contains merely in the first half of it the sum of personal and social wisdom. The 1st, 8th, 14th, 15th, 19th, 23rd, and 24th psalms, well learned and believed, are enough for all personal guidance; the 48th, 72nd, and 75th, have in them the law and the prophecy of all righteous government; and every real triumph of natural science is anticipated in the 104th. For the contents of the entire volume, consider what other group of historic and didactic literature has a range comparable with it. There are—

i. The stories of the Fall and of the Flood, the grandest human traditions founded on a true horror of sin.

ii. The story of the Patriarchs, of which the effective truth is visible to this day in the polity of the Jewish and Arab races.

iii. The story of Moses, with the results of that tradition in the moral law of all the civilized world.

iv. The story of the Kings—virtually that of all Kinghood, in David, and of all Philosophy, in Solomon: culminating in the Psalms and Proverbs, with the still more close and practical wisdom of Ecclesiasticus and the Son of Sirach.

v. The story of the Prophets—virtually that of the deepest mystery, tragedy, and permanent fate, of national existence.

vi. The story of Christ.

vii. The moral law of Saint John, and his closing Apocalypse of its fulfilment.

Think, if you can match that table of contents in any other—I do not say 'book' but 'literature.'

Think, so far as it is possible for any of us—either adversary or defender of the faith—to extricate his intelligence from the habit and the association of moral sentiment based upon the Bible, what literature could have taken its place, or fulfilled its function, though every library in the world had remained, unravaged, and every teacher's truest words had been written down.

As to Shakespeare we are reminded by the mention of his name of the monitorial item on the wasting of man (from *Henry viii*, iii, 2), "Today he puts forth the tender leaves, tomorrow blossoms, and bears his blushing honors thick upon him," and so on, a selection seldom adhering closely to the original words. This is the Shakespeare in whose works we have so much biblical connection that Sprague, in his *Notes on the Merchant of Venice*, says "Shakespeare is so familiar with the Bible that we who know less of the Sacred Book are sometimes slow to catch his allusions." Green's *History of the English People* tells graphically and convincingly of the power of the Bible at the Reformation when the translation and reading of it in the common tongue was no longer heresy and a crime punishable by fire, no more forbidden but almost the only book in common reach. Had Shakespeare any book at all, that book was the Bible.

Brother Robert Burns (*The Cotter's Saturday Night*) poetically describes the evening worship, and the reading of the Bible,

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or, Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or, how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Jacob's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other sacred seers that tune the sacred lyre.

Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
How He, who bore in Heaven the second name,
Had not on earth whereon to lay His head:
How His first followers and servants sped;
The precepts sage they wrote to many a land:
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Bab'lon's doom pronounc'd by
Heaven's command.

BIBLE ADDRESSES. The *Standard Masonic Monitor* of Brother George E. Simons, New York (page 21), offers an admirable address upon the Bible that for many years has been used by Brethren in various parts of the United States and elsewhere. The *Standard Monitor* prepared by Brother Henry Pirtle, Louisville, Kentucky, 1921 (page 15), submits another address equally to be used with pleasure and profit. The growing custom of presenting a suitably inscribed Bible from the Lodge to the initiate offers further opportunity to the Brethren to enlarge upon this important theme.

A brief address is here given upon the Bible as a Book peculiarly the cherished chart of the Freemason in struggling through the storms of life to the harbor of peace:

The Rule and Guide of Masonic Faith is the Holy Bible. From cradle unto grave we cling to books, the permanent of friends, the sources of knowledge and inspiration. Books are the lasting memories of mankind. Youth relies upon the printed page for records of science, reports of philosophy, foundations of history, words of

inspiring wisdom. Knowledge of the best books and a wise use of them is superior scholarship, highest education. In age as in youth we turn the leaves of literature for renewed acquaintance with the gracious past and better hold upon the living present. Of all the books is the one of leadership, the Book Supreme blazing the way with Light of noblest excellence to man, the Bible. Within these covers are laid down the moral principles for the upbuilding of a righteous life. Freemasonry lays upon the Altar of Faith this Book. Around that Altar we stand a united Brotherhood. There we neither indulge sectarian discussion nor the choice of any Church. We say the Freemason shall have Faith but our God is everywhere and we teach that it is the prayer that counts, not the place of praying. For centuries the Bible has shone the beacon light of promised immortality, the hope serene of union eternal with the beloved who go before. Here is the message for Masonic comfort when all else fails, the rays of truth glorifying God, enlightening Man.

Dr. George W. Gilmore, Editor of the *Homiletic Review*, and Chaplain of Anglo-Saxon Lodge, No. 137, New York City, prepared for us the following address for use in presenting a Bible to the newly-raised Freemason:

My Brother:

Already this evening your earnest attention has been called to the three Great Lights in Masonry, especially to the Holy Bible. Its importance to the whole Masonic structure has been emphasized. As you observe it now on the sacred Altar of the Brotherhood, its position is emblematic of the significance already taught you. Just as it is the basis on which the other two Great Lights rest, so its highest teachings are the foundation on which Freemasonry is erected, and they have been commended to you as the basis of your own faith and practice.

There is, however, a condition in this recommendation implicit, in part, in the circumstances under which you entered this lodge. Among the qualifications claimed for you as warranting your admission to this place one was that you are "of lawful age." This was not insignificant. It meant that the Lodge was receiving you as one possessing mature judgment and the ability of a man to follow his judgment with the appropriate will to action. Freemasonry, my Brother, looks for no blind obedience to its commands. It expects that its adherents will focus upon its mandates their God-given powers of intellect, and is confident that its precepts and its works will be justified by a mature and considered estimate of their worth. Hence, in so important a matter as that which concerns your own "faith and practice," you are commanded to study this sacred book and "learn the way to everlasting life,"—to read it intelligently and with as full appreciation of its origin and growth as you may command.

You should realize, first, that this Book is not, speaking humanly, the product of a single mind, the reflection of one generation. It is a double collection of many tracts or treatises. How many hands contributed to its composition we do not now know and probably never shall. Some of its parts are highly complex, the product of whole schools of thought, ritual, and learning. Its outstanding unity, however, rests upon the sublime fact that the mind of the Great Architect of the Universe has, in all ages and places, been in contact with the mind of His sons, imparting to them as their capacities permitted, inspiring their sublimest thoughts and guiding to their noblest action, and was in contact with those who penned these books.

Second, this sacred volume covers in the period when it was actually written possibly nearly or quite thirteen hundred years—at least from the time of Moses to the day when 2 Peter was written. And much earlier traditions, handed down by word of mouth (just as the teachings of Freemasonry are transmitted), are embodied within its pages.

The Old Testament records the history of a people from that people's unification out of clans and tribes to its formation as a monarchy, its division, its subsequent decline and fall as a kingdom, and its rebirth as a church-state or theocracy. External history, not recorded within

the Bible, tells of the extinction of this church-state by the Romans.

The history recorded in the Old Testament relates not only to external events, but to the more important matters of religion and ethics. It embraces not only the perfected thought of 1000 years of development, but also the crude morality of nomad tribes when "an eye for an eye" registered the current conception of justice. It is a far cry from that crude and cruel morality to the teaching of Micah: "What doth Jehovah require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" And the advance proceeds as we reach the New Testament. There we find such a consummate climax of religion and morality as is reached in the summary of the commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; and thy neighbor as thyself," conjoined with such peaks of self-control as in the command: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

The Bible is not, then, one dead level of ethics, religion, or culture. It is the register of a progress from a primitive stage of morals to the highest yet known. Not the inferior starting points of this morality are commended to you, but that level of action which best befits a man who would act on the square in this age of enlightenment. If, therefore, you find in the record the sharp-practice of a Jacob or the polygamy of a Jacob or a Solomon, it is not there as a pattern for your own life and practice. It is—just—a record, faithful to fact and the witness to fidelity in recording. You are not to reproduce in this age the life and morals of 1200 B.C. or of an earlier age. You are to exercise the judgment of one living in the light of the prophets, of Jesus Christ, and of all great teachers and moralists who have followed them.

The highest pattern is yours to follow, that, as the Supreme Teacher expressed it, "Ye may be sons of your Father in heaven." This is the spirit and this the method in and by which you are encouraged to approach this masterpiece of literature, ethics, and religion, to draw from it the principles of the conduct you as a Mason shall exhibit in the lodge and in the world.

My brother, it is the beautiful practice of this lodge to present to each of its initiates a copy of the Great Light. It is my present pleasing duty to make this presentation in the name of the Worshipful Master and in behalf of the Lodge. Receive it, read it with painstaking care, study it sympathetically, appropriate its most exalted teachings, exemplify them in your life. Therein is found "the way to life eternal."

BIBLE-BEARER. In Masonic processions the oldest Master Mason present is generally selected to carry the open Bible, Square, and Compasses on a cushion before the Chaplain. This brother is called the *Bible-Bearer*. The *Grand Bible-Bearer* is an officer of the Grand Lodge of Scotland.

BIBLIOGRAPHY. In French, we have a *Bibliographie des Ouvrages, Opuscules, Encycliques ou écrits les plus remarquables, publiés sur l'histoire de la Franc-Maçonnerie depuis 1723 jusqu'en 1814*, *Bibliography of the Works, Booklets, Circulars, or more remarkable writings, published on the History of Freemasonry since 1723, as far as 1814*. It is by Thory, and is contained in the first volume of his *Acta Latomorum*. Though not full, it is useful, especially in respect to French works, and it is to be regretted that it stops at a period anterior to the Augustan age of Masonic literature. In German we have the work of Dr. Georg B. F. Kloss, entitled *Bibliographie der Freimaurerei*, published at Frankfurt in 1844. At the time of its publication it was an almost exhaustive work, and contains the titles of about 5,400 items classified according to the subject matter of the works listed. Reinhold Taute published his *Maurerische Bucherkunde* at Leipzig in 1886. In 1911 begun the

publication of the three volumes of August Wolfstieg's *Bibliographie der Freimaurerischen Literatur* listing 43,347 titles of works treating of Freemasonry.

The three volumes of Wolfstieg's elaborate compilation, appearing respectively in 1911, 1912, and 1914, listing and briefly describing over forty-three thousand items, was continued by Brother Bernhard Beyer of the Grand Lodge Zur Sonne in Beyreuth, Germany, whose 1926 volume adds over eleven thousand references.

Brother Silas H. Shepherd, Wisconsin Grand Lodge Committee on Masonic Research, has prepared a list of *Masonic Bibliographies and Catalogues* in the English Language, 1920, and the Committee has also published a selected *List of Masonic Literature*, 1923, and these have been made all the more useful by *An Essay on Masonic History and Reference Works* by Brother Shepherd.

Brother William L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, has described the method used in the great Library under his charge at Washington, District of Columbia, in a pamphlet, *Classification of the Literature of Freemasonry*, 1915, a plan peculiarly applicable to Masonic libraries. In this connection we are reminded of the late Brother Frank J. Thompson, Grand Secretary, Grand Lodge of North Dakota, and a greatly esteemed correspondent of ours. He published about 1903 a *System of Card Membership Record for Masonic Bodies and a Scheme of Classification for Masonic Books*, the latter being an extension of the Dewey decimal system.

BIELFELD, JACOB FREDERICK. Baron Bielfeld was born March 31, 1717, and died April 5, 1770. He was envoy from the court of Prussia to The Hague, and a familiar associate of Frederick the Great in the youthful days of that Prince before he ascended the throne. He was one of the founders of the Lodge of the Three Globes in Berlin, which afterward became a Grand Lodge. Through his influence Frederick was induced to become a Freemason. In Bielfeld's *Freundschaftlicher Briefe, or Familiar Letters*, are to be found an account of the initiation of the Prince, and other curious details concerning Freemasonry.

BINNING, LORD. Deputy Grand Master, Scotland, 1789.

BIRKHEAD, MATTHEW. A Freemason who owes his reputation to the fact that he was the author of the universally known Enter'd 'Prentice's song, beginning:

Come let us prepare,
We Brothers that are
Met together on merry Occasion;
Let's drink, laugh, and sing;
Our wine has a Spring.
'Tis a Health to an Accepted Mason.

This song first appeared in Read's *Weekly Journal* for December 1, 1722, and then was published in the *Book of Constitutions* in 1723, after the death of its author, which occurred on December 30, 1722.

Birkhead was a singer and actor at Drury Lane Theater in London, and was Master of Lodge V when Doctor Anderson was preparing his *Constitutions*. His funeral is thus described in Read's *Weekly Journal* for January 12, 1723.

"Mr. Birkhead was last Saturday night carried from his Lodgings in Which-street to be interr'd at

St. Clements Danes; the Pall was supported by six Free-Masons belonging to Drury-Lane Play-house; the other Members of that particular Lodge of which he was a Warden, with a vast number of other Accepted-Masons, followed two and two; both the Pall-bearers and others were in their white-aprons" (see also *Enter'd 'Prentice's Song and Tune, Free-masons'*).

BLACK. Black, in the Masonic ritual, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning.

In Freemasonry this color is confined to a few degrees, but everywhere has the single meaning of sorrow. Thus in the French Rite, during the ceremony of raising a candidate to the Master's Degree, the Lodge is clothed in black strewed with the representations of tears, as a token of grief for the loss of a distinguished member of the fraternity, whose tragic history is commemorated in that degree. This usage is not, however, observed in the York Rite. The black of the Elected Knights of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected, in the Scottish Rite, has a similar import.

Black appears to have been adopted in the degree of Noachite, as a symbol of grief, tempered with humility, which is the virtue principally dilated on in the ceremony.

The garments of the Knights Templar were originally white, but after the death of their martyred Grand Master, James de Molay, the modern Knights assumed a black dress as a token of grief for his loss. The same reason led to the adoption of black as the appropriate color in the Scottish Rite of the Knights of Kadosh and the Sublime Princes of the Royal Secret. The modern American modification of the Templar costume abandons all reference to this historical fact.

One exception to this symbolism of black is to be found in the degree of Select Master, where the vestments are of black bordered with red, the combination of the two colors showing that the degree is properly placed between the Royal Arch and Templar degrees, while the black is a symbol of silence and secrecy, the distinguishing virtues of a Select Master.

BLACKBALL. The ball used in a Masonic ballot by those who do not wish the candidate to be admitted. Hence, when an applicant is rejected, he is said to be "blackballed." The use of black balls may be traced as far back as the ancient Romans. Thus, Ovid says in the *Metamorphoses* (xv, 41), that in trials it was the custom of the ancients to condemn the prisoner by black pebbles or to acquit him by white ones:

Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpae.

BLACKBOARD. In German Lodges the *Schwarze Tafel*, or *Blackboard*, is that on which the names of applicants for admission are inscribed, so that every visitor may make the necessary inquiries whether they are or are not worthy of acceptance.

BLACK BROTHERS, ORDER OF THE. Lening says that the *Schwarze Brüder* was one of the College Societies of the German Universities. The members of the Order, however, denied this, and claimed an origin as early as 1675. Thory, in the *Acta Latomerum* (i, 313), says that it was largely spread

through Germany, having its seat for a long time at Giessen and at Marburg, and in 1783 being removed to Frankfurt on the Oder. The same writer asserts that at first the members observed the dogmas and ritual of the Kadosh, but that afterward the Order, becoming a political society, gave rise to the Black Legion, which in 1813 was commanded by M. Lutzow.

BLAËRFINDY, BARON GRANT DE. Scottish officer in French army; prominent in the French high grades and Scottish Philosophic Rite and credited by some (see *Histoire de la Franc-Maçonnerie Française*, Albert Lantoiné, 1925, Paris, page 221) as the founder of the grades of the Sublime Master of the Luminous Ring (Académie des Sublimes Maîtres de l'Anneau Lumineux), a system in which Pythagoras is deemed the creator of Freemasonry.

BLAVATSKY, HELENA PETROVNA. Russian theosophist, born July 31, 1831; died May 8, 1891, established at New York in 1875 the Theosophical Society. A sketch of the history of the *Antient and Primitive Rite of Masonry*, published by John Hogg at London, 1880, says on page 58 that "The 24th of November, 1877, the Order conferred upon Madam H. P. Blavatsky the Degrees of the Rite of Adoption."

BLAYNEY, LORD. Grand Master of the English Grand Lodge of the Moderns, 1764-6.

BLAZING STAR. The *Blazing Star*, which is not, however, to be confounded with the *Five-Pointed Star*, is one of the most important symbols of Freemasonry, and makes its appearance in several of the Degrees. Hutchinson says "It is the first and most exalted object that demands our attention in the Lodge." It undoubtedly derives this importance, first, from the repeated use that is made of it as a Masonic emblem; and secondly, from its great antiquity as a symbol derived from older systems.

Extensive as has been the application of this symbol in the Masonic ceremonies, it is not surprising that there has been a great difference of opinion in relation to its true signification. But this difference of opinion has been almost entirely confined to its use in the First Degree. In the higher Degrees, where there has been less opportunity of innovation, the uniformity of meaning attached to the Star has been carefully preserved.

In the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, the explanation given of the *Blazing Star*, is, that it is symbolic of a true Freemason, who, by perfecting himself in the way of truth, that is to say, by advancing in knowledge, becomes like a blazing star, shining with brilliancy in the midst of darkness. The star is, therefore, in this degree, a symbol of truth.

In the Fourth Degree of the same Rite, the star is again said to be a symbol of the light of Divine Providence pointing out the way of truth.

In the Ninth Degree this symbol is called the *star of direction*; and while it primitively alludes to an especial guidance given for a particular purpose expressed in the degree, it still retains, in a remoter sense, its usual signification as an emblem of Divine Providence guiding and directing the pilgrim in his journey through life.

When, however, we refer to Ancient Craft Freemasonry, we shall find a considerable diversity in the application of this symbol.

In the earliest monitors, immediately after the revival of 1717, the *Blazing Star* is not mentioned, but it was not long before it was introduced. In the instructions of 1735 it is detailed as a part of the furniture of a Lodge, with the explanation that the "Mosaic Pavement is the Ground Floor of the Lodge, the Blazing Star, the Centre, and the Indented Tarsel, the Border round about it!"

In a primitive Tracing Board of the Entered Apprentice, copied by Oliver, in his *Historical Landmarks* (i, 133), without other date than that it was "published early in the last century," the *Blazing Star* occupies a prominent position in the center of the Tracing Board. Oliver says that it represented BEAUTY, and was called *the glory in the centre*.

In the lectures credited to Dunckerley, and adopted by the Grand Lodge, the *Blazing Star* was said to represent "the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of our redemption."

In the Prestonian lecture, the *Blazing Star*, with the Mosaic Pavement and the Tesselated Border, are called the Ornaments of the Lodge, and the *Blazing Star* is thus explained:

"The *Blazing Star*, or glory in the centre, reminds us of that awful period when the Almighty delivered the two tables of stone, containing the ten commandments, to His faithful servant Moses on Mount Sinai, when the rays of His divine glory shone so bright that none could behold it without fear and trembling. It also reminds us of the omnipresence of the Almighty, overshadowing us with His divine love, and dispensing His blessings amongst us; and by its being placed in the centre, it further reminds us, that wherever we may be assembled together, God is in the midst of us, seeing our actions, and observing the secret intents and movements of our hearts."

In the lectures taught by Webb, and very generally adopted in the United States, the *Blazing Star* is said to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity," and it is subsequently explained as hieroglyphically representing Divine Providence.

But the commemorative allusion to the Star of Bethlehem seeming to some to be objectionable, from its peculiar application to the Christian religion, at the revision of the lectures made in 1843 by the Baltimore Convention, this explanation was omitted, and the allusion to Divine Providence alone retained.

In Hutchinson's system, the *Blazing Star* is considered a symbol of Prudence. "It is placed," says he, "in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates and steadfast in her laws;—for Prudence is the rule of all Virtues; Prudence is the path which leads to every degree of propriety; Prudence is the channel where self-approbation flows for ever; she leads us forth to worthy actions, and, as a *Blazing Star*, enlighteneth us through the dreary and darksome paths of this life" (*Spirit of Masonry*, edition of 1775, Lecture v, page 111).

Hutchinson also adopted Dunckerley's allusion to the Star of Bethlehem, but only as a secondary symbolism.

In another series of lectures formerly in use in America, but which we believe is now abandoned, the *Blazing Star* is said to be "emblematical of that Prudence which ought to appear conspicuous in the conduct of every Mason; and is more especially commemorative of the star which appeared in the east to guide the wise men to Bethlehem, and proclaim the birth and the presence of the Son of God."

The Freemasons on the Continent of Europe, speaking of the symbol, say: "It is no matter whether the figure of which the *Blazing Star* forms the centre be a square, triangle, or circle, it still represents the sacred name of God, as an universal spirit who enlivens our hearts, who purifies our reason, who increases our knowledge, and who makes us wiser and better men."

And lastly, in the lectures revised by Doctor Hemming and adopted by the Grand Lodge of England at the Union in 1813, and now constituting the approved lectures of that jurisdiction, we find the following definition:

"The *Blazing Star*, or glory in the centre, refers us to the sun, which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving light and life to all things here below."

Hence we find that at various times the *Blazing Star* has been declared to be a symbol of Divine Providence, of the Star of Bethlehem, of Prudence, of Beauty, and of the Sun.

Before we can attempt to decide upon these various opinions, and adopt the true signification, it is necessary to extend our investigations into the antiquity of the emblem, and inquire what was the meaning given to it by the nations who first made it a symbol.

Sabaism, or the worship of the stars, was one of the earliest deviations from the true system of religion. One of its causes was the universally established doctrine among the idolatrous nations of antiquity, that each star was animated by the soul of a hero god, who had once dwelt incarnate upon earth. Hence, in the hieroglyphical system, the star denoted a god. To this signification, allusion is made by the prophet Amos (v, 26), when he says to the Israelites, while reproaching them for their idolatrous habits: "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves."

This idolatry was early learned by the Israelites from their Egyptian taskmasters; and so unwilling were they to abandon it, that Moses found it necessary strictly to forbid the worship of anything "that is in heaven above"; notwithstanding which we find the Jews repeatedly committing the sin which had been so expressly forbidden. Saturn was the star to whose worship they were more particularly addicted under the names of Moloch and Chiun, already mentioned in the passage quoted from Amos. The planet Saturn was worshiped under the names of Moloch, Malcolm or Milcom by the Ammonites, the Canaanites, the Phoenicians, and the Carthaginians, and under that of Chiun by the Israelites in the desert. Saturn was worshiped among the Egyptians under the name of *Raiphon*, or, as it is called in the Septuagint, *Remphan*. St. Stephen, quoting the passage of Amos, says, "ye took up the tabernacle of Moloch and the star of your god Remphan" (see Acts vii, 43).

Hale, in his *Analysis of Chronology*, says in alluding to this passage: "There is no direct evidence that the Israelites worshiped the dog-star in the wilderness, except this passage; but the indirect is very strong, drawn from the general prohibition of the worship of the sun, moon, and stars, to which they must have been prone. And this was peculiarly an Egyptian idolatry, where the dog-star was worshiped, as notifying by his heliacal rising, or emersion from the sun's rays, the regular commencement of the periodical inundation of the Nile. And the Israelite sculptures at the cemetery of Kibroth-Hattaavah, or graves of lust, in the neighborhood of Sinai, remarkably abound in hieroglyphics of the dog-star, represented as a human figure with a dog's head. That they afterwards sacrificed to the dog-star, there is express evidence in Josiah's description of idolatry, where the Syriac Mazaloth (improperly termed planets) denotes the dog-star; in Arabic, Mazaroth."

Fellows (in his *Exposition of the Mysteries*, page 7) says that this dog-star, the Anubis of the Egyptians, is the *Blazing Star* of Freemasonry, and supposing that the latter is a symbol of Prudence, which indeed it was in some of the ancient lectures, he goes on to remark: "What connection can possibly exist between a *star* and *prudence*, except allegorically in reference to the caution that was indicated to the Egyptians by the first appearance of *this star*, which warned them of approaching danger."

But it will hereafter be seen that he has totally misapprehended the true signification of the Masonic symbol. The work of Fellows, it may be remarked, is an unsystematic compilation of undigested learning; but the student who is searching for truth must carefully eschew all his deductions as to the genius and spirit of Freemasonry.

Notwithstanding a few discrepancies that may have occurred in the Masonic lectures, as arranged at various periods and by different authorities, the concurrent testimony of the ancient religions, and the hieroglyphic language, prove that the star was a symbol of God. It was so used by the prophets of old in their metaphorical style, and it has so been generally adopted by Masonic instructors. The application of the *Blazing Star* as an emblem of the Savior has been made by those writers who give a Christian explanation of our emblems, and to the Christian Freemason such an application will not be objectionable. But those who desire to refrain from anything that may tend to impair the tolerance of our system, will be disposed to embrace a more universal explanation, which may be received alike by all the disciples of the Order, whatever may be their peculiar religious views. Such persons will rather accept the expression of Doctor Oliver, who, though much disposed to give a Christian character to our Institution, says in his *Symbol of Glory* (page 292), "The Great Architect of the Universe is therefore symbolized in Freemasonry by the *Blazing Star*, as the Herald of our salvation."

Before concluding, a few words may be said as to the form of the Masonic symbol. It is not a heraldic star or *estoile*, for that always consists of six points, while the Masonic star is made with five points. This, perhaps, was with some involuntary allusion to the five Points of Fellowship. But the error has been committed in all our modern Tracing Boards of making

the star with straight points, which form, of course, does not represent a blazing star. John Guillim, the editor in 1610 of the book *A Display of Heraldrie*, says: "All stars should be made with waved points, because our eyes tremble at beholding them."

In the early Tracing Board already referred to, the star with five straight points is superimposed upon another of five waving points. But the latter are now abandoned, and we have in the representations of the present day the incongruous symbol of a blazing star with five straight points. In the center of the star there was always placed the letter G, which like the Hebrew *yod*, was a recognized symbol of God, and thus the symbolic reference of the *Blazing Star* to Divine Providence is greatly strengthened.

BLAZING STAR, ORDER OF THE. The Baron Tschoudy was the author of a work entitled *The Blazing Star* (see *Tschoudy*). On the principles inculcated in this work, he established, says Thory (*Acta Latomorum* i, 94), at Paris, in 1766, an Order called "The Order of the Blazing Star," which consisted of Degrees of chivalry ascending to the Crusades, after the Templar system usually credited to Ramsay. It never, however, assumed the prominent position of an active rite.

BLESINTON, EARL OF. Grand Master of Ireland, 1738-9; also of the English Grand Lodge of the Antients, 1756-9. The name *Blesinton* has been variously spelled by members of the family but the spelling here given is taken from the signature of the Brother in the records of his Grand Lodge.

BLESSING. See *Benediction*.

BLIND. A blind man cannot be initiated into Freemasonry under the operation of the old regulation, which requires physical perfection in a candidate. This rule has nevertheless been considerably modified in some Jurisdictions.

BLINDNESS. Physical blindness in Freemasonry, as in the language of the Scriptures, is symbolic of the deprivation of moral and intellectual light. It is equivalent to the darkness of the Ancient Mysteries in which the neophytes were enshrouded for periods varying from a few hours to many days. The Masonic candidate, therefore, represents one immersed in intellectual darkness, groping in the search for that Divine light and truth which are the objects of a Freemason's labor (see *Darkness*).

BLOW. The three blows given to the Builder, according to the legend of the Third Degree, have been differently interpreted as symbols in the different systems of Freemasonry, but always with some reference to adverse or malignant influences exercised on humanity, of whom Hiram is considered as the type. Thus, in the symbolic Degrees of Ancient Craft Freemasonry, the three blows are said to be typical of the trials and temptations to which man is subjected in youth and manhood, and to death, whose victim he becomes in old age. Hence the three Assassins are the three stages of human life. In the advanced Degrees, such as the Kadoshes, which are founded on the Templar system commonly credited to Ramsay, the reference is naturally made to the destruction of the Order, which was effected by the combined influences of Tyranny, Superstition, and Ignorance, which are therefore symbolized by the three blows; while the three Assassins are also said sometimes to be

represented by Squin de Florean, Naffodei, and the Prior of Montfaucon, the three perjurers who swore away the lives of De Molay and his Knights. In the astronomical theory of Freemasonry, which makes it a modern modification of the ancient sun-worship, a theory advanced by Ragon, the three blows are symbolic of the destructive influences of the three winter months, by which Hiram, or the Sun, is shorn of his vivifying power. Des Etangs has generalized the Templar theory, and, supposing Hiram to be the symbol of eternal reason, interprets the blows as the attacks of those vices which deprave and finally destroy humanity. However interpreted for a special theory, Hiram the Builder always represents, in the science of Masonic symbolism, the principle of good; and then the three blows are the contending principles of evil.

BLUE. This is emphatically the color of Freemasonry. It is the appropriate tincture of the Ancient Craft Degrees. It is to the Freemason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive. It is therefore the only color, except white, which should be used in a Master's Lodge for decorations.

Among the religious institutions of the Jews, *blue* was an important color. The robe of the high priest's ephod, the ribbon for his breastplate, and for the plate of the miter, were to be *blue*. The people were directed to wear a ribbon of this color above the fringe of their garments; and it was the color of one of the veils of the tabernacle, where, Josephus says, it represented the element of air. The Hebrew word used on these occasions to designate the color *blue* or rather purple *blue*, is תכלת, *tekelet*; and this word seems to have a singular reference to the symbolic character of the color, for it is derived from a root signifying *perfection*; now it is well known that, among the ancients, initiation into the mysteries and perfection were synonymous terms; and hence the appropriate color of the greatest of all the systems of initiation may well be designated by a word which also signifies *perfection*.

This color also held a prominent position in the symbolism of the Gentile nations of antiquity. Among the Druids, *blue* was the symbol of *truth*, and the candidate, in the initiation into the sacred rites of Druidism, was invested with a robe composed of the three colors, white, *blue*, and green.

The Egyptians esteemed *blue* as a sacred color, and the body of Amun, the principal god of their theogony, was painted light *blue*, to imitate, as Wilkinson remarks, "his peculiarly exalted and heavenly nature."

The ancient Babylonians clothed their idols in *blue*, as we learn from the prophet Jeremiah (x, 9). The Chinese, in their mystical philosophy, represented *blue* as the symbol of the Deity, because, being, as they say, compounded of black and red, this color is a fit representation of the obscure and brilliant, the male and female, or active and passive principles.

The Hindus assert that their god, Vishnu, was represented of a celestial or sky *blue*, thus indicating that wisdom emanating from God was to be symbolized by this color.

Among the medieval Christians, *blue* was sometimes considered as an emblem of immortality, as red was of the Divine love. Portal says that *blue* was the symbol of perfection, hope, and constancy. "The color of the celebrated dome, azure," says Weale, in his treatise on *Symbolic Colors*, "was in divine language the symbol of eternal truth; in consecrated language, of immortality; and in profane language, of fidelity."

Besides the three degrees of Ancient Craft Freemasonry, of which *blue* is the appropriate color, this tincture is also to be found in several other degrees, especially of the Scottish Rite, where it bears various symbolic significations; all, however, more or less related to its original character as representing universal friendship and benevolence.

In the Degree of Grand Pontiff, the Nineteenth of the Scottish Rite, it is the predominating color, and is there said to be symbolic of the mildness, fidelity, and gentleness which ought to be the characteristics of every true and faithful brother.

In the Degree of Grand Master of all Symbolic Lodges, the *blue* and yellow, which are its appropriate colors, are said to refer to the appearance of Jehovah to Moses on Mount Sinai in clouds of azure and gold, and hence in this degree the color is rather a historical than a moral symbol.

The *blue* color of the tunic and apron, which constitutes a part of the investiture of a Prince of the Tabernacle, or Twenty-fourth Degree in the Scottish Rite, alludes to the whole symbolic character of the degree, whose teachings refer to our removal from this tabernacle of clay to "that house not made with hands, eternal in the heavens." The *blue* in this degree is, therefore, a symbol of heaven, the seat of our celestial tabernacle.

Brothers John Heron Lepper and Philip Crossle contributed to *Ars Quatuor Coronatorum* (volume xxxvi, part 3, page 284), a discussion of Masonic Blue from which the following abstract has been made. Reference being first directed to other contributions to the subject in *Ars Quatuor Coronatorum* (xxii, 3; xxiii); and to the *Transactions*, Lodge of Research (1909-10, page 109), the authors state their belief that the Gold and Blue worn by the officers of the Grand Lodge of Ireland and the members of the Grand Master's Lodge, Dublin, are symbolical of the Compasses from the very inception of a Grand Lodge in Ireland, the symbolism being introduced there from England in or before 1725. After the first dozen years some variations were made in the established forms and the opinion is hazarded that one of these changes was from sky-blue to the dark Garter Blue for the ribbons and lining of the aprons then worn by the officers of the Grand Lodge of England, afterwards the Moderns.

On Saint John's Day in June, 1725, when the Earl of Rosse was installed Grand Master of Ireland, he was escorted to the King's Inns by "Six Lodges of Gentlemen Freemasons," the members of one "wore fine Badges full of Crosses and Squares, with this Motto, *Spes mea in Deo est* (*My hope is in God*), which was no doubt very significant, for the Master of it wore a Yellow Jacket, and Blue Britches." Brethren of the Grand Lodge still wear working aprons with yellow braid and yellow fringe with sky-blue border on a plain white ground with no other

ornament. These are probably symbolical of the Compasses as in the following quotation from a spurious ritual published in the *Dublin Intelligence*, August 29, 1730:

... After which I was cloathed.

N.B. The cloathing is putting on the Apron and Gloves.

Q. How was the Master cloathed?

A. In a Yellow Jacket and Blue Pair of Breeches.

N.B. The Master is not otherwise Cloathed than Common; the Question and Answer are only emblematical, the Yellow Jacket, the Compass, and the Blue Breeches, the Steel Points.

At a Masonic Fête in the Theatre Royal, Dublin, December 6, 1731, we find "The Ladies all wore Yellow and Blue Ribbons on their Breasts, being the proper Colours of that Ancient and Right Worshipful Society."

From the first the Grand Lodge of Ireland issued Lodge Warrants bearing Yellow and Blue ribbons supporting the seal showing a hand and trowel, a custom continued until about 1775.

The Grand Lodge of Ireland preserves a cancelled Warrant issued June 6, 1750, to erect a Lodge No. 209 in Dublin. On the margin is a colored drawing of the Master on his throne and he wears a yellow jacket and blue breeches—with a red cloak and cocked hat—all of the Georgian period.

An old picture—said to be after Hogarth—in the Library of Grand Lodge of England shows a Freemason with a yellow waistcoat. Our late Brother W. Wonnacott, the Librarian, thought the color of this garment was no accident and is symbolical of the brass body of the Compasses.

Up to recent years the members of Nelson Lodge, No. 18, Newry, County Down, Ireland, wore blue coats and yellow waistcoats, both having brass buttons with the Lodge number thereon. The color of the breeches has not been preserved but no doubt it was intended to be the same as the coat.

Union Lodge, No. 23, in the same town, must have worn the same uniform, for there is still preserved a complete set of brass buttons for such a costume. These two Lodges, 18 and 23, were formed in 1809 from an older Lodge, No. 933, Newry, warranted in 1803. But from the fact that in Newry there still works the oldest Masonic Lodge in Ulster, warranted in 1737, and also from the fact that Warrant No. 16, originally granted in 1732 or 1733, was moved to and revived at Newry in 1766, there can be no question but that Masonic customs had a very strong foothold in that town.

That this custom was an old custom in Newry is also shown by the coat and vest which the late Brother Dr. F. C. Crossle had made for himself, he being intensely interested in Masonic lore, and having learned from the lips of many veteran Freemasons in Newry that this was the old and correct Masonic dress for festival occasions. It is true we cannot assume a general practise from a particular custom, as in the case of the Newry usage, nevertheless the latter is another link in the chain.

BLUE BLANKET. The Lodge of Journeymen, in the city of Edinburgh, is in possession of a *blue blanket*, which is used as a banner in Masonic processions. The history of it is thus given in the *London Magazine*:

"A number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, and took with them a banner, on which were inscribed the following words from the 51st Psalm, the eighteenth verse, 'In bona voluntate tua edificetur muri Hierosolymae,' meaning 'In Thy good pleasure build Thou the walls of Jerusalem.' Fighting under the banner, these valiant Scotchmen were present at the capture of Jerusalem, and other towns in the Holy Land; and, on their return to their own country, they deposited the banner, which they styled *The Banner of the Holy Ghost*, at the altar of St. Eloi, the patron saint of the Edinburgh Tradesmen, in the church of Saint Giles. It was occasionally unfurled, or worn as a mantle by the representatives of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital.

"In 1482, James III, in consequence of the assistance which he had received from the Craftsmen of Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6,000 Marks which he had contracted in making preparations for the marriage of his son, the Duke of Rothsay, to Cecil, daughter of Edward IV, of England, conferred on the good town several valuable privileges, and renewed to the Craftsmen their favorite banner of *The Blue Blanket*.

"James's queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner, with her own hands, a Saint Andrew's cross, a crown, a thistle, and a hammer, with the following inscription: 'Fear God and honor the king; grant him a long life and a prosperous reign, and we shall ever pray to be faithful for the defence of his sacred majesty's royal person till death.' The king decreed that in all time coming, this flag should be the standard of the Crafts within burgh, and that it should be unfurled in defence of their own rights, and in protection of their sovereign. The privilege of displaying it at the Masonic procession was granted to the journeymen, in consequence of their original connection with the Freemasons of Mary's Chapel, one of the fourteen incorporated trades of the city.

"*The Blue Blanket* was long in a very tattered condition; but some years ago it was repaired by lining it with blue silk, so that it can be exposed without subjecting it to much injury."

An interesting little book was written by Alexander Pennecuik, Burgess and Guild-Brother of Edinburgh, and published with this title in 1722 and in later editions describing the Operative Companies of Edinburgh. The above particulars in the *London Magazine* are found in Pennecuik's work with other details.

BLUE DEGREES. The first three degrees of Freemasonry are so called from the blue color which is peculiar to them.

BLUE LODGE. A Symbolic Lodge, in which the first three degrees of Freemasonry are conferred, is so called from the color of its decorations.

BLUE MASONRY. The degrees of Entered Apprentice, Fellow Craft, and Master Mason are sometimes called *Blue Masonry*.

BLUE MASTER. In some of the advanced degrees, these words are used to designate a Master Mason.

BOARD OF GENERAL PURPOSES. An organization attached to the Grand Lodge of England, consisting of the Grand Master, Pro Grand Master, Deputy Grand Master, the Grand Wardens of the year, the Grand Treasurer, the Grand Registrar, the Deputy Grand Registrar, a President, Past Presidents, the President of the Board of Benevolence, the Grand Director of Ceremonies, and twenty-four other members. The President and six of the twenty-four members are annually nominated by the Grand Master, and the remaining eighteen are elected by the Grand Lodge from the Masters and Past Masters of the Lodges. This board has authority to hear and determine all subjects of Masonic complaints, or irregularity respecting Lodges or individual Freemasons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft.

BOARD OF RELIEF. See *Relief, Board of*.

BOAZ. The name of the left hand (or *north*) pillar that stood at the porch of King Solomon's Temple. It is derived from the Hebrew בֹּאֵז, pronounced *bo'-az*, and signifies *in strength*. Though Strong in his *Hebrew and Chaldee Dictionary* says the root is unused and of uncertain meaning (see *Pillars of the Porch*).

BOCHIM. בְּכִיִּים, a Hebrew word pronounced *bo-keem'* and meaning *the weepers*. A password in the Order of Ishmael. An angel spoke to Hagar as she wept at the well when in the wilderness with her son Ishmael. The angel is looked upon as a spiritual being, possibly the Great Angel of the Covenant, the Michael who appeared to Moses in the burning bush, or the Joshua, the captain of the hosts of Jehovah.

BODE, JOHANN JOACHIM CHRISTOPH. Born in Brunswick, 16th of January, 1730. One of the most distinguished Freemasons of his time. In his youth he was a professional musician, but in 1757 he established himself at Hamburg as a bookseller, and was initiated into the Masonic Order. He obtained much reputation by the translation of Sterne's *Sentimental Journey* and *Tristram Shandy*, of Goldsmith's *Vicar of Wakefield*; Smollett's *Humphrey Clinker*; and of Fielding's *Tom Jones*, from the English; and of Montaigne's works from the French. To Masonic literature he made many valuable contributions; among others, he translated from the French Bonneville's celebrated work entitled *Les Jésuites chassés de la Maçonnerie et leur poignard brisé par les Maçons*, meaning *The Jesuits driven from Freemasonry and their weapon broken by the Freemasons*, which contains a comparison of Scottish Freemasonry with the Templarism of the fourteenth century, and with sundry peculiar practices of the Jesuits themselves. Bode was at one time a zealous promoter of the Rite of Strict Observance, but afterward became one of its most active opponents. In 1790 he joined the Order of the Illuminati, obtaining the highest Degree in its second class, and at the Congress of Wilhelmsbad he advocated the opinions of Weishaupt. No man of his day was better versed than he in the history of Freemasonry, or possessed a more valuable and extensive library; no one was more diligent in increasing his stock of Masonic knowledge, or more anxious to avail himself of the rarest sources of learning. Hence, he has always held

an exalted position among the Masonic scholars of Germany. The theory which he had conceived on the origin of Freemasonry—a theory, however, which the investigations of subsequent historians have proved to be untenable—was, that the Order was invented by the Jesuits, in the seventeenth century, as an instrument for the re-establishment of the Roman Church in England, covering it for their own purposes under the mantle of Templarism. Bode died at Weimar on the 13th of December, 1793.

BOEBER, JOHANN. A Royal Councillor of State and Director of the School of Cadets at St. Petersburg, during the reign of Alexander I. In 1805 he induced the emperor to revoke the edicts made by Paul I and himself against the Freemasons. His representations of the true character of the Institution induced the emperor to seek and obtain initiation. Boeber may be considered as the reviver of Freemasonry in the Russian dominions, and was Grand Master of the Grand Lodge from 1811 to 1814.

BOEHMEN, JACOB. The most celebrated of the Mystics of the sixteenth and seventeenth centuries, born near Grlitz, in 1575, and died in 1624. His system attracted, and continued to attract long after his death, many disciples in Germany. Among these, in time, were several Freemasons, who sought to incorporate the mystical dogmas of their founder with the teachings of Freemasonry, so as to make the Lodges merely schools of theosophy. Indeed, the Theosophic Rites of Freemasonry, which prevailed to a great extent about the middle of the last century in Germany and France, were indebted for most of their ideas to the mysticism of Jacob Boehmen.

BOHEMANN, KARL ADOLF ANDERSON. Born in 1770, at Jönköping in the south of Sweden. He was a very zealous member of the Order of Asiatic Brethren, and was an active promulgator of the advanced Degrees. Invited to Sweden, in 1802, by the Duke of Sudermania, who was an ardent inquirer into Masonic science, he was appointed Court Secretary. He attempted to introduce his system of advanced Degrees into the kingdom, but having been detected in the effort to intermingle revolutionary schemes with his high Degrees, he was first imprisoned and then banished from the country, his society being interdicted. He returned to Germany, but is not heard of after 1815, when he published at Pyrmont a justification of himself. Findel in his *History of Freemasonry* (page 560), calls him an impostor, but he seems rather to have been a Masonic fanatic, who was ignorant of or had forgotten the wide difference between Freemasonry and political intrigue.

BOHEMIA. A Lodge named *The Three Stars* is said to have been established at Prague in 1726, and other Lodges were subsequently constituted in Bohemia, but in consequence of the French Revolution they were closed in 1793 by the Austrian Government.

BOHMANN, F. OTTO. A merchant in Stockholm, 1695–1767, who left a legacy of 100,000 thalers to the Asylum for the Orphans of Freemasons that was founded in Stockholm in 1753. A medal was struck in his honor in 1768 (see *Marvin's Masonic Medals*, page 172).

BOLIVIA. The third largest political division of the continent of South America. A Lodge was char-

tered in Bolivia in 1875. Three others have since been established and all four pay allegiance to the Grand Lodge of Peru.

Brother Oliver Day Street says in his 1922 Report on Correspondence to the Grand Lodge of Alabama: "So far as we have been able to ascertain this State has never been able to boast a Grand Lodge, Grand Orient or Supreme Council of its own. Its only Masonic organizations have been Lodges chartered by some of the Grand Lodges of the neighboring states. Indeed, Peru and Chile are the only ones we can ascertain which have even done this. Bolivia can scarcely be said to have a Masonic history."

BOMBAY. A seaport on the west coast of India. The first Lodge to be established in Bombay was opened in 1758 but it disappeared from the register in 1813. In 1763 James Todd was appointed Provincial Grand Master.

A Provincial Grand Master of Western India and its Dependencies, Brother James Burnes was appointed in 1836 by the Grand Lodge of Scotland. None had been appointed by England since the time of Brother Todd. Brother Burnes was a very active Freemason and it is a curious fact that Brethren even left the English Lodges to support the new Scotch Bodies. English Freemasonry became less and less popular and finally ceased to be practised until 1848 when Saint George Lodge No. 807, was revived.

In 1886 Scotland had issued nineteen Charters to Lodges in Bombay and twelve years previously Captain Morland, successor to Brother Burnes, was raised to the position of Grand Master of all Scottish Freemasonry in India.

The Craft took no firm hold on the natives of India. Several of the princes were initiated but the Parsees made the first real advance in the Order when Brother Cama, one of their number, was elected Treasurer of the Grand Lodge of England. The first Hindu to hold important office was Brother Dutt who became head of a Lodge in 1874 (see *India and Madras*).

BONAIM. Brother Hawkins was of the opinion that the word is really an incorrect transliteration of the Hebrew word for builders, which should be *Bonim*; the construct form of which *Bonai* is used in 1 Kings (v, 18), to designate a portion of the workmen on the Temple: "And Solomon's builders and Hiram's builders did hew them." Brother Hawkins continues to the effect that Oliver, in his *Dictionary* and in his *Landmarks* (i, 402), gives a mythical account of them as Fellow Crafts, divided into Lodges by King Solomon, but, by a slip in his grammar he calls them *Benai*, substituting the Hebrew construct for the absolute case, and changing the participial *o* into *e*. The *Bonaim* seem to be distinguished, by the author of the Book of Kings, from the *Gibaim*, and the translators of the authorized version have called the former *builders* and the latter *stone-squarers*. It is probable that the *Bonaim* were an order of workmen inferior to the *Gibaim*. Anderson, in both of his editions of the *Book of Constitutions*, errs like Oliver, and calls them *Bonai*, saying that they were "setters, layers, or builders, or light Fellow Crafts, in number 80,000." This idea seems to have been perpetuated in the modern rituals. From this construct plural form *Bonai* some one has formed the slightly incorrect form *Bonaim*.

BONAPARTE, JEROME. Brother of Napoleon I. Born November 15, 1784, and died June 24, 1860. King of Westphalia from 1807 to 1813 and afterwards known as the Duc de Montfort. Grand Master of the Grand Orient of Westphalia. After 1847 he became successively Governor of the Invalides, Marshal of France and President of the Senate (see also *Histoire de la Franc-Maçonnerie*, Albert Lantoine, 1925, Paris). Jerome, son of the above, also given as a Freemason.

BONAPARTE, JOSEPH. Elder brother of Napoleon I. Born January 7, 1768. Sent to Naples as King in 1806 and made King of Spain in 1808. After 1815 known as Comte de Survilliers. He was a Freemason. Appointed by Napoleon I to the office of Grand Master of the Grand Orient of France in 1804. He died July 28, 1844.

BONAPARTE, LOUIS. Born September 2, 1778; died July 25, 1846. Brother of Napoleon I. King of Holland in 1806. Grand Master Adjoint of the Grand Orient of France in 1804. In 1805 became Governor of Paris.

BONAPARTE, LUCIEN. Brother of Napoleon I. Born May 21, 1775, and died at Rome, June 29, 1840. November 10, 1799, when Napoleon I overthrew the National Councils of France at the Palace of Saint Cloud, Lucien was President of the Council of Five Hundred and able to turn the scale in favor of his brother. In 1800 was Ambassador at Madrid, Spain. A member of the Grand Orient of France.

BONDMAN. In the fourth article of the Halliwell or *Regius Manuscript*, which is the earliest Masonic document known, it is said that the Master shall take good care that he make no bondman an apprentice, or, as it is in the original language:

The fourthe artycul thys moste be,
That the Mayster hymn wel be-se,
That he no bondemon prentys make.

The regulation is repeated in all the subsequent regulations, and is still in force (see *Freeborn*).

BONE. This word, which is now pronounced in one syllable, is the Hebrew word *bo-neh*, בונה, *builder*, from the verb *banah*, בנה, *to build*. It was peculiarly applied, as an epithet, to Hiram Abif, who superintended the construction of the Temple as its chief builder. Master Masons will recognize it as part of a significant word. Its true pronunciation would be, in English letters, *bo-nay*; but the corruption into one syllable as *bone* has become too universal ever to be corrected.

BONE BOX. In the early lectures of the eighteenth century, now obsolete, we find the following catechism:

Q. Have you any key to the secrets of a Mason?

A. Yes.

Q. Where do you keep it?

A. In a bone box, that neither opens nor shuts but with ivory keys.

The bone box is the mouth, the ivory keys the teeth. And the key to the secrets is afterward said to be the tongue. These questions were simply used as tests, and were subsequently varied. In a later lecture it is called the *Bone-bone Box*.

BONNEVILLE, CHEVALIER DE. On the 24th of November, 1754, he founded the Chapter of the

Advanced Degrees known as the Chapter of Clermont. All the authorities assert this except Rebold, *Histoire des Trois Grandes Loges*, meaning the *History of the Three Grand Lodges*, page 46, who says that he was not its founder but only the propagator of its Degrees.

BONNEVILLE, NICOLAS DE. A bookseller and man of letters, born at Evreux, in France, March 13, 1760. He was the author of a work, published in 1788, entitled *Les Jésuites chassés de la Maçonnerie et leur poignard brisé par les Maçons*, meaning *The Jesuits driven from Freemasonry and their weapon broken by the Freemasons*, a book divided into two parts, of the first of which the subtitle was *La Maçonnerie écossaise comparée avec les trois professions et le Secret des Templiers du 14e Siècle*, meaning *Scottish Freemasonry compared with the three professions and the Secret of the Templars of the Fourteenth Century*, and of the second, *Mémels des quatre vœux de la Compagnie de S. Ignace, et des quatre grades de la Maçonnerie de S. Jean*, meaning *the Identity of the four pledges of the Society of Saint Ignace, and of the four steps of the Freemasonry of Saint John*. He also translated into French, Thomas Paine's *Essay on the Origin of Freemasonry*; a work, by the way, which was hardly worth the trouble of translation. De Bonneville had an exalted idea of the difficulties attendant upon writing a history of Freemasonry, for he says that, to compose such a work, supported by dates and authentic facts, it would require a period equal to ten times the age of man; a statement which, although exaggerated, undoubtedly contains an element of truth. His Masonic theory was that the Jesuits had introduced into the symbolic Degrees the history of the life and death of the Templars, and the doctrine of vengeance for the political and religious crime of their destruction; and that they had imposed upon four of the higher Degrees the four vows of their congregation. De Bonneville was imprisoned as a Girondist in 1793. The Girondists or Girondins were members of a political party during the French Revolution of 1791 to 1793, getting their name from twelve Deputies from the Gironde, a Department of Southwestern France. He was the author of a *History of Modern Europe*, in three volumes, published in 1792. He died in 1828.

BOOK OF CHARGES. There seems, if we may judge from the references in the old records of Freemasonry, to have formerly existed a book under this title, containing the Charges of the Craft; equivalent, probably, to the *Book of Constitutions*. Thus, the *Matthew Cooke Manuscript* of the first half of the fifteenth century (line 534) speaks of "othere chargys mo that ben wryten in the Boke of Chargys."

BOOK OF CONSTITUTIONS. The *Book of Constitutions* is that work in which is contained the rules and regulations adopted for the government of the Fraternity of Freemasons. Undoubtedly, a society so orderly and systematic must always have been governed by a prescribed code of laws; but, in the lapse of ages, the precise regulations which were adopted for the direction of the Craft in ancient times have been lost. The earliest record that we have of any such *Constitutions* is in a manuscript, first quoted, in 1723, by Anderson (*Constitutions*, 1723, pages 32-3), which he said was written in the reign of Edward IV. Preston (page 182, edition of 1788) quotes the same

record, and adds, that "it is said to have been in the possession of the famous Elias Ashmole, and unfortunately destroyed," a statement which had not been previously made by Anderson. To Anderson, therefore, we must look in our estimation of the authenticity of this document; and that we cannot too much rely upon his accuracy as a transcriber is apparent, not only from the internal evidence of style, but also from the fact that he made important alterations in his copy of it in his edition of 1738. Such as it is, however, it contains the following particulars:

"Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstan (the grandson of King Alfrede the Great, a mighty Architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, 930 A.D., when he had brought the land into Rest and Peace, built many great works, and encourag'd many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserv'd since the Roman times, who also prevail'd with the King to improve the Constitution of the English Lodges according to the foreign Model, and to increase the Wages of Working Masons.

"The said king's youngest son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master Mason, for the love he had to the said Craft and the honourable Principles whereon it is grounded, purchased a free charter of King Athelstan his Father, for the Masons having a Correction among themselves (as it was anciently express'd), or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

"Accordingly, Prince Edwin summoned all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other languages, from the Contents thereof that Assembly did frame the Constitution and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming, and ordain'd good Pay for Working Masons, &c."

Other records have from time to time been discovered, most of them recently, which prove beyond all doubt that the Fraternity of Freemasons was, at least in the fourteenth, fifteenth, sixteenth, and seventeenth centuries, in possession of manuscript *Constitutions* containing the rules and regulations of the Craft.

In the year 1717, Freemasonry, which had somewhat fallen into decay in the south of England, was revived by the organization of the Grand Lodge at London; and, in the next year, the Grand Master having desired, says Anderson, "any brethren to bring to the Grand Lodge any old writings and records concerning Freemasons and Freemasonry, in order to show the usages of ancient times, several old copies of the Gothic Constitutions were produced and collated" (see *Constitutions*, 1738, page 110).

But these *Constitutions* having been found to be very erroneous and defective, probably from carelessness or ignorance in their frequent transcription,

in September, 1721, the Duke of Montagu, who was then Grand Master, ordered Brother James Anderson to digest them "in a new and better method" (see *Constitutions*, 1738, page 113).

Anderson having accordingly accomplished the important task that had been assigned him, in December of the same year a committee, consisting of fourteen learned Brethren, was appointed to examine the book; and, in the March Communication of the subsequent year, having reported their approbation of it, it was, after some amendments, adopted by the Grand Lodge, and published, in 1723, under the title of *The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges*.

A second edition was published in 1738, under the superintendence of a committee of Grand Officers (see the *Constitutions* of that year, page 133). But this edition contained so many alterations, interpolations, and omissions of the Charges and Regulations as they appeared in the first, as to show the most reprehensible inaccuracy in its composition, and to render it utterly worthless except as a literary curiosity. It does not seem to have been very popular, for the printers, to complete their sales, were compelled to commit a fraud, and to present what they pretended to be a new edition in 1746, but which was really only the edition of 1738, with a new title page neatly pasted in, the old one being canceled.

In 1754, Brother Jonathan Scott presented a memorial to the Grand Lodge, "showing the necessity of a new edition of the *Book of Constitutions*." It was then ordered that the book "should be revised, and necessary alterations and additions made consistent with the laws and rules of Masonry"; all of which would seem to show the dissatisfaction of the Fraternity with the errors of the second edition. Accordingly, a third edition was published in 1756, under the editorship of the Rev. John Entick. The fourth edition, prepared by a Committee, was published in 1767. In 1769, G. Kearsly, of London, published an unauthorized edition of the 1767 issue, with an appendix to 1769; this was also published by Thomas Wilkinson in Dublin in the same year, with several curious plates; both issues are now very scarce. And an authorized supplement appeared in 1776.

John Noorthouck published by authority the fifth edition in 1784. This was well printed in quarto, with numerous notes, and is considered the most valuable edition; it is the last to contain the historical introduction.

After the Union of the two rival Grand Lodges of England (see *Antient Masons*) in 1813, the sixth edition was issued in 1815, edited by Brother William Williams, Provincial Grand Master for Dorsetshire; the seventh appeared in 1819, being the last in quarto; and the eighth in 1827; these were called the *Second Part*, and contained only the Ancient Charges and the General Regulations. The ninth edition of 1841 contained no reference to the First or Historical Part, and may be regarded as the first of the present issue in octavo with the plates of jewels at the end.

Numerous editions have since been issued. In the early days of the Grand Lodge of England in all processions the *Book of Constitutions* was carried on a cushion by the Master of the Senior Lodge (*Constitu-*

tions, 1738, pages 117-26), but this was altered at the time of the union and it is provided in the *Constitutions* of 1815 and in the subsequent issues that the *Book of Constitutions* on a cushion shall be carried by the Grand Secretary.

BOOK OF CONSTITUTIONS GUARDED BY THE TILER'S SWORD. An emblem painted on the Master's carpet, and intended to admonish the Freemason that he should be guarded in all his words and actions, preserving unsullied the Masonic virtues of silence and circumspection. Such is Webb's definition of the emblem in the *Freemasons' Monitor* (edition of 1818, page 69), which is a very modern one, and Brother Mackey was inclined to think it was introduced by that lecturer. The interpretation of Webb is a very unsatisfactory one in the opinion of Brother Mackey. He held that the *Book of Constitutions* is rather the symbol of constituted law than of silence and circumspection, and when guarded by the Tiler's sword it would seem properly to symbolize regard for and obedience to law, a prominent Masonic duty.

BOOK OF GOLD. In the Ancient and Accepted Scottish Rite, the volume in which the transactions, statutes, decrees, balusters, and protocols of the Supreme Council or a Grand Consistory are contained is called the *Book of Gold*.

BOOK OF MORMON. This sacred book of the Mormons was first published in 1830 by Joseph Smith, who claimed to have translated it from gold plates which he had found under Divine guidance secreted in a stone box. The seat of their organization is at Salt Lake City, Utah. In this connection, *Mormonism and Masonry*, by Brother S. H. Goodwin, Grand Secretary of Utah, is a detailed and excellent work of reference.

BOOK OF THE DEAD. By some translated the *Book of the Master*, containing the ancient Egyptian philosophy as to death and the resurrection. A portion of these sacred writings was invariably buried with the dead. The book in facsimile has been published by Doctor Lepsius, and translated by Doctor Birch. The story of the judgment of Amenti forms a part of the *Book of the Dead*, and shadows forth the verities and judgments of the unseen world.

The *Amenti* was the Place of Judgment of the Dead, situated in the West, where Osiris was presumed to be buried. There were forty-two assessors of the amount of sin committed, who sat in judgment, and before whom the adjudged passed in succession.

There seems to be a tie which binds Freemasonry to the noblest of the cults and mysteries of antiquity. The most striking exponent of the doctrines and language of the Egyptian Mysteries of Osiris is this *Book of the Dead*, or *Ritual of the Underworld*, or *Egyptian Bible* of 165 chapters, the Egyptian title of which was *The Manifestation to Light*, or the *Book Revealing Light to the Soul*. Great dependence was had, as to the immediate attainment of celestial happiness, upon the human knowledge of this wonderful Book, especially of the principal chapters.

On a sarcophagus or tomb of the eleventh dynasty, according to the chronology of Professor Lepsius, say 2420 B.C., is this inscription: "He who knows this book is one who, in the day of the resurrection of the underworld, arises and enters in; but if he

does not know this chapter, he does not enter in so soon as he arises." The conclusion of the first chapter says: "If a man knows this book thoroughly, and has it inscribed upon his sarcophagus, he will be manifested in the day in all the forms that he may desire, and entering into his abode will not be turned back" (see Tiele's *History of Religions*, page 25).

The Egyptian belief was that portions of the *Book of the Dead* were written by the finger of Thoth, that being the name of the Egyptian god of letters, invention and wisdom, the mouthpiece and recorder of the gods, and umpire of their disputes, back in the mist of time, 3000 B.C. The one hundred and twenty-fifth chapter describes the last judgment. The oldest preserved papyrus is of the eighteenth dynasty. Professor Lepsius fixes the date at 1591 B.C.

The most perfect copy of this *Book of the Dead* is in the Turin Museum, where it covers one side of the walls, in four pieces, 300 feet in length.

The following extract is from the first chapter: "Says Thot to Osiris, King of Eternity, I am the great God in the divine boat; I fight for thee; I am one of the divine chiefs who are the TRUE LIVING WORD of Osiris. I am Thot, who makes to be real the word of Horus against his enemies. The word of Osiris against his enemies made truth in Thot, and the order is executed by Thot. I am with Horus on the day of celebrating the festival of Osiris, the good Being, whose Word is truth; I make offerings to Ra (the Sun); I am a simple priest in the underworld, anointing in Abydos, elevating to higher degrees of initiation; I am prophet in Abydos on the day of opening or upheaving the earth. I behold the mysteries of the door of the underworld; I direct the ceremonies of Mendes; I am the assistant in the exercise of their functions; I AM GRAND MASTER OF THE CRAFTSMEN WHO SET UP THE SACRED ARCH FOR A SUPPORT" (see *Truth*).

BOOK OF THE FRATERNITY OF STONE MASONS. Years ago, a manuscript was discovered in the archives of the City of Cologne bearing the title of *Brüderschaftsbuch der Steinmetzen*, meaning the *Brotherhood Book of the Stonecutters*, with records going back to the year 1396. Steinbrenner (*Origin and Early History of Masonry*, page 104), says: "It fully confirms the conclusions to be derived from the German Constitutions, and those of the English and Scotch Masons, and conclusively proves the inauthenticity of the celebrated Charter of Cologne."

BOOK OF THE LAW. The Holy Bible, which is always open in a Lodge as a symbol that its light should be diffused among the Brethren. The passages at which it is opened differ in the various Degrees (see *Scriptures, Reading of the*).

Masonically, the *Book of the Law* is that sacred book which is believed by the Freemason of any particular religion to contain the revealed will of God; although, technically, among the Jews, the Torah, or *Book of the Law*, means only the Pentateuch or five books of Moses. Thus, to the Christian Freemason the *Book of the Law* is the Old and New Testaments; to the Jew, the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta.

The *Book of the Law* is an important symbol in the Royal Arch Degree, concerning which there was a

tradition among the Jews that the *Book of the Law* was lost during the captivity, and that it was among the treasures discovered during the building of the second Temple. The same opinion was entertained by the early Christian fathers, such, for instance, as Irenaeus, Tertullian, and Clemens Alexandrinus; "for," says Prideaux, "they (the Christian fathers) held that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by Divine revelation."

The truth of the tradition is very generally denied by Biblical scholars, who attribute its origin to the fact that Ezra collected together the copies of the law, expurgated them of the errors which had crept into them during the captivity, and arranged a new and correct edition. But the truth or falsity of the legend does not affect the Masonic symbolism. The *Book of the Law* is the will of God, which, lost to us in our darkness, must be recovered as precedent to our learning what is *Truth*. As captives to error, truth is lost to us; when freedom is restored, the first reward will be its discovery.

BOOK, ORDER OF THE. See *Stukely, Doctor*.

BOOKS, ANTI-MASONIC. See *Anti-Masonic Books*.

BORDER, TESSELATED. See *Tesselated Border*.

BORNEO. An island in the Malay Archipelago, a great group of islands southeast of Asia. On August 13, 1885, Elopura Lodge, No. 2106, was chartered by the Grand Lodge of England in North Borneo at Elopura. It was, however, never constituted as the petitioners had left before the Lodge could be opened, and it was erased from the register on January 2, 1888.

Borneo Lodge of Harmony was chartered on May 6, 1891, and constituted at Sandakan on June 7, the same year.

BOSONIEN, THE. The name is sometimes given as *Bossonius*. The Fourth Degree of the African Architects, also called the *Christian Philosopher*. The latter reference is by Thory (*Acta Latomorum*, i, 297).

BOSTON TEA PARTY. England in 1773 passed a law levying a tax on all tea shipped into the American Colonies by the East India Tea Company. Three cargoes of tea were in Boston harbor when from a meeting of citizens, December 16, 1773, held at the Old South Church, forty or fifty men disguised as Indians emerged and in two or three hours three hundred and forty-two chests of tea valued at about eighteen hundred pounds sterling were emptied into the sea (see Brother Elroy McKendree Avery's *History of the United States and Its People*, volume v, page 166). The secrecy and dispatch of the whole affair definitely indicates previous rehearsals under competent leadership. On that very night the records written by the Secretary state that Lodge of Saint Andrew closed until the next night "On account of the few members in attendance" and then the entire page is filled up with the letters T made large (see *Centennial Memorial of Saint Andrew's Lodge*, page 347; also *Green Dragon Tavern*).

BOSWELL, JOHN. A Scottish Laird, of Auchinleck, and of the family of the biographer of Doctor Johnson. *Laird* means the proprietor of a landed estate; occasionally, merely a landlord. His appearance in the Lodge of Edinburgh at a meeting held

at Holyrood in June, 1600, affords a very early authentic instance of a person being a member of the Masonic Fraternity who was not an architect or builder by profession. Brother Boswell signed his name and made his mark as did the Operatives.

BOURBON, PRINCE LOUIS DE, COMTE DE CLERMONT. Said to have been elected December 2, 1743, the fourth Grand Master in France. At first he was energetic and in 1756 the name of the Grand Lodge was changed from that of the English Grand Lodge of France to the Grand Lodge of France. He died in 1771, leaving Freemasonry in a much less flourishing condition as he neglected it during the latter part of his life, delegating his work to others (see *Histoire de la Franc-Maçonnerie Française*, Albert Lantoiné, 1925, Paris, pages 64-9, etc.).

BOURN. A limit or boundary; a word familiar to the Freemason in the Monitorial Instructions of the Fellow Craft's Degree, where he is directed to remember that we are traveling upon the level of time to that undiscovered country from whose bourn no traveler returns; and to the reader of Shakespeare, from whom the expression is borrowed, in the beautiful soliloquy of Hamlet:

Who would fardels bear;
To grunt and sweat under a weary life;
But that the dread of something after death—
The undiscovered country, from whose bourn
No traveller returns—puzzles the will.

Act III, Scene 1.

Fardels here means burdens.

BOX-MASTER. Sometimes in the Lodges of Scotland the Treasurer was formerly so called. Thus, in the Minutes of the Lodge of Journeymen Freemasons of Edinburgh, it was resolved, on December, 27, 1726, that the Warden be instructed "to uplift and receive for the use of the society all such sum or sums of money which are due and indebted to them or their former Box-masters or his predecessors in office."

BOX OF FRATERNAL ASSISTANCE. A box of convenient shape and size under the charge of the Hospitaler or Almoner, in the Modern French and Scottish Rites, wherein is collected the obligatory contributions of the duly assembled Brethren at every convocation, which collections can only be used for secret charitable purposes, first among the members, but if not there required, among worthy profane; the Master and the Hospitaler being the only ones cognizant of the name of the beneficiary, together with the Brother who suggests an individual in need of the assistance.

BOYLE, JOHN. Grand Chaplain of Scotland. May 8, 1843, delivered the oration on the death of the Duke of Sussex.

BOYS' SCHOOL. The Royal Masonic Institution for Boys is a charity of the Freemasons of England. It was founded in the year 1798 by a number of Brethren belonging to the Antient Constitution who were members of the Lodge of United Mariners, No. 23, now No. 30. This benevolence was for clothing and educating the sons of indigent and deceased Brethren, according to the situation in life they are most probably destined to occupy, and inculcating such religious instruction as may be conformable to the tenets of their parents, and ultimately apprenticing them to suitable trades.

Brother Francis Columbine Daniel, of the Royal Naval Lodge of the Moderns, started a somewhat similar Institution, but the two were happily united in 1817 to the lasting benefit of the Craft at large. Similar schools have been established by the Freemasons of France, Germany, and other countries.

Ossian Lang's *History of Freemasonry in the State of New York* says: "It will be of interest to many to learn that the common school system of New York is directly indebted to the Masonic Fraternity of that state for its founding. In 1810 the Grand Lodge determined to provide for the free education of children of Freemasons in non-sectarian schools, facilities which had theretofore been lacking. Free schools financed by the Lodges were established, which rapidly grew in popularity, and these attracted so much attention that in 1817 the legislature enacted laws providing for the assumption by the State Government for the growing system, and its extension to meet the requirements of the entire public."

BRAHMANISM. The religious system practised by the Hindus. It presents a profound and spiritual philosophy, strangely blended with the basest superstitions. The Veda is the Brahmanical *Book of the Law*, although the older hymns springing out of the primitive Aryan religion have a date far anterior to that of comparatively modern Brahmanism. The *Laus of Menu* is really the text-book of Brahmanism; yet in the Vedic hymns we find the expression of that religious thought that has been adopted by the Brahmins and the rest of the modern Hindus.

The learned Brahmins have a hidden or esoteric faith, in which they recognize and adore one God, without form or quality, eternal, unchangeable, and occupying all space; but confining this concealed doctrine to their interior schools, they teach, for the multitude, an open or exoteric worship, in which the incomprehensible attributes of the supreme and purely spiritual God are invested with sensible and even human forms. In the Vedic hymns all the powers of nature are personified, and become the objects of worship, thus leading to an apparent polytheism. But, as J. F. Clarke in his *Ten Great Religions* (page 90) remarks, "behind this incipient polytheism lurks the original monotheism; for each of these gods, in turn, becomes the Supreme Being." And Max Müller says (*Chips*, i, 2) that "it would be easy to find in the numerous hymns of the Veda passages in which almost every important deity is represented as supreme and absolute."

This most ancient religion—believed in by one seventh of the world's population, that fountain from which has flowed so much of the stream of modern religious thought, abounding in mystical ceremonies and ritual prescriptions, worshiping, as the Lord of all, "the source of golden light," having its ineffable name, its solemn methods of initiation, and its symbolic rites—is well worth the serious study of the Masonic scholar, because in it he will find much that will be suggestive to him in the investigations of the dogmas of his Order.

In speaking of the Brahmins, or Brahmins (Kenning's *Cyclopædia of Freemasonry*), Brother A. F. A. Woodford tells us, "It has been said, and apparently on good authority, that they have a form of Masonic initiation and recognition amongst them."



BROTHER JOSEPH BRANT, THE MOHAWK CHIEF

BRANT, JOSEPH. A Mohawk Indian Chief, made a Freemason "and admitted to the Third Degree" at London, England, on April 26, 1776. This was in a Lodge of the Moderns, the Falcon, in Princess Street, Leicester Fields.

Brother Hawkins records that during the War of American Independence Brant was in command of some Indian troops on the British side, by whom Captain McKinsty, of the United States Army, had been captured. The Indians had tied their prisoner to a tree and were preparing to torture him, when he made the mystic appeal of a Freemason in the hour of danger. Brant interposed and rescued his American brother from his impending fate, took him to Quebec, and placed him in the hands of some English Freemasons, who returned him, uninjured, to the American outposts. Clavel has illustrated the occurrence on page 283 of his *Histoire Pittoresque de la Franc-Maçonnerie*.

Joseph Brant, or Thayendanegea, to use his native name, was born on the banks of the Ohio River in 1742 and was educated at Lebanon, Connecticut. He was a member of Lodge No. 11 at the Mohawk village, about a mile and a half from Brantford, and was also affiliated with Barton Lodge No. 10 at Hamilton, Canada. Brother Robertson, *History of Freemasonry in Canada*, records (on page 687) that Brother Brant translated the Gospel of St. Mark into the Mohawk language and this was published in 1787.

BRAY, REGINALD. Brother A. F. A. Woodford, *Kenning's Cyclopædia*, says that he has been reported as Grand Master in England in 1502 and was probably connected with the Operative Lodges.

BRAZEN LAVER. See *Laver*.

BRAZEN PILLARS. See *Pillars of the Porch*.

BRAZEN SERPENT. See *Serpent and Cross*.

BRAZEN SERPENT, KNIGHT OF THE. See *Knight of the Brazen Serpent*.

BRAZIL. The largest state and republic in South America. The first Lodge in Brazil is said to have been established by French authority as early as 1815. At any rate it was at work in 1820 and was divided into three parts which in 1821 met and formed the Grand Orient of Brazil according to the French Rite. In October, however, it was closed by order of the Emperor of Brazil, then Grand Master, and lay dormant for ten years.

Eight years later a Grand Orient of Brazil was formed with José Bonifácio de Andrada e Silva as Grand Master. In November, 1832, the Supreme Council of Belgium instituted a Supreme Council, Thirty-third Degree, which in 1832 was divided into three parts, each of which claimed to be a Supreme Grand Council. In 1835 there existed two Grand Orientals and four Supreme Councils.

Out of these several Bodies there finally emerged the original Grand Orient which in 1863 divided into two, the Grand Orient of Lavrado Valley and the Grand Orient of Benedictino Valley, the former inclined to Roman Catholicism, the latter opposed to it. In 1872 the two parties united; the following year they divided again. An attack by the Bishop of Pernambuco was the indirect cause of a movement towards Masonic union in 1877, and on January 18, 1883, the union was achieved in a Body which recognized the

Ancient and Accepted Scottish Rite, the Modern French Rite and the Adonhiramite Rite.

In 1914 the Grand Orient exercised authority over 390 constituent Lodges, while England, Germany, and Italy were also represented in this territory. A further 50 Lodges paid allegiance to the Grand Orient of Parana and Rio Grande do Sul, the former of which has since united with the Grand Orient at Rio de Janeiro.

There are two German Lodges at Porto Alegre, and one each at Sertas S. Anna, Sapyranga, Santa Cruz, Candelaria, and Joinville. The Grand Orient of Italy has a Lodge at Botucatu, and one at San Paolo.

Eugene Seeger, formerly Consul-General of the United States at Rio de Janeiro, in an article on Brazil (see *Current History*, July, 1923), referred to the popularity of Freemasonry there and asserted that it was largely due to the great number of free public schools established and supported by the Freemasons for educating future citizens of that republic.

BREAD, CONSECRATED. Consecrated bread and wine, that is to say, bread and wine used not simply for food, but made sacred by the purpose of symbolizing a bond of brotherhood, and the eating and drinking of which are sometimes called the *Communion of the Brethren*, is found in some of the advanced Degrees, such as the Order of High Priesthood in the American Rite, and the Rose Croix of the French and Scottish Rites.

It was in ancient times a custom religiously observed, that those who sacrificed to the gods should unite in partaking of a part of the food that had been offered. And in the Jewish Church it was strictly commanded that the sacrificers should "eat before the Lord," and unite in a feast of joy on the occasion of their offerings. By this common partaking of that which had been consecrated to a sacred purpose, those who partook of the feast seemed to give an evidence and attestation of the sincerity with which they made the offering; while the feast itself was, as it were, the renewal of the covenant of friendship between the parties.

BREADTH OF THE LODGE. See *Form of the Lodge*.

BREAST. In one of the Old Lectures, quoted by Doctor Oliver, it is said: "A Mason's breast should be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own; as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villany of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy."

It is true, that the secrets of a Freemason, confided as such, should be as inviolate in the breast of him who has received them as they were in his own before they were confided. But it would be wrong to conclude that in this a Freemason is placed in a position different from that which is occupied by every honorable man. No man of honor is permitted to reveal a secret which he has received under the pledge of secrecy.

Nevertheless, it is as false as it is absurd, to assert that either the man of honor or the Freemason is bound

by any such obligation to protect the criminal from the vindication of the law. It must be left to every man to determine by his own conscience whether he is at liberty to betray a knowledge of facts with which he could not have become acquainted except under some such pledge. No court of law would attempt to extort a communication of facts made known by a penitent to his confessor or a client to his lawyer for such a communication would make the person communicating it infamous. In this case, Freemasonry supplies no other rule than that which is found in the acknowledged codes of Moral Ethics.

BREASTPLATE. Called in Hebrew *חֹשֶׁן*, *kho'-shen*, or *חֹשֶׁן כֹּהֵן*, *kho-shen mish-paw*, the *breastplate of judgment*, because through it the High Priest received divine responses, and uttered his decisions on all matters relating to the good of the commonwealth. It was a piece of embroidered cloth of gold, purple, scarlet, and fine white, twined linen. It was a span, or about nine inches square, when doubled, and made thus strong to hold the precious stones that were set in it. It had a gold ring at each corner, to the uppermost of which were attached golden chains, by which it was fastened to the shoulder-pieces of the ephod—the vestment worn by the High Priest over his tunic; while from the two lowermost went two ribbons of blue, by which it was attached to the girdle of the ephod, and thus held secure in its place.

In the breastplate were set twelve precious jewels, on each of which was engraved the name of one of the twelve tribes. The stones were arranged in four rows, three stones in each row. As to the order of arrangement and the names of the stones, there has been some difference among the authorities. The authorized version of the Bible gives them in this order: Sardius, topaz, carbuncle, emerald, sapphire, diamond, figure, agate, amethyst, beryl, onyx, jasper. This is the pattern generally followed in the construction of Masonic breastplates, but modern researches into the true meaning of the Hebrew names of the stones have shown its inaccuracy. Especially must the diamond be rejected, as no engraver could have cut a name on this impenetrable gem, to say nothing of the pecuniary value of a diamond of a size to match the rest of the stones.

EMERALD	TOPAZ	SARDIUS
JASPER	SAPPHIRE	CARBUNCLE
AMETHYST	AGATE	LIGURE
BERYL	ONYX	CHRYSOLEITE

FIG. 1. VULGATE VERSION OF BREASTPLATE

Josephus, *Antiquities of the Jews* (III, vii), gives the stones in the following order: Sardonyx, topaz, emerald; carbuncle, jasper, sapphire; figure, amethyst, agate; chrysolite, onyx, beryl.

Kalisch, in his *Commentary on Exodus*, gives a still different order: Cornelian (or sardius), topaz,

smaragdus; carbuncle, sapphire, emerald; figure, agate, amethyst; chrysolite, onyx, jasper.

But perhaps the Vulgate translation is to be preferred as an authority, because it was made in the fifth century, at a time when the old Hebrew names of the precious stones were better understood than now. The order given in that version is shown in the diagram Fig. 1.

A description of each of these stones, with its symbolic signification, will be found under the appropriate head.

On the stones were engraved the names of the twelve tribes, one on each stone. The order in which they were placed, according to the Jewish Targums—various ancient forms of the Hebrew Scriptures in Aramaic or Chaldee language, was as Fig. 2, having a reference to the respective ages of the twelve sons of Jacob.

LEVI	SIMEON	REUBEN
ZEBULUN	ISSACHAR	JUDAH
GAD	NAPHTALI	DAN
BENJAMIN	JOSEPH	ASHER

FIG. 2. TWELVE TRIBES ACCORDING TO TARGUMS

The differences made by various writers in the order of the names of the stones arise only from their respective translations of the Hebrew words. These original names are detailed in Exodus (xxviii), and admit of no doubt, whatever uncertainty there may be as to the gems which they were intended to represent. Fig. 3 illustrates the Hebrew names of the stones.

A description of the breastplate is given in chapters xxviii and xxxix of Exodus. From the former, authorized version of the Bible, we take the following four verses (17–21): “And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a figure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings. And the stones shall be with the names of the children of Israel, twelve according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.” In the margin the word *ruby* is given instead of sardius in the first row of stones. The revised version suggests that ruby be substituted for sardius, emerald for carbuncle, carbuncle for emerald, sardonyx for diamond, amber for figure or jacinth, chalcedony for beryl, and beryl for onyx, in the list found in Exodus xxviii. Students of the Scriptures conclude that from the dimensions of the breastplate, given in Exodus (chapter xxviii), a span which would be equivalent to eight or nine inches, the twelve stones even after allowing some reasonable space for their setting must have been of

considerable size and therefore of only moderate rarity. Furthermore, as they were engraved with the names of the twelve tribes they could have been of only moderate hardness; and finally, preference may well be given to stones which research has shown to have been actually used for ornamental purposes in early bible times. In regard to this matter the article by Professor Flinders Petrie is of especial importance (see *Hasting's Dictionary of the Bible*, iv, pages 619-21).

The breastplate which was used in the first Temple does not appear to have been returned after the Captivity, for it is not mentioned in the list of articles sent back by Cyrus. The stones, on account of their great beauty and value, were most probably removed from their original arrangement and reset in various ornaments by their captors. A new one was made for the services of the second Temple, which, according to Josephus, when worn by the High Priest, shot forth brilliant rays of fire that manifested the immediate presence of Jehovah. But Josephus adds that two hundred years before his time this miraculous power had become extinct in consequence of the impiety of the nation. It was subsequently

designed to remind the High Priest how dear the tribes whose names it bore should be to his heart.

The breastplate does not appear to have been original with or peculiar to the Jewish ritual. The idea was, most probably, derived from the Egyptians. Diodorus Siculus says (in his book 1, chapter 75), that among them the chief judge bore about his neck a chain of gold, from which hung a figure or image (*ῥάδιον*), composed of precious stones, which was called *Truth*, and the legal proceedings only commenced when the chief judge had assumed this image. Aelian (book xxxiv), confirms this account by saying that the image was engraved on sapphire, and hung about the neck of the chief judge with a golden chain. Peter du Val says that he saw a mummy at Cairo, round the neck of which was a chain, to which a golden plate was suspended, on which the image of a bird was engraved (see *Urim and Thummim*).

BREAST, THE FAITHFUL. One of the three precious jewels of a Fellow Craft. It symbolically teaches the initiate that the lessons which he has received from the instructive tongue of the Master are not to be listened to and lost, but carefully treasured in his heart, and that the precepts of the Order constitute a covenant which he is faithfully to observe.

BREAST TO BREAST. See *Points of Fellowship*.

BRETHREN. This word, being the plural of Brother in the solemn style, is more generally used in Masonic language, instead of the common plural, *Brothers*. Thus Freemasons always speak of *The Brethren of the Lodge*, and not of *The Brothers of the Lodge*.

BRETHREN OF HARMONY. Identical with the *Frères Noirs*, or *Black Brethren*.

BRETHREN OF THE BRIDGE. See *Bridge Builders of the Middle Ages*.

BRETHREN OF THE MYSTIC TIE. The term by which Freemasons distinguish themselves as the members of a confraternity or brotherhood united by a mystical bond (see *Mystic Tie*).

BRETHREN ROSE CROIX OF THE EAST. See *Marconis*, also *Memphis, Rite of*.

BREWSTER, SIR DAVID. See *Lawrie, Alexander*.

BRIDGE. A most significant symbol in the Fifteenth and Sixteenth Degrees of the Scottish Rite, at which an important event transpires. The characteristic letters which appear on the Bridge, *L. O. P.*, refer to that liberty of thought which is ever thereafter to be the inheritance of those who have been symbolically captive for seven weeks of years. It is the new era of the freedom of expression, the liberation of the former captive thought. Liberty, but not License. It is also a symbol in the Royal Order (see *Lakak Deror Pessah*; also *Liber*; also *Liberty of Passage*).

BRIDGE BUILDERS OF THE MIDDLE AGES. Before speaking of the *Pontifices*, or the Fraternity of Bridge Builders, whose history is closely connected with that of the Freemasons of the Middle Ages, it will be as well to say something of the word which they assumed as the title of their brotherhood.

The Latin word *pontifex*, with its equivalent English *pontiff*, literally signifies the *builder of a bridge*, from *pons*, meaning a bridge, and *facere*, to

ברקת	פטרה	אדם
Baw-rek-ath'	Pit-daw'	O'-dem
יהלם	ספיר	נפק
Yah-hal-ome'	Sap-peer'	No'-pek
אחלמה	שבו	לשם
Akh-law'-maw	Sheb-oo'	Leh'-shem
ישפה	שהם	הרשיש
Yaw-shef-ay'	Sho'-ham	Tar-sheesh

FIG. 3. HEBREW NAMES OF THE STONES IN BREASTPLATE WITH THEIR PRONUNCIATION

carried to Rome together with the other spoils of the Temple.

Of the subsequent fate of these treasures, and among them the breastplate, there are two accounts: one, that they were conveyed to Carthage by Genseric after his sack of Rome, and that the ship containing them was lost on the voyage; the other, and, as King thinks, in *Antique Gems* (page 137), the more probable one, that they had been transferred long before that time to Byzantium, and deposited by Justinian in the treasury of Saint Sophia.

The breastplate is worn in American Chapters of the Royal Arch by the High Priest as an essential part of his official vestments. The symbolic reference of it, as given by Webb, is that it is to teach him always to bear in mind his responsibility to the laws and ordinances of the Institution, and that the honor and interests of his Chapter should be always near his heart. This does not materially differ from the ancient symbolism, for one of the names given to the Jewish breastplate was the *memorial*, because it was

make. But this sense, which it must have originally possessed, it seems very speedily to have lost, and we, as well as the Romans, only recognize *pontifex* or *pontiff* as significant of a sacerdotal priestly character.

Of all the Colleges of Priests in ancient Rome, the most illustrious was that of the Pontiffs. The College of Pontiffs was established by Numa, and originally consisted of five, but was afterward increased to sixteen. The whole religious system of the Romans, the management of all the sacred rites, and the government of the priesthood, was under the control and direction of the College of Pontiffs, of which the *Pontifex Maximus*, or High Priest, was the presiding officer and the organ through which its decrees were communicated to the people. Hence, when the Papal Church established its seat at the City of Rome, its Bishop assumed the designation of *Pontifex Maximus* as one of his titles, and Pontiff and Pope are now considered equivalent terms.

The question naturally arises as to what connection there was between religious rites and the building of bridges, and why a Roman priest bore the name which literally denoted a bridge builder. Etymologists have in vain sought to solve the problem, and, after all their speculation, fail to satisfy us.

One of the most tenable theories is that of Schmitz, who thinks the *Pontifices* were so called because they superintended the sacrifices on a bridge, alluding to the Argean sacrifices on the Sublician Bridge. But Varro gives a more probable explanation when he tells us that the Sublician Bridge was built by the *Pontifices*; and that it was deemed, from its historic association, of so sacred a character, that no repairs could be made on it without a previous sacrifice, which was to be conducted by the Chief Pontiff in person.

The true etymology is, however, undoubtedly lost; yet it may be interesting, as well as suggestive, to know that in old Rome there was, even in a mere title, supposing that it was nothing more, some sort of connection between the art or practise of bridge building and the mysterious sacerdotal rites established by Numa, a connection which was subsequently again developed in the Masonic association which is the subject of the present article.

Whatever may have been this connection in Pagan Rome, we find, after the establishment of Christianity and in the Middle Ages, a secret Fraternity organized, as a branch of the Traveling Freemasons of that period, whose members were exclusively devoted to the building of bridges, and who were known as *Pontifices*, or *Bridge Builders*, and styled by the French *les Frères Pontifes*, or *Pontifical Brethren*, and by the Germans *Brückenbrüder*, or *Brethren of the Bridge*. It is of this Fraternity that, because of their association in history with the early corporations of Freemasons, it is proposed to give a brief sketch.

In the eleventh and twelfth centuries, the methods of intercommunication between different countries were neither safe nor convenient. Travelers could not avail themselves of the comforts of either macadamized roads or railways. Stage-coaches were unknown. He who was compelled by the calls of business to leave his home, trudged as a pedestrian wearily on foot, or on horseback, if his means permitted that mode of journeying; made his solitary ride through badly

constructed roads, where he frequently became the victim of robbers, who took his life as well as his purse, or submitted to the scarcely less heavy exactions of some lawless Baron, who claimed it as his high prerogative to levy a tax on every wayfarer who passed through his domains. Inns were infrequent, incommodious, and expensive, and the weary traveler could hardly have appreciated Shenstone's declaration, that

Whoe'er has travelled life's dull round,
Where'er his stages may have been,
May sigh to think he still has found
His warmest welcome at an inn.

But one of the greatest embarrassments to which the traveler in this olden time was exposed occurred when there was a necessity to cross a stream of water. The noble bridges of the ancient Greeks and Romans had been destroyed by time or war, and the intellectual debasement of the dark ages had prevented their renewal. Hence, when refinement and learning began to awaken from that long sleep which followed the invasion of the Goths and Vandals and the decline and fall of the Roman Empire, the bridgeless rivers could only be crossed by swimming through the rapid current, or by fording the shallow places.

The earliest improvement toward a removal of these difficulties consisted in the adoption of rafts or boats, and gilds or corporations of raftsmen and boatmen, under the names of *Linuncularii*, *Lintrarii*, and *Utricularii*, were formed to transport travelers and merchandise across rivers. But the times were lawless, and these watermen oftener plundered than assisted their patrons. Benevolent persons, therefore, saw the necessity of erecting hostelries on the banks of the rivers at frequented places, and of constructing bridges for the transportation of travelers and their goods.

All the architectural labors of the period were, as is well known, entrusted to the gilds or corporations of builders who, under the designation of *Traveling Freemasons*, passed from country to country, and, patronized by the Church, erected those magnificent cathedrals, monasteries, and other public edifices, many of which have long since crumbled to dust, but a few of which still remain to attest the wondrous ability of these Operative Brethren. Alone skilled in the science of architecture, from them only could be derived workmen capable of constructing safe and enduring bridges.

Accordingly, a portion of these Freemasons, withdrawing from the general body, united, under the patronage of the Church, into a distinct corporation of *Frères Pontifes*, or *Bridge Builders*. The name which they received in Germany was that of *Brückenbrüder*, or *Brethren of the Bridge*.

A legend of the Church attributes their foundation to Saint Benezet, who accordingly became the patron of the Order, as Saint John was of the Freemasons proper. Saint Benezet was a shepherd of Avilar, in France, who was born in the year 1165. "He kept his mother's sheep in the country," says Butler, the historian of the saints, "being devoted to the practices of piety beyond his age; when moved by charity to save the lives of many poor persons, who were frequently drowned in crossing the Rhone, and, being inspired by God, he undertook to build a bridge over

that rapid river at Avignon. He obtained the approbation of the Bishop, proved his mission by miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles from the first laying of the foundations till it was completed, in 1188."

Divesting this account, which Butler has drawn from the *Acta Sanctorum* of the Bollandists, of the miraculous, the improbable, and the legendary, the naked fact remains that Benezet was engaged, as the principal conductor of the work, in the construction of the magnificent bridge at Avignon, with its eighteen arches. As this is the most ancient of the bridges of Europe built after the commencement of the restoration of learning, it is most probable that he was, as he claimed to have been, the founder of that Masonic corporation of builders who, under the name of *Brethren of the Bridge*, assisted him in the undertaking, and who, on the completion of their task, were engaged in other parts of France, of Italy, and of Germany, in similar labors.

After the death of Saint Benezet, he was succeeded by Johannes Benedictus, to whom, as *Prior of the Bridge*, and to his *Brethren*, a charter was granted in 1187, by which they obtained a chapel and cemetery, with a chaplain.

In 1185, one year after the death of Saint Benezet, the Brethren of the Bridge commenced the construction of the Bridge of Saint Esprit, over the Rhone at Lyons. The completion of this work greatly extended the reputation of the Bridge Builders, and in 1189 they received a charter from Pope Clement III. The City of Avignon continued to be their headquarters, but they gradually entered into Italy, Spain, Germany, Sweden, and Denmark. The Swedish chronicles mention one Benedict, between the years 1178 and 1191, who was a bishop and bridge builder at Skara, in that kingdom. Could he have been the successor, already mentioned, of Benezet, who had removed from Avignon to Sweden?

As late as 1590 we find the Order existing at Lucca, in Italy, where, in 1562, John de Medicis exercised the functions of its chief under the title of *Magister*, or *Master*. How the Order became finally extinct is not known; but after its dissolution much of the property which it had accumulated passed into the hands of the Knights Hospitalers or Knights of Malta.

The gild or corporation of Bridge Builders, like the corporation of Traveling Freemasons, from which it was an offshoot, was a religious institution, but admitted laymen into the society. In other words, the workmen, or the great body of the gild, were of course secular, but the patrons were dignitaries of the Church. When by the multiplication of bridges the necessity of their employment became less urgent, and when the numbers of the workmen were greatly increased, the patronage of the Church was withdrawn, and the association was dissolved, or soon after fell into decay; its members, probably, for the most part, reuniting with the corporations of Freemasons from whom they had originally been derived. Nothing has remained in modern Freemasonry to preserve the memory of the former connection of the

Order with the bridge builders of the Middle Ages, except the ceremony of opening a bridge, which is to be found in the rituals of the last century; but even this has now become almost obsolete.

Lenning, who has appropriated a brief article in his *Encyclopädie der Freimaurerei* to the *Brückenbrüder*, or *Brethren of the Bridge*, incorrectly calls them an *Order of Knights*. They took, he says, vows of celibacy and poverty, and also to protect travelers, to attend upon the sick, and to build bridges, roads, and hospitals. Several of the inventors of advanced degrees have, he thinks, sought to revive the Order in some of the degrees which they have established, and especially in the Knights of the Sword, which appears in the Ancient and Accepted Rite as the Fifteenth Degree, or Knights of the East; but Brother Mackey could find no resemblance except that in the Knights of the Sword there is in the ritual a reference to a river and a bridge. He was more inclined to believe that the Nineteenth Degree of the same Rite, or Grand Pontiff, was once connected with the Order we have been considering; and that, while the primitive ritual has been lost or changed so as to leave no vestige of a relationship between the two, the name which is still retained may have been derived from the *Frères Pontifes* of the twelfth century.

This, however, is mere conjecture, without any means of proof. Accordingly Brother Mackey was of the opinion that all that we do positively know is, that the bridge builders of the Middle Ages were a Masonic association, and as such are entitled to a place in all Masonic histories.

BRIEF. The diploma or certificate in some of the advanced degrees is so called.

BRIGHT. A Freemason is said to be *bright* who is well acquainted with the ceremonies, the forms of opening and closing, and the ceremonies of initiation. This expression does not, however, in its technical sense, appear to include the superior knowledge of the history and science of the Institution, and many bright Freemasons are, therefore, not necessarily learned; and, on the contrary, some learned Freemasons are not well versed in the exact phraseology of the ceremonies. The one knowledge depends on a retentive memory, the other is derived from deep research. It is scarcely necessary to say which of the two kinds of knowledge is the more valuable. The Freemason whose acquaintance with the Institution is confined to what he learns from its esoteric ceremonies will have but a limited idea of its science and philosophy. And yet a knowledge of the ceremonies as the foundation of higher knowledge is essential.

BRITHERING. The Scotch term for Masonic initiation.

BRITISH COLUMBIA. A province in the western Dominion of Canada. The first Lodge established in this province was Victoria, No. 783, by the Grand Lodge of England, March 19, 1859. In 1871 the Grand Lodge of England had four Lodges and the Grand Lodge of Scotland five Lodges. A Convention was held on October 21, 1871; eight out of the nine Lodges were represented, and the Grand Lodge of British Columbia was duly organized. Brother Israel Wood Powell, M.D., Provincial Grand Master of Scotland, was elected the first Grand Master.

BRITISH EAST AFRICA or KENYA COLONY. The Grand Lodges of England and Scotland have each chartered a Lodge in this district at Nairobi.

BRITISH GUIANA. A country in South America. The Grand Lodge of Holland warranted Lodge Saint Juan de la Ré-Union in 1771 at Georgetown. It did not however survive very long. Lodges were also chartered by the Grand Lodges of New York, England, Scotland, etc. The Grand Lodge of Scotland has two Lodges at Georgetown.

BRITISH HONDURAS. Known also as Belize, a British colony in Central America. Amity Lodge, No. 309, was chartered at St. George's Quay by the Grand Lodge of England, but as it did not succeed it was dropped from the Register in 1813.

In 1820 British Constitution Lodge was warranted by the United Grand Lodge of England at Honduras Bay but, with that of another Lodge chartered in 1831, its name was omitted from the Register on June 4, 1862.

BRITISH LODGE. English Red Apron Lodge, now No. 8, founded 1722, having Centenary Warrant but no special jewel. Officers permitted golden or gilt jewels, same as Lodge of Antiquity. This honor conferred when Lord Cranstoun became Grand Master, 1745. He was a member of the British Lodge and the jewels used by its Master and Wardens were those worn by the Grand Master and the Grand Wardens and these jewels were gilded before they were returned to the owners, who were permitted to continue their use of them in gold or gilded metal.

BROACHED THURNEL. In the lectures of the early part of the eighteenth century the Immovable Jewels of the Lodge are said to be "the Tarsel Board, Rough Ashlar, and *Broached Thurnel*"; and in describing their uses it is taught that "the Rough Ashlar is for the Fellow Crafts to try their jewels on, and the *Broached Thurnel* for the Entered Apprentices to learn to work upon." Much difficulty has been met with in discovering what the *Broached Thurnel* really was. Doctor Oliver, most probably deceived by the use to which it was assigned, says in his *Dictionary of Symbolic Masonry* that it was subsequently called the Rough Ashlar. This is evidently incorrect, because a distinction is made in the original lecture between it and the Rough Ashlar, the former being for the Apprentices and the latter for the Fellow Crafts. Krause (*Kunsturkunden*, i, 73), has translated it by *Drehbank*, which means a *turning-lathe*, an implement not used by Operative Freemasons.

Now what is the real meaning of the word? If we inspect an old tracing board of the Apprentice's Degree of the date when the *Broached Thurnel* was in use, we shall find depicted on it three symbols, two of which will not once be recognized as the Tarsel, or Trestle Board, and the Rough Ashlar, just as we have them at the present day; while the third symbol will be that depicted in the margin, namely, a cubical stone with a pyramidal apex. This is the *Broached Thurnel*. It is the symbol which is still to be found, with precisely the same form, in all French tracing boards, under the name of the *pierre cubique*, or *cubical stone*, and which has been replaced in English and American tracing boards and rituals by the Perfect Ashlar.

For the derivation of the words, we must go to old and now almost obsolete terms of architecture. On inspection, it will at once be seen that the *Broached Thurnel* has the form of a little square turret with a spire springing from it. Now, *broach*, or *broche*, says Parker in the *Glossary of Terms in Architecture* (page 97), is "an old English term for a spire, still in use in some parts of the country, as in Leicestershire, where it is said to denote a spire springing from the tower without any intervening parapet. *Thurnel* is from the old French *tournelle*, a turret or little tower. The *Broached Thurnel*, then, was the *Spired Turret*. It was a model on which apprentices might learn the principles of their art, because it presented to them, in its various outlines, the forms of the square and the triangle, the cube and the pyramid."

Brother Hawkins had somewhat different conclusions about the matter and added the following comments:

In *Ars Quatuor Coronatorum* (xii, 205), Brother G. W. Speth quotes from the *Imperial Dictionary*:

"*Broach*, in Scotland, a term among masons, signifying to rough hew. *Broached Work*, in Scotland, a term among masons, signifying work or stones that are rough-hewn, and thus distinguished from Ashlar or polished work. *Broaching-Thurnal*, *Thurmer*, *Turner*, names given to the chisels by which *broached work* is executed."

And therefore Brother Speth suggests that the *Broached Thurnel* was really a chisel for the Entered Apprentices to learn to work with.

We find that the new *English Dictionary* explains *Broached* as a term used "of stone; chiselled with a *broach*," or narrow-pointed chisel used by Freemasons; but Brother Hawkins points out that this still leaves it uncertain what a "*Thurnel*" is.

Brother Clegg has had the advantage of actually working with *broaching tools* and therefore ought to know something about *broached work*. The word *broach* in the industries is usually applied to the operation of shaping or forming some part by special tools made to produce some particular shape or design. A triangular hole in a piece of metal or any other material can for example be finished to a considerable degree of accuracy by simply forcing the cutting tool through it as a final operation. This is called *broaching* and the tools for the purpose are known as *broaches*. A tool that is used to smooth out a small opening by being rotated within it is often called a *broach* and, as will be seen, the idea is that the *broach* is used to form a special shape. These special shapes therefore are known as work which is *broached* and this agrees very closely with the understanding that underlies each of the comments made above. The exact meaning of *Thurnel* or *Thurnal* is not any too clear but has evidently been applied to the instrument as well as the product of its work.

Brother Charles E. Funk of the Editorial Department of the Funk & Wagnalls *New Standard Dictionary of the English Language* has very kindly read the above article and favors us with the following comments:

I have gone through fifteen or more dictionaries from 1643 up to Murray's *New English Dictionary*, including several dialectal dictionaries and one on archaisms. None of them record any such spelling as *thurnel*, *thurnal*, nor *thurmer*.

Broach or *broche*, *broch*, *broache*, *broych*, *brooch*, *broch*—are not so obscure. Five centuries and more of usage still find the early senses preserved. But even so, ambiguity is not avoided in attempting to determine the expression *broached thurnel*, for *broach* may refer either (1) to the mason's tool, a narrow pointed chisel by which he furrowed the surface of stone, as in the quotation of 1703, "to *broych* or *broach*, as Masons an *Atchler* or *ashlar* when with the small point of their *ax* (?) they make it full of little pits or small holes;" also that of 1544, "In hewing, *broching*, and scaplyn of stone for the chapel," or (2) to the name of the spire itself, a current form in England today which dates from 1501, "For trassying & makyn moldes to the *brooch*."

With this second and still current usage of *broach*, then, and assuming that *thurnel* is a variant spelling of *tournelle*, as it might well have been, we can derive a thoroughly satisfactory explanation of the expression and one which also agrees with the old illustrations, a *spired turret*. This view may be further supported when we recall the old German form *Thurm* or *tower*.

Murray lends further support to this view in his record of the variants of *tournelle*, which appeared variously from 1400 to the middle of the seventeenth century as *tornel*, *turnelle*, *tornelle*, *tournal*, *tornil*, and *tournal*.

All of this may lend weight to the theory as given by Mackey. But if this theory is accepted, the mystery is still unsolved, for by which logic would the symbol of Fellow Craft be the Rough Ashlar and that of the Apprentice be such a highly finished work as the *Spired Turret*? One would expect a reversal of such symbolism at the least.

It seems, therefore, that the explanation as a *spired turret* is inappropriate—one would not expect an apprentice "to learn to work upon" such a structure. We are forced, then, to consider the first definition of *broach* and to do some more or less etymological guesswork with *thurnel*, which I am offering as a possible clue—I can not locate the missing link to make it conclusive, for we have no reference books covering the subject of stone-dressing tools on our shelves.

Dialectically *th* was occasionally substituted for *f*. We have such instances as *thane* for *fane*, *thetch* for *fetch*, and *thurrow* for *furrow*, and others. I would expect, therefore, to find some dressing tool, no longer employed, perhaps, or now under another name, which was called a *furnel*, *fournal*, *fornel*, or even *firnel*, perhaps with an *m* in place of the *n*. It may be that the *firming-chisel* is the present type. This tool would be a tapered hand-tool, set in a flat head to receive blows from a hammer, and would be used for rough dressing. Possibly it might be the *former* which was thus described in 1688: "The second is termed a *Former*, it is a Chissel used before the Paring Chissel in all works. . . . The Clenser, or *Former*, is a broad ended Iron Plate, or Old-Cold?—Chissel with a broad bottom, set in an Handle; with which Tool they smooth and make even the Stone after it is cut into that form and Order, as the Work-man will have it."

Again it may have been a development from the *formall*, referred to by Bossewell in 1572: "A Sledge or a Hammer, of some called a *formall*," (*fore-mall*, later called a *forehammer*). A *broached formall* would then have been a tool, perhaps a hammer head, shaped something like the blacksmith's set hammer, with one broad flat face, the other tapering to a point. The pointed end would be used for broaching, and the flat end for hammer-finish. Note that both these descriptions might well refer to the *ax* in the quotation of 1703.

And further, altho the members of the family give *Fourneaux* or *Fournivale* as the original form of the name, I offer the conjecture that the name *Furnald*, *Fernald* may have had its original from the occupational term *furnel* (*thurnel*).

In the latter part of Brother Funk's consideration of this matter he had in mind the name of James C. Fernald, who was editorially connected with his company and a distinguished author.

BROKEN COLUMN. Among the Hebrews, columns, or pillars, were used metaphorically to signify

princes or nobles, as if they were the pillars of a state. Thus (in Psalm xi, 3), the passage, reading in our translation, "If the foundations be destroyed what can the righteous do?" is, in the original, "when the columns are overthrown," that is, when the firm supporters of what is right and good have perished. So the passage in Isaiah (xix, 10), should read: "her (Egypt's) columns are broken down," that is, the nobles of her state.

In Freemasonry, the broken column is, as Master Freemasons well know, the emblem of the fall of one of the chief supporters of the Craft. The use of the column or pillars as a monument erected over a tomb was a very ancient custom, and was a very significant symbol of the character and spirit of the person interred. It is accredited to Jeremy L. Cross that he first introduced the Broken Column into the ceremonies, but this may not be true (see *Monument*).

BROMWELL, HENRY P. H. Born at Baltimore, Maryland, August, 1823, died at Denver, Colorado, January 9, 1903. Admitted to the bar in Vandalia, Illinois, 1853. Representative to Congress from 1865 to 1869 from that State—went to Colorado in 1870 and in 1879 elected a member of the Legislature and in 1881 appointed Commissioner to revise the laws of the State. Made a Freemason at Vandalia in 1854 and chosen Grand Master in 1864. Served as Grand Orator of the Grand Lodge of Colorado in 1874, and was elected Honorary Grand Master of that Body in 1889 in consideration of his distinguished services to the Craft. He was the originator of what has been styled a new branch of Freemasonry, known as the *Free and Accepted Architects*, the object of which was to restore and preserve the lost work of the ancient Craft. At one time there were five Lodges of Architects in the United States, and also a Grand Lodge. The instruction embodied in the Degrees was in no sense an innovation, but designed to impart to students of the Craft a knowledge of Masonic symbolism not otherwise obtainable. His famous book entitled *Restorations of Masonic Geometry and Symbolry*, being a dissertation on the lost knowledge of the Lodge, was begun in 1884 and on it he worked for sixteen hours a day for six years and two months. One Chapter, devoted to the floors of the three Lodges, occupied two years and two months in its preparation, while the book was read and re-read fourteen times for correction and revision.

BROTHER. The term which Freemasons apply to each other. Freemasons are Brethren, not only by common participation of the human nature, but as professing the same faith; as being jointly engaged in the same labors, and as being united by a mutual covenant or tie, whence they are also emphatically called *Brethren of the Mystic Tie* (see *Companion* and *Mystic Tie*).

BROTHERHOOD. When our Savior designated his disciples as his Brethren, he implied that there was a close bond of union existing between them, which idea was subsequently carried out by Saint Peter in his direction to "Love the Brotherhood." Hence the early Christians designated themselves as a *brotherhood*, a relationship unknown to the Gentile religions; and the ecclesiastical and other confraternities of the Middle Ages assumed the same title to designate any association of men engaged

in the same common object, governed by the same rules, and united by an identical interest. The association or Fraternity of Freemasons is in this sense called a *brotherhood*.

BROTHERING. Admission to the Craft. Cunningham's *Diary*, the diary and general expenditure book of William Cunningham of Craigends, edited by the Reverend James Dodd, D.D., 1887, and published by the Scottish Historical Society, has the following entries:

June 17, 1676.

To my man to pay his traveling. 01 2 9

June 26, 1677.

To Andrew Greg his servant in part of
his fee. 02 0 0
To him to pay his Brothering with. 01 4 0

Glossary at end of book explains that *Brothering* means admission to the Craft Fellowship.

BROTHERLY KISS. See *Kiss, Fraternal*.

BROTHERLY LOVE. At a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed that the great principles of the Order are *Brotherly Love, Relief, and Truth*. These virtues are illustrated, and their practise recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated, as infallibly to impress upon his mind their absolute necessity in the constitution of a good Freemason.

Brotherly Love might very well be supposed to be an ingredient in the organization of a society so peculiarly constituted as that of Freemasonry. But the *Brotherly Love* which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his Brethren, according to the peculiar constitution of his own mind, or the extent of his own generous or selfish feelings. It is, on the contrary, closely defined; its object plainly denoted; and the very mode and manner of its practise detailed in words, and illustrated by symbols, so as to give neither cause for error nor apology for indifference.

Every Freemason is acquainted with the Five Points of Fellowship—he knows their symbolic meaning—he can never forget the interesting incidents that accompanied their explanation; and while he has this knowledge, and retains this remembrance, he can be at no loss to understand what are his duties, and what must be his conduct, in relation to the principle of *Brotherly Love* (see *Points of Fellowship*).

BROTHERS OF THE BRIDGE. See *Bridge Builders of the Middle Ages*.

BROTHERS OF THE ROSY CROSS. See *Rosicrucianism*.

BROWN, DR. JOHN. See *Latin Lodge*.

BROWNE, JOHN. In 1798, John Browne published, in London, a work entitled *The Master Key through all the Degrees of a Freemason's Lodge, to which is added, Eulogiums and Illustrations upon Freemasonry*. In 1802, he published a second edition under the title of *Browne's Masonic Master Key through the three degrees, by way of polyglot. Under the sanction of the Craft in general, containing the exact mode of working, initiation, passing and raising to*

the sublime Degree of a Master. Also, the several duties of the Master, officers, and Brethren while in the Lodge, with every requisite to render the accomplished Mason an explanation of all the hieroglyphics. The whole interspersed with illustrations on Theology, Astronomy, Architecture, Arts, Sciences, &c., many of which are by the editor. Browne had been, he says, the Past Master of six Lodges, and wrote his work not as an offensive exposition, but as a means of giving Freemasons a knowledge of the ritual. It is considered to be a very complete representation of the monitorial Prestonian lectures, and as such was incorporated by Krause in his *Drei ältesten Kunststücken*.

The work by Browne is printed in a very complicated cipher, the key to which, and without which the book is wholly unintelligible, was, by way of caution, delivered only personally and to none but those who had reached the Third Degree. The explanation of this "mystical key," as Browne calls it, is as follows: The word *Browne* supplies the vowels, thus:

b r o w n e
a e i o u y

These six vowels in turn represent six letters, thus:

a e i o u y
k c o l n u

Initial capitals are of no value, and supernumerary letters are often inserted. The words are kept separate, but the letters of one word are often divided between two or three. Much therefore is left to the shrewdness of the decipherer. The initial sentence of the work may be adduced as a specimen: *Ubs Rplrbst wbs ostm ronwprn Pongth Mrlwdgr*, which is thus deciphered: *Please to assist me in opening the Lodge.* The work is now exceedingly rare.

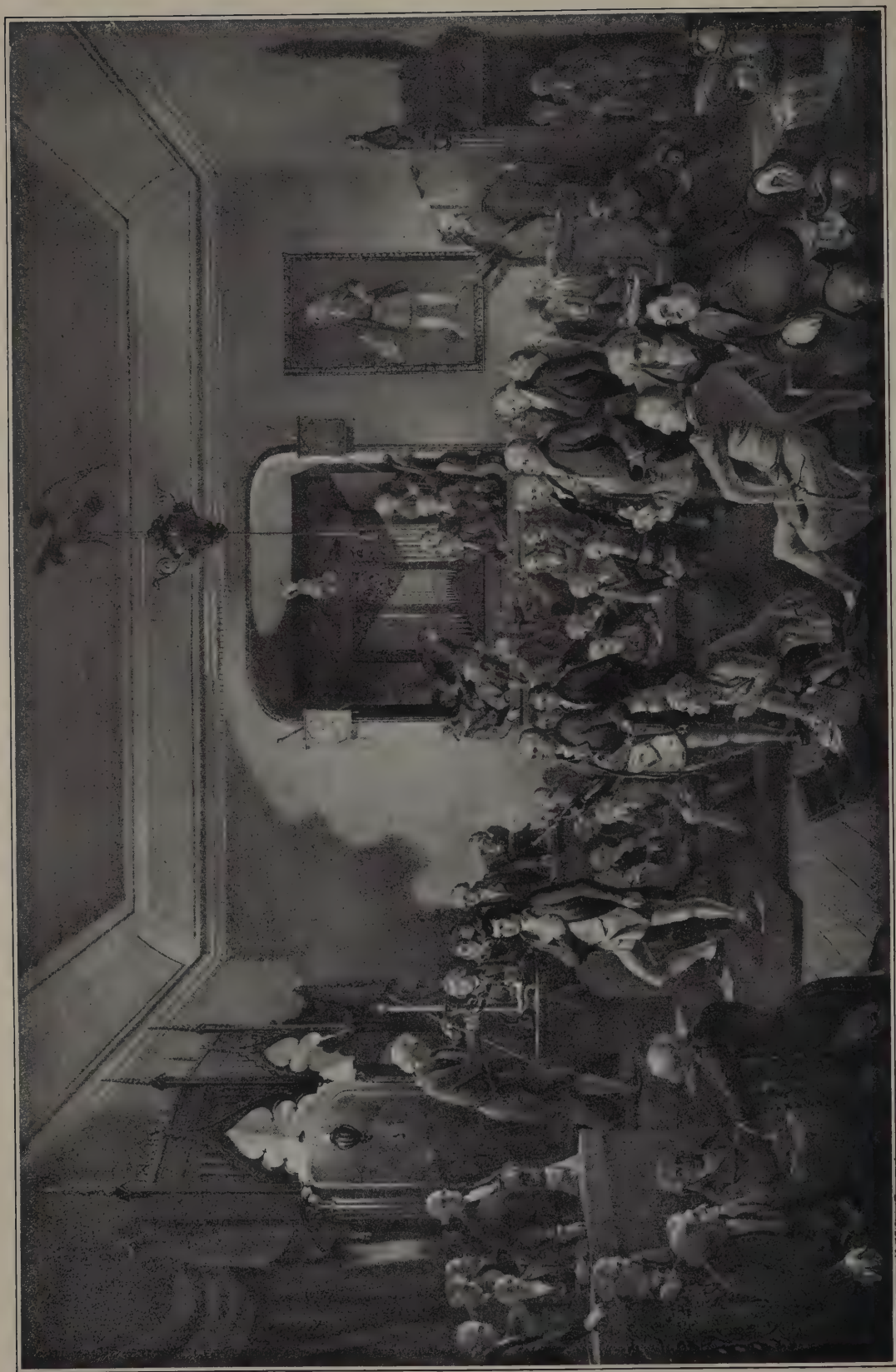
BRU. See *Vielle Bru, Rite of*.

BRUCE. See *Robert I, also Royal Order of Scotland*.

BRUCE, ROBERT. The introduction of Freemasonry into Scotland has been attributed by some writers to Robert, King of Scotland, commonly called Robert Bruce, who is said to have established in 1314 the Order of Heredom, for the reception of those Knights Templar who had taken refuge in his dominions from the persecutions of the Pope and the King of France. Thory (*Acta Latomorum*, i, 6), copies the following from a manuscript in the library of the Mother Lodge of the Philosophical Rite:

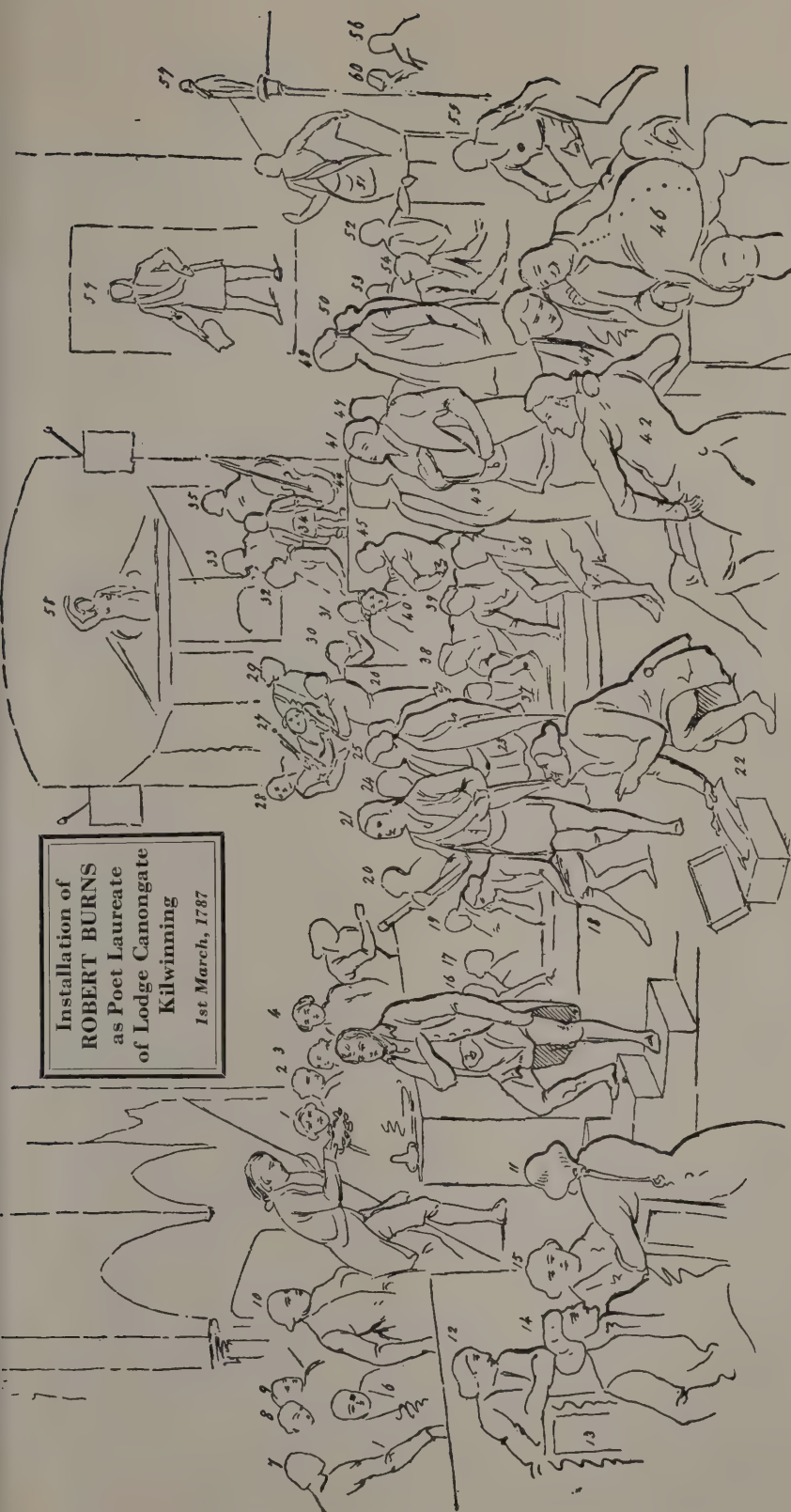
"Robert Bruce, King of Scotland, under the name of Robert the First, created, on the 24th June, 1314, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which has been since united that of Heredom (H-D-M) for the sake of the Scotch Masons, who composed a part of the thirty thousand men with whom he had conquered an army of a hundred thousand Englishmen. He reserved, in perpetuity, to himself and his successors, the title of Grand Master. He founded the Royal Grand Lodge of the Order of H-D-M at Kilwinning, and died, full of glory and honours, the 9th of July, 1329."

Doctor Oliver (*Landmarks*, ii, 13), referring to the abolition of the Templar Order in England, when the Knights were compelled to enter the Preceptories of the Knights of Saint John, as dependents, says:



Installation of
ROBERT BURNS
as Poet Laureate
of Lodge Canongate
Kilwinning

1st March, 1787



0. Alexander Ferguson, Esq., of Craigharroch—R.W.M.
1. The Hon. Francis Charteris (Lord Elcho)—Grand Master.
2. James Sandilands, 9th Lord Torphichen—R.W.M. 1787-8.
3. Archibald, 11th Earl of Eglinton.
4. James Cunningham, Earl of Glencairn.
5. David, Earl of Buchan.
6. Charles More, of the Royal Bank of Scotland—Depute Master.
7. Patrick Millar, of Dalswinton.
8. James Dalrymple, of Orangefield.
9. Sir John Whiteford, of Ballochmyle.
10. Sir William Forbes, of Pitsligo, Bart.
11. John Mercer, Secretary.
12. William Mason—Grand Secretary.
13. Robert Meikle (absent).
14. James Burnet, Advocate (Lord Monboddo).
15. The Hon. Henry Erskine, Dean of Faculty—R.W.M. 1780.
16. George Spankie, Treasurer.
17. Fletcher Norton, Baron Norton of the Exchequer.
18. Henry Mackenzie, Author of "The Man of Feeling."
19. The Hon. William Gordon (Lord Kenmure).
20. Alexander Cunningham, Jeweller.
21. William Dunbar—Senior Warden, R.W.M. 1788.
22. Kenneth Love, Tailor and Clothier or Lodge.
23. William Nicol, of the High School.
24. William Cruickshank, of the High School.
25. Louis Cauvin, French Teacher.
26. Allan Masterton, Composer of Music.
27. Signor Stabilini, Violinist.
28. James Tyler, Author, etc.
29. Thomas Neil, Precentor of Old Tolbooth Church.
30. John Dhu—Grand Tyler.
31. Alexander Campbell, Organist, etc.
32. John Campbell, Teacher of Music.
33. Samuel Clark, Organist of Cowgate Chapel.
34. Georgie Craunstoun, Vocalist.
35. J.G.C. Schetkey, Musician.
36. Professor Dugald Stewart.
37. William Creech, Publisher.
38. Peter Williamson (Aberdonian).
39. William Smilie, Publisher.
40. Peter Hill, Bookseller.
41. Sir James Hunter Blair—Grand Treasurer.
42. Francis, 7th Lord Napier.
43. James Boswell, of Auchinleck, Biographer of Johnson.
44. Alexander Nasmyth, Limner.
45. James Johnson, Music-seller, etc.
46. Captain Francis Grose, F.A.S., of London and Perth.
47. James Gregory, M.D.
48. Alexander Wood, Surgeon.
49. David Ramsay, Journalist.
50. John Gray, W. S., City Clerk.
51. John Millar, Advocate, The Historian.
52. Captain Fr. Bartlett, of Milton House.
53. Robert Ainslie, Writer to the Signet.
54. William Woods, Tragedian.
55. A Visiting Brother.
56. The Tyler.
57. Figure representing *Secrecy*.
58. Figure representing the *Light of Masonry*.
59. Portrait of William St. Clair of Rosslyn.
60. Henry Sedgefield, Royal Navy.

"In Scotland, Edward, who had overrun the country at the time, endeavoured to pursue the same course; but, on summoning the Knights to appear, only two, Walter de Clifton, the Grand Preceptor, and another, came forward. On their examination, they confessed that all the rest had fled; and as Bruce was advancing with his army to meet Edward, nothing further was done. The Templars, being debarred from taking refuge either in England or Ireland, had no alternative but to join Bruce, and give their active support to his cause. Thus, after the battle of Bannockburn, in 1314, Bruce granted a charter of lands to Walter de Clifton, as Grand Master of the Templars, for the assistance which they rendered on that occasion. Hence the Royal Order of H-R-D-M was frequently practised under the name of Templary."

Lawrie, or the author of Lawrie's *History of Freemasonry*, who is excellent authority for Scottish Freemasonry, does not appear, however, to give any credit to the narrative. Whatever Bruce may have done for the advanced Degrees, there is no doubt that Ancient Craft Freemasonry was introduced into Scotland at an earlier period. But it cannot be denied that Bruce was one of the patrons and encouragers of Scottish Freemasonry.

BRÜN, ABRAHAM VAN. A wealthy Freemason of Hamburg, who died at an advanced age in 1748. For many years he had been the soul of the *Société des anciens Rose-Croix* in Germany, which soon after his death was dissolved. This is on the authority of Thory (*Acta Latomorum* ii, 295).

BRUNSWICK, CONGRESS OF. Convoked in 1775, by Ferdinand, Duke of Brunswick. Its object was to effect a fusion of the various Rites; but it terminated its labors, after a session of six weeks, without success.

BRUNSWICK, FREDERICK AUGUSTUS, PRINCE OF. Born 1740, second son of Duke Charles I. In 1769 he affiliated with a Chapter of the Strict Observance; declared National Grand Master of Prussia, 1772, serving until 1799. Rendered distinguished service in the Seven Years' War, and said to have written much on Rosicrucianism, alchemy and magic.

BRUNSWICK, FERDINAND, DUKE OF BRUNSWICK-WOLFENBUETTEL. Born 1721 and died July 3, 1792. Served in several wars with Frederick the Great, resigning his military command in 1766 and devoting himself to Freemasonry. Initiated in 1740 in the Lodge Three Globes at Berlin; in 1743 received his Master's Degree at Breslau; became Protector of the Lodge Saint Charles, Brunswick, in 1764; and English Past Grand Master of Brunswick in 1770; Protector of Von Hund's Strict Observance in 1771; declared Grand Master of the Scottish Lodges in 1772. In 1782 the Duke of Brunswick was present at the Convent at Wilhelmsbad when the Templar system is supposed to have been given up and while there he was declared General Grand Master of the assembled Lodges. Patronized the *Illuminati* and said to have been General Obermeister (Overseer) of the Asiatic Brethren. An eminent German Craftsman, presiding at the Saint John's Festival at Brunswick in 1792, when he declared that he had been a Freemason fifty years.

BRUNSWICK, MAXIMILIAN J. L., PRINCE OF. Admitted in the Saint Charles Lodge, Brunswick, Germany, in 1770, becoming its Protector. Youngest son of Duke Charles I, educated at the Collegium Carolinum and went to Italy, 1775, with the German literary Freemason, Lessing. Served Frederick the Great with military honors and lost his life trying to save a drowning man in the River Oder.

BRUNSWICK, WILLIAM A, PRINCE OF. Third son of Duke Charles I of Brunswick, Germany, known to have joined the Lodge Saint Charles in 1769. Died in 1770.

BRYAN, WILLIAM JENNINGS. American statesman and orator, born March 19, 1860; died July 26, 1925. Three times nominated for presidency of the United States, 1896, 1900, and 1908, and twice defeated by Brother McKinley, and lastly by Brother Taft. In Spanish-American War, 1898, he became Colonel of the Third Regiment, Nebraska Volunteer Infantry. Secretary of State, 1913. He was a member of Lincoln Lodge No. 19, Lincoln, Nebraska (see *New Age*, March, 1925).

BUCHANAN MANUSCRIPT. This parchment roll—one of the "Old Charges"—is so named because it was presented to the Grand Lodge of England in 1880 by Mr. George Buchanan, of Whitby, by whom it was found amongst the papers of a partner of his father's. It is considered to be of the latter part of the seventeenth century—say from 1660 to 1680. This manuscript was first published at length in Gould's *History of Freemasonry* (volume i, page 93), being adopted as an example of the ordinary class of text, and since then has been reproduced in facsimile by the Quatuor Coronati Lodge of London in volume iv of the Masonic reprints published by this scholarly body.

BUCKINGHAM, GEORGE VILLIERS, DUKE OF. Poet, playwright, statesman, described by Dryden as the "epitome of mankind," but really a spendthrift of time. Doctor Anderson says he was Grand Master of England in 1674. Born January 30, 1628, and died April 16, 1687.

BUDDHISM. The religion of the disciples of Buddha. It prevails over a great extent of Asia, and is estimated to be equally popular with any other form of faith among mankind. Its founder, Buddha—a word which seems to be an appellative, as it signifies the enlightened—lived about five hundred years before the Christian era, and established his religion as a reformation of Brahmanism.

The moral code of *Buddhism* is excellent, surpassing that of any other heathen religion. But its theology is not so free from objection. Max Müller admits that there is not a single passage in the Buddhist canon of scripture which presupposes the belief in a personal God or a Creator, and hence he concludes that the teaching of Buddha was pure atheism. Yet Upham (*History and Doctrine of Buddhism*, page 2), thinks that, even if this be capable of proof, it also recognizes "the operation of Faith called *Damata*, whereby much of the necessary process of conservation or government is infused into the system."

The doctrine of Nirvana, according to Burnouf, taught that absolute nothing or annihilation was the highest aim of virtue, and hence the belief in immor-

tality was repudiated. Such, too, has been the general opinion of Oriental scholars; but Müller (*Science of Religion*, page 141), adduces evidence, from the teachings of Buddha, to show that Nirvana may mean the extinction of many things—of selfishness, desire, and sin—without going so far as the extinction of subjective consciousness.

The sacred scripture of *Buddhism* is the Tripitaka, literally, the *Three Baskets*. The first, or the Vinaya, comprises all that relates to morality; the second, or the Sūtras, contains the discourses of Buddha; and the third, or Abhidharma, includes all works on metaphysics and dogmatic philosophy. The first and second Baskets also receive the general name of Dharma, or the Law. The principal seat of Buddhism is the island of Ceylon, but it has extended into China, Japan, and many other countries of Asia (see *Aranyaka*, *Aryan*, *Atthakatha*, *Mahabharata*, *Mahadeva*, *Mahakasyapa*, *Pitaka*, *Puranas*, *Ramayana*, *Sakti*, *Sastra*, *Sat B'hai*, *Shaster*, *Shesha*, *Sruti*, *Upanishad*, *Upadevas*, *Vedas*, *Vedanga*, *Zenana* and *Zennaar*).

BUENOS AYRES. A Lodge was chartered in this city, and named the Southern Star, by the Grand Lodge of Pennsylvania in 1825. Others followed, but in 1846 in consequence of the unsettled state of affairs their labors were suspended. A revival occurred in 1852, when a Lodge named L'Ami des Naufragés was established in Buenos Ayres by the Grand Orient of France; and in 1853 the Grand Lodge of England erected a Lodge named Excelsior (followed in 1859 by the Teutonia, which worked in German and was erased in 1872), and in 1864 by the Star of the South. In 1856 there was an irregular Body working in the Ancient and the Accepted Scottish Rite, which claimed the prerogatives of a Grand Lodge, but it was never recognized, and soon ceased to exist. On September 13, 1858, a Supreme Council and Grand Orient was established by the Supreme Council of Uruguay. In 1861 a treaty was concluded between the Grand Lodge of England and the Grand Orient of the Argentine Republic, which empowered the former to establish Lodges in La Plata and to constitute a District Grand Lodge therein, which had some Lodges under its rule, while many more acknowledged the authority of the "Supreme Council and Grand Orient of the Argentine Republic in Buenos Ayres," which was formed in 1895 by combination of the Grand Orient and Supreme Council.

BUFFALO BILL. See *Cody*, Colonel William Frederick.

BUH. A corruption, in the American Royal Arch, of the word *Bel*. Up to a comparatively recent period says Doctor Mackey, it was combined with another corruption, *Lun*, in the mutilated form of *Buh-Lun*, under which disguise the words *Bel* and *On* were presented to the initiate.

BUHLE, JOHANN GOTTLIEB. Professor of Philosophy in the University of Göttingen, who, not being himself a Freemason, published, in 1804, a work entitled *Ueber den Ursprung und die vornehmsten Schicksale des Ordens der Rosenkreuzer und Freimaurer*, that is, *On the Origin and the Principal Events of the Orders of Rosicrucianism and Freemasonry*. This work, illogical in its arguments, false

in many of its statements, and confused in its arrangement, was attacked by Frederick Nicolai in a critical review of it in 1806, and is spoken of very slightly even by De Quincey, himself no very warm admirer of the Masonic Institution, who published, in 1824, in the *London Magazine* (volume ix), a loose translation of it, "abstracted, re-arranged, and improved," under the title of *Historicocritical Inquiry into the Origin of the Rosicrucians and the Freemasons*. Buhle's theory was that Freemasonry was invented in the year 1629, by John Valentine Andreä. Buhle was born at Brunswick in 1753, became Professor of Philosophy at Göttingen in 1787, and, having afterward taught in his native city, died there in 1821.

BUILDER. The chief architect of the Temple of Solomon is often called the *Builder*. But the word is also applied generally to the Craft; for every speculative Freemason is as much a builder as was his operative predecessor. An American writer, F. S. Wood, thus alludes to this symbolic idea: "Freemasons are called moral builders. In their rituals, they declare that a more noble and glorious purpose than squaring stones and hewing timbers is theirs,—fitting immortal nature for that spiritual building not made with hands, eternal in the heavens." And he adds, "The builder builds for a century; Freemasons for eternity." In this sense, the *Builder* is the noblest title that can be bestowed upon a Freemason.

BUILDER, SMITTEN. See *Smitten Builder*.

BUILDERS, CORPORATIONS OF. See *Stonemasons of the Middle Ages*.

BUILDERS' RITES AND CEREMONIES. These have been summarized in two lectures published at Margate, England, 1894, by Brother George W. Speth on October 30, and November 13, 1893, in discussing the Folklore of Freemasonry. Brother Speth says that for those of his Brethren who will take the trouble to read between the lines, a matter by no means difficult, he ventures to hope that the facts may not prove dumb guides, but direct their thoughts to the true significance of our ceremonial customs, and confirm in their minds the certainty of the marvellous antiquity, in its essence, although perhaps not in its exact outward form, of the solemn climax of our beloved ritual. Many of us have seen a foundation-stone laid, and more have read of the proceedings. When conducted by Freemasons the ceremony includes much beautiful symbolism, such as trying and pronouncing the stone well laid, pouring wine and oil and corn over it, and other similar rites: but in almost all cases, whether the ancient Craft be concerned in the operation or not, there are placed in a cavity beneath the stone several objects, such as a list of contributors to the funds, a copy of the newspaper of the day, and above all, one or more coins of the realm. Should you ask the reason for this deposit, you will probably hear that these objects were placed there for a future witness and reference. Although this alleged motive is apparently reasonable, yet it is obviously absurd for surely the hope of all concerned is that the foundation-stone never will be removed and that the witness will for ever remain dumb.

Grimm puts it in this way. "It was often thought necessary to immure live animals and even men in the foundation on which the structure was to be raised, as

if they were a sacrifice offered to the earth, who had to bear the load upon her: by this inhuman rite they hoped to secure immovable stability or other advantages." (See *Teutonic Mythology*, 1884, translated, Stalleybrass, 1883, page 1141.) Baring-Gould says, "When the primeval savage began to build he considered himself engaged on a serious undertaking. He was disturbing the face of Mother Earth, he was securing to himself in permanency of portion of that surface which had been given by her to all her children in common. Partly with the notion of offering a propitiatory sacrifice to the Earth, and partly also with the idea of securing to himself for ever a portion of soil by some sacramental act, the old pagan laid the foundation of his house and fortress in blood." (See *On Foundations*, Murray's Magazine, 1887.)

In Borneo, among the Milanau Dyaks, at the erection of a house, a deep hole was dug to receive the first post, which was then suspended over it; a slave girl was placed in the excavation; at a signal the lashings were cut, and the enormous timber descended, crushing the girl to death (see E. B. Tylor, *Primitive Culture*, 1871, page 96).

The following accounts will show how widespread was this sacrificial rite. It was, in fact, universal: a rite practised apparently by all men at all times in all places.

King Dako built his palace on the body of Danh. The name of his chief town, Dahomey, means on the body of Danh (see F. Liebrecht, *Zur Volkskunde*, 1879, page 287).

In Polynesia, the central pillar of one of the temples at Maeva was planted on the body of a human victim (see G. L. Gomme, *Folk-lore Relics of Early Village Life*, 1883, page 27).

A seventeenth century account of Japan mentions the belief there that a wall laid upon the body of a willing human victim would be secure from accident: accordingly when a great wall was to be built, some wretched slave would offer himself as a foundation, lying down in the trench to be crushed by the heavy stones lowered upon him (see Tylor, *Primitive Culture*, 1871, page 87).

Formerly in Siam, when a new city gate was being erected, it was customary for a number of officers to lie in wait and seize the first four or eight persons who happened to pass by, and who were then buried alive under the gate posts to serve as guardian angels (see *Folk-lore Relics*, page 28).

In the year 1876, the old church at Brownsover, about two miles from Rugby, England, was restored: The earlier parts of the building were of Norman, the later of early 13th century architecture. It was found necessary to lower the foundations of the north and south walls of the church, and in doing so, two skeletons were discovered, one under each wall, about one foot below the original foundations, exactly opposite each other and about six feet from the chancel wall which crosses the north and south walls at right angles. Each skeleton was covered with an oak slab about six feet in length by ten inches wide and two inches thick of the colour of bog-oak. These pieces of plank had evidently been used as carpenters' benches, from the fact that each of them had four mortice holes cut in such a form as to throw the legs outwards, and from the cuts made in them by edged tools. The skeletons were found in a space cut out of the solid clay which had not been moved on either side, just large enough to take the bodies placed in them. The skeletons were seen *in situ*: they could not have been placed there after the original walls were built (see *Antiquary* iii, page 93).

Some substitutions are curious. Animals are to be met with of many kinds. In Denmark a lamb used to be built in under the altar, that the church might stand. Even under other houses swine and fowls are buried alive. (See Grimm page 1142.) The lamb was of course very appropriate in a Christian Church, as an allusion to "the Lamb slain from the foundation of the world." In the Book of Revelation this epithet is only a metaphor, yet Brother Speth says it would scarcely have been understood unless the rite we are treating of had been known to the Jews. That it was known, the curse pronounced by Joshua upon the man who should adventure to rebuild Jericho, proves to demonstration. "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city of Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates thereof." (See Joshua vi, 26, also First Kings xvi, 34.)

The population of India believe at the present day that to give stability to new construction, a human being should be sacrificed and buried in the foundations (see *Folk-lore Journal*, i, page 23). All the great engineering works are believed by the common people to be protected against the angry gods of winds and rivers by animal and human sacrifices being performed under the direction of English officers at the beginning or conclusion of the undertaking (see *Folk-lore Journal* i, page 92). A correspondent of the *Times*, dating from Calcutta, August 1, 1880, writes: "A rumour has got abroad and is firmly believed by the lower classes of the natives, that the government is about to sacrifice a number of human beings in order to ensure the safety of the new harbour works, and has ordered the police to seize victims in the streets. So thoroughly is the idea implanted, that people are afraid to venture out after nightfall. There was a similar scare in Calcutta some seven or eight years ago, when the Hooghly bridge was being constructed. The natives then got hold of the idea that Mother Ganges, indignant at being bridged, had at last consented to submit to the insult on the condition that each pier of the structure was founded on a layer of children's heads" (see *Folk-lore Record* iii, page 283).

But we need not go to India for such accusations. In *Nature*, under date June 15, 1871, we find: "It is not many years since the present Lord Leigh was accused of having built an obnoxious person—one account, if we remember right, said eight obnoxious persons—into the foundation of a bridge at Stoneleigh."

In Scotland there is a current belief that the Picts, to whom local legend attributes building of prehistoric antiquity, bathed their foundation stones with blood (see *Folk-lore Relics*, page 29). Brother Speth heard people in Kent, of certainly not the least educated classes, assert that both the strength and the peculiar pink tinge which may sometimes be detected in Roman cement, is owing to the alleged practice of the Romans mixing their cement with blood.

Did Shakespeare speak only metaphorically, or was he aware of the custom when he makes Clarence say,

I will not ruinate my father's house,
Who gave his blood to lime the stones together,
And set up Lancaster.

Henry vi, part iii, act v, scene 1.

Note the words of King John as given by Shakespeare.

There is no sure foundation set in blood,
No certain life achieved by others' death.

King John iv, 2.

Brother Speth gives an experience of the Rev. Baring-Gould. "It is said in Yorkshire," he writes, "that the first child baptised in a new font is sure to die—a reminiscence of the sacrifice which was used at the consecration of every dwelling and temple in heathen times, and of the pig or sheep killed and laid at the foundation of churches. When I was incumbent at Dalton a new church was built. A blacksmith in the village had seven daughters, after which a son was born, and he came to me a few days before the consecration of the new church to ask me to baptise his boy in the old temporary church and font. 'Why, Joseph,' said I, 'if you will only wait till Thursday the boy can be baptised in the new font on the opening of the new church.' 'Thank you, Sir,' said the blacksmith, with a wriggle, 'but you see it's a lad, and we shu'd be sorry if he were to dee; na, if t'had been a lass instead, why then you were welcome, for 'twouldn't ha' mattered a ha'penny. Lasses are ower mony and lads ower few wi' us.'"

Now, it is surely unnecessary, continues Brother Speth, to explain why we bury coins of the real under orum foundation stones. "Our forefathers, ages ago, buried a living human sacrifice in the same place to ensure the stability of the structure: their sons substituted an animal: their sons again a mere effigy or other symbol: and we, their children, still immature a substitute, coins bearing the effigy, impressed upon the noblest of metals, the pure red gold, of the one person to whom we all are most loyal, and whom we all most love, our gracious Queen. I do not assert that one in a hundred is conscious of what he is doing: if you ask him, he will give some different reason: but the fact remains that unconsciously, we are following the customs of our fathers, and symbolically providing a soul for the structure. 'Men continue to do

what their fathers did before them, though the reasons on which their fathers acted have been long forgotten.' A ship could not be launched in the olden times without a human sacrifice: the neck of the victim was broken across the prow, and his blood besprinkled the sides, while his soul entered the new home provided for it to ensure its safety amid storm and tempest: to-day we symbolise unconsciously the same ceremony, but we content ourselves with a bottle of the good red wine, slung from the dainty fingers of English womanhood.'

Brother Speth gives numerous facts from various parts of the world and of widely separated times. Perhaps as significant as any and certainly as interesting are the particulars brought to his attention by Brother William Simpson and dealing with Old Testament days. Referring to Assyrian foundation stones in the reign of Sennacherib who was on the throne 705-681 B.C., we have the royal message from *Records of the Past* (new series, volume vi, page 101), the words "my inscription" relating in Brother Simpson's note to the foundation stone, the latter probably being a brick or clay cylinder:

I built that palace from foundation to roof
and finished it. My inscription
I brought into it. For future days,
whoever—among the kings, my successors, whom
ASSUR and ISTAR
Shall call to the rule over the land and the people—
the prince may he, if this palace
becomes old and ruined, who builds it anew
May he preserve my inscription,
anoint it with oil, offer sacrifices, return it to its place;
then will Assur and Istar hear his prayer.

The same work (*Records of the Past*, new series, volume v, page 171) contains an inscription of Cyrus the Persian King mentioning his discovery of the foundation stone of the Assyrian Assurbanipal, 668-626 B.C., usually identified with the Asnapper of Ezra iv, 10. Here we find a foundation stone instead of the "inscription" and a significant ceremony is described that agrees with that of Sennacherib's and is truly very like the modern Masonic Rite when dedicating hall or temple or laying a corner-stone:

. . . . the foundation-stone of Assur-bani-pal
King of Assyria,
who had discovered the foundation-
stone of Shalmaneser son of Assur-natsir-pal,
I laid its foundation and made firm its bricks. With
beer, wine, oil (and) honey.

A similar announcement by Cyrus is also given on page 173 of the above work:

. . . . the inscription containing the
name
of Assur-bani-pal I discovered and
did not change; with oil I anointed (it); sheep I
sacrificed;
with my own inscription I placed (it) and restored
(it) to its place.

Foundation sacrifices and the substitution of various kinds used for them are considered freely by several authorities and there is a bibliography of them to be found in Burdick's *Foundation Rites*, 1901. We may note that in folklore customs persist and explanations change or as Sir J. G. Frazer (*Golden Bough*, 1890, ii, page 62) says "Myth changes while custom remains constant; men continue to do what their fathers did before them, though the reasons on which their fathers acted have long been forgotten." That so many legends contain allusions to foundation sacrifices is ample proof that such existed. Brother Speth says further "Had we never found one single

instance of the rite actually in practice, we might still have inferred it with absolute certainty from the legends, although these do not always give us the true motive."

When it may have become unlawful or otherwise impracticable to bury a body, then an image, a symbol of the living or the dead, was laid in the walls or under them. The figure of Christ crucified has been found built into an old church wall. Representations of children, candles—the flame being a symbol of life, even as a reversed torch is a type of death, empty coffins, bones of men and animals, and so on, have been discovered in or under the masonry when taking down important structures. Freemasons will understand the significance of these old customs. Every laying of a corner-stone with Masonic ceremonies is a reminder of them, and every completed initiation a confirmation.

The subject may be studied further in *Jew and Human Sacrifice*, Herman L. Strack, English translation of eighth edition, page 138, with bibliographical notes on page 31; *Blood Covenant*, H. Clay Trumbull, and particularly pages 45-57 of his other book the *Threshold Covenant*, the first of these works discussing the origin of sacrifice and the significance of transferred or proffered blood or life, and the second treating of the beginning of religious rites and their gradual development; *Foundation Rites*, Louis Dayton Burdick; *Bible Sidelights*, Dr. R. A. Stewart Macalister, Director of Excavations for the Palestine Exploration Fund; James Hastings' *Dictionary of the Bible*, page 368, and in Doctor Mackey's revised *History of Freemasonry*, page 1072.

BUL. The primitive designation of the month *Marchesvan* (see *Zif*). Doctor Oliver says in his *Landmarks* (ii, 551), that this is one of the names of God among the ancients. It is also said to be an Assyrian word signifying *Lord* or *Powerful*.

BULL, OLE BORNEMANN. Famous Norwegian violinist. Born at Bergen, February 5, 1810, and died near there on August 17, 1880. After brilliant concert tours in Europe, was in the United States, 1843-5, and again, 1852-7. James Herring, formerly Grand Secretary of the Grand Lodge of New York, gave an address at the celebration of the centennial anniversary of Saint John's Lodge No. 1, New York, December 7, 1857, showing that Ole Bull was a Freemason. He gave his farewell concert in New York, October 30, 1845, for Masonic charitable purposes, the Grand Lodge Widows' and Orphans' Fund, which netted the Craft \$1,427.55.

BULL, PAPAL. An edict or proclamation issued from the Apostolic Chancery, with the seal and signature of the Pope, written in Gothic letters and upon coarse parchment. This derives its name from the leaden seal which is attached to it by a cord of hemp or silk, and which in medieval Latin is called *bullā*. Several of these Bulls have from time to time been aimed against Freemasonry and other secret societies, subjecting them to the heaviest ecclesiastical punishments, even to the greater excommunication. According to these Bulls, a Freemason is by reason of that fact excommunicated by continuing his membership in the Society, and is thus deprived of all spiritual privileges while living, and the rites of burial when dead.

The several important Bulls which have been issued by the Popes of Rome intended to affect the Fraternity of Freemasons are as follows: the Bull *In Eminenti* of Clement XII, dated 24th of April, 1738. This Bull was confirmed and renewed by that beginning *Providas*, of Benedict XIV, 18th of May, 1751; then followed the edict of Pius VII, 13th of September, 1821; the apostolic edict *Quo Graviora* of Leo XII, 13th of March, 1825; that of Pius VIII, 21st of May, 1829; that of Gregory XVI, 15th of August, 1832; Pius IX in 1846 and 1865; and finally that of Leo XIII, who ascended to the papacy in 1878, and issued his Bull, or encyclical letter, *Humanum Genus*, on April 20, 1884.

Whatever may have been the severity of the Bulls issued by the predecessors of Leo XIII, he with great clearness ratifies and confirms them all in the following language: "Therefore, whatsoever the popes our predecessors have decreed to hinder the designs and attempts of the sect of Freemasons; whatsoever they have ordained to deter or recall persons from societies of this kind, each and all do we ratify and conform by our Apostolic authority," at the same time acknowledging that this "society of men are most widely spread and firmly established."

This letter of the Roman hierarchy thus commences: "The human race, after its most miserable defection, through the wiles of the devil, from its Creator, God, the giver of celestial gifts, has divided into two different and opposite factions, of which one fights ever for truth and virtue, the other for their opposites. One is the kingdom of God on earth . . . the other is the kingdom of Satan."

That, "by accepting any that present themselves, no matter of what religion, they (the Freemasons) gain their purpose of urging that great error of the present day, viz., that questions of religion ought to be left undetermined, and that there should be no distinction made between varieties. And this policy aims at the destruction of all religions, especially at that of the Catholic religion, which, since it is the only true one, cannot be reduced to equality with the rest without the greatest injury."

"But, in truth, the sect grants great license to its initiates, allowing them to defend either position, that there is a God, or that there is no God."

Thus might we quote continuous passages, which need only to be stated to proclaim their falsity, and yet there are those who hold to the doctrine of the infallibility of the Pope.

BULLETIN. The name given by the Grand Orient of France to the monthly publication which contains the official record of its proceedings. A similar work has been issued by the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States of America, and by several other Supreme Councils and Grand Orients.

BUNYAN, JOHN. The well-known author of the *Pilgrim's Progress*. He lived in the seventeenth century, and was the most celebrated allegorical writer of England. His work entitled *Solomon's Temple Spiritualized* will supply the student of Masonic symbolism with many valuable suggestions.

BURBANK, LUTHER. Famous horticulturist, born March 7, 1849; died April 11, 1926. Became a Freemason in Santa Rosa Lodge No. 57, in California,

on August 13, 1921. His successful experiments with fruits and flowers gave him an international reputation (see *New Age*, March, 1925).

BURDENS, BEARERS OF. A class of workmen at the Temple mentioned in Second Chronicles (ii. 18), and referred to by Doctor Anderson (*Constitutions* 1738, page 11), as the *Ish Sabbal*, which see.

BUREAU INTERNATIONAL DE RELATIONS MAÇONNIQUE. See *International Bureau for Masonic Affairs*.

BURI or BURE. The first god of Norse mythology. In accordance with the quaint cosmogony of the ancient religion of Germany or that of Scandinavia, it was believed that before the world came into existence there was a great void, on the north side of which was a cold and dark region, and on the south side one warm and luminous. In Nifheim was a well, or the "seething caldron," out of which flowed twelve streams into the great void and formed a huge giant. In Iceland the first great giant was called *Ymir*, by the Germans *Tuisto* (Tacitus, *Germania*, chapter 2), whose three grandchildren were regarded as the founders of three of the German races.

Cotemporary with *Ymir*, and from the great frost-blocks of primeval chaos, was produced a man called *Buri*, who was wise, strong, and beautiful. His son married the daughter of another giant, and their issue were the three sons Odin, Will, and We, who ruled as gods in heaven and earth.

By some it has been earnestly believed that upon these myths and legends many symbols of Freemasonry were founded.

BURIAL. The right to be buried with the set ceremonies of the Order is one that, under certain restrictions, belongs to every Master Mason.

None of the ancient *Constitutions* contain any law upon this subject, nor can the exact time be now determined when funeral processions and a burial service were first admitted as regulations of the Order.

The first official notice, however, that we have of funeral processions is in November, 1754. A regulation was then adopted which prohibited any Freemason from attending a funeral or other procession clothed in any of the jewels or clothing of the Craft, except by dispensation of the Grand Master or his Deputy (see *Constitutions*, 1756, page 303).

There are no further regulations on this subject in any of the editions of the *Book of Constitutions* previous to the modern code which is now in force in the Grand Lodge of England. But Preston gives us the rules on this subject, which have now been adopted by general consent as the law of the Order, in the following words:

"No Mason can be interred with the formalities of the Order unless it be by his own special request communicated by the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow Crafts or Apprentices are not entitled to the funeral obsequies" (see *Illustrations*, 1792, page 118).

The only restrictions prescribed by Preston are, it will be perceived, that the deceased must have been a Master Mason, that he had himself made the request,

and that he was affiliated, which is implied by the expression that he must have made the request for burial to the Master of the Lodge of which he was a member.

The regulation of 1754, which requires a Dispensation from the Grand Master for a funeral procession, is not considered of force in the United States of America, where, accordingly, Freemasons have generally been permitted to bury their dead without the necessity of such Dispensation.

BURKE, EDMUND. Born January 12, 1729, new style, at Dublin, Ireland, and died July 8, 1797, in England. Famous statesman, writer and orator who championed the cause of the American Colonists on the floor of the English Parliament, April 19, 1774. His father, a Protestant attorney, his mother a Roman Catholic. Published in 1756 the satire *A Vindication of Natural Society*, then his *Philosophical Inquiry into the Origin of our Ideas on the Sublime and Beautiful*, translated into German and annotated by another Freemason, Lessing; a series of *Hints on the Drama* and an *Abridgment of the History of England*; and became interested in America and wrote an *Account of the European Settlements*. Brother George W. Baird (*Builder*, October, 1923) says that Burke was a member of Jerusalem Lodge No. 44, Clerkenwell, London. In *Builder* (July, 1923), Brother Arthur Heiron mentions Samuel Johnson, James Boswell, Sir William Forbes, Richard Savage, Alexander Pope, Richard Garrick, Jonathan Swift, close friends or contemporaries of Burke, as active and proven Freemasons.

There is an impressive statue of Edmund Burke at Washington, District of Columbia (see also *New Age*, January, 1924).

BURNES, SIR JAMES. A distinguished Freemason, and formerly Provincial Grand Master of Western India under the Grand Lodge of Scotland from 1836 to 1846. In 1846 he was appointed Grand Master of Scottish Freemasons in India. He returned home in 1849, and died in 1862, after serving for thirty years in the Indian Medical Service. He was the author of an interesting work entitled a *Sketch of the History of the Knights Templars*. By James Burnes, LL.D., F.R.S., Knight of the Royal Hanoverian Guelphic Order; published at London, in 1840, in 74 + 60 pages in small quarto.

BURNING BUSH. In the third chapter of Exodus it is recorded that, while Moses was keeping the flock of Jethro on Mount Horeb, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," and there communicated to him for the first time his Ineffable Name. This occurrence is commemorated in the *Burning Bush* of the Royal Arch Degree. In all the systems of antiquity, fire is adopted as a symbol of Deity; and the *Burning Bush*, or the bush filled with fire which did not consume, whence came forth the Tetragrammaton, the symbol of Divine Light and Truth, is considered in the advanced degrees of Freemasonry, like the *Orient* in the lower, as the great source of true Masonic light; wherefore Supreme Councils of the Thirty-Third Degree date their balustres, or official documents, "near the B. B.," or *Burning Bush*, to intimate that they are, in their own rite, the exclusive source of all Masonic instruction.

BURNS, ROBERT. One of the most celebrated and best loved of Scottish poets. William Pitt has said of his poetry, "that he could think of none since Shakespeare's that had so much the appearance of sweetly coming from nature." Robert Burns, or *Robert Burness*, as the name was originally spelled, was born at Kirk Alloway, near the town of Ayr, January 25, 1759. His father was a religious peasant-farmer living in a humble cottage on the banks of the Doon, the river destined to be eulogized so touchingly in many of Burns' verses in after life. Burns died in the thirty-seventh year of his life on July 21, 1796, broken in health. For years he had been feted, lionized and honored by the entire Scottish nation.

At the age of twenty-three he became closely associated with the local Freemasonry, being initiated July 4, 1781, in Saint David's Lodge, Tarbolton, shortly after the two Lodges of Saint David, No. 174, and Saint James, No. 178, in the town were united. He took his Second and Third Degrees in the month of October following his initiation. In December Saint David's Lodge was divided and the old Lodge of Saint James was reconstituted, Burns becoming a member. Saint James' Lodge has still in its keeping, and we have personally inspected the Minute Books containing items written in Burns' own handwriting, which Lodge he served as Depute Master in 1784.

From this time on Freemasonry became to the poet a great and propelling power. At the time of his initiation into Saint David's Lodge Burns was unnoticed and unknown and, it must be admitted, somewhat unpolished in manner, although he had managed to secure before his sixteenth year what was then considered to be an "elegant" education. With almost no exceptions his boon companions were all Freemasons and this close association with Brethren, many of whom were high in the social scale, but who recognized his talents and ability, did much to refine and stimulate him intellectually, influence his thought, inspire his muse, and develop that keen love of independence and brotherhood which later became the predominant factors of his life. The poet held the position of Depute Master of Saint James' Lodge until about 1788, at which time he read his famous *Farewell to the Brethren of Saint James' Lodge, Tarbolton*, given below:

Adieu! a heart-warm, fond adieu!
Dear Brothers of the Mystic tie!
Ye favoured, ye enlighten'd few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing Fortune's slid'd'ry ba',
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'!

Oft have I met your social band
And spent the cheerful, festive night;
Oft honoured with supreme command,
Presided o'er the *Sons of Light*;
And by that *Hieroglyphic* Bright,
Which none but Craftsmen ever saw!
Strong Mem'ry on my heart shall write
Those happy scenes, when far awa'!

May Freedom, Harmony, and Love,
Unite you in the *Grand Design*,
Beneath th' Omniscient Eye above—
The glorious Architect Divine—
That you may keep th' *Unerring Line*,
Still rising by the *Plummet's* Law,
Till ORDER bright completely shine,
Shall be my pray'r when far awa'.

And you, FAREWELL! whose merits claim
 Justly the *Highest Badge to wear!*
 Heav'n bless your honour'd, noble NAME,
 To Masonry and Scotia dear.
 A last request permit me here,
 When yearly ye assemble a',
 One round, I ask it with a tear,
 To him, the Bard that's far awa'.

Mention is also made, however, that Lodges were not then tied to a single meeting place as now. Regarding this, Professor Dugald Stewart, the eminent philosophic writer and thinker, and himself an Honorary Member of the Saint James Lodge, says, "In the course of the same season I was led by curiosity to attend for an hour or two a Masonic Lodge in Mauch-

Men & Brethren

I am truly sorry it is not
 in my power to be at your quarterly meeting — If I must
 be absent in body, believe me I shall be present in spirit
 I suppose those who owe us monies by bill or otherwise will ap-
 pear. I mean those we summoned. — If you please, I wish
 you would delay prosecuting defaulters till I come home. —
 The Court is up and I will be home before it sits down.
 In the meantime ^{note} take of who appear and who do not
 of our faulty debtors will be right in my humble opi-
 -nion and those who confess debt and wave days I
 think we should spare them. Farewell.

Within your dear Mansion may wayward Contention
 Or withered Envy ne'er enter
 May Secrecy round be the mystical bound
 And brotherly Love be the Center!!!

Edin ~ 23 Aug. 1787

Robt Burns

FACSIMILE OF LETTER WRITTEN BY BROTHER BURNS TO THE ST. JAMES' LODGE AT TARBOLTON, SCOTLAND

About this same time the poet presided as Master over a Lodge at Mauchline, which practice was, as a matter of fact, irregular, as the Charter of the Lodge covered only meetings held in Tarbolton, but, it is stated, Burns' zeal in the furthering of Freemasonry was so great that he even held Lodges in his own house for the purpose of admitting new members.

line, where Burns presided. He had occasion to make some short, unpremeditated compliments to different individuals from whom he had no reason to expect a visit, and everything he said was happily conceived and forcibly as well as fluently expressed."

Burns found himself in need of funds about this time and it was due to the suggestions and assistance

of Gavin Hamilton, a prominent member of the Order and a keen admirer of Burns, that the poet collected his first edition of poems and was able to have them published through the able assistance of such eminent Fellow Craftsmen as Aiken, Goudie, John Ballantine, and Gavin Hamilton. A Burns Monument has since been erected, in August, 1879, in Kay Park, which overlooks the little printing office where the first Kilmarnock edition of his poems was published. Dr. John Mackenzie, a man of fine literary taste and of good social position, whom Burns mentions in several of his Masonic poems, did much at this period by way of kindly and discerning appreciation to develop the poet's genius and make it known to the world. It was due to a generous loan made by John Ballantine, before mentioned, that Burns was able to make the trip to Edinburgh and have a second edition of his poems published. At Edinburgh, due to the good offices of the Masonic Brethren there, Burns was made acquainted with and was joyously accepted by the literary leaders of the Scottish capital. Reverend Thomas Blacklock, a member of the Lodge of Saint David, Edinburgh, No. 36, and afterwards Worshipful Master of Ayr Kilwinning Lodge, received Burns on his arrival, lavished upon him all the kindness of a generous heart, introduced him into a circle of friends worthy and admiring, and did all possible to further the interest of the young poet. Brother Sir Walter Scott, the novelist, addressed a letter to this Lodge of Saint David, Edinburgh, which is now in their possession in which he pays rare tribute to Robert Burns.

On October 26, 1786, Burns was made an Honorary Member of the Saint John Lodge, No. 22, Kilmarnock, the first of the Masonic Orders to designate him as their *Poet* and honor him with honorary membership. Just previous to this he joined the Saint John's Kilwinning Lodge, Kilmarnock, warranted in 1747 but not coming under Grand Lodge until 1808, on which occasion the Lodge was presided over by his friend, Gavin Hamilton.

On February 1, 1787, Burns became a member of the Lodge of Canongate Kilwinning, No. 2, Edinburgh, which possesses the most ancient Lodge-room in the world, and this Lodge is said to have invested Burns with the title of the *Poet-Laureate* of Lodge Canongate Kilwinning on March 1, 1787, from which time on Burns affixed the word *Bard* to his signature. This Lodge issued a booklet on Saint John's Day, 1925, from which we quote the following:

The fact of the inauguration of Burns as *Poet-Laureate* was, some time ago, finally and judiciously established after an elaborate and exhaustive inquiry by the Grand Lodge of Scotland, which possesses the well-known historic painting representing the scene, painted by Brother Stewart Watson, and presented to Grand Lodge by Dr. James Burness, the distinguished Indian traveler and administrator, and a distant relative of Burns through his ancestry in Kincardineshire, from which Burns' father migrated to Ayrshire.

On the other hand, Brother Dudley Wright, in the *Freemason*, London, February 7, 1925, says:

The principal fallacy, which has lately found frequent repetition even in some Scottish Lodges, is the statement that Robert Burns was on a certain night installed or invested as the *Poet Laureate* of Canongate Kilwinning Lodge, No. 2.

Burns became a member of this Lodge on February 1, 1787, as testified by the following Minute: "The Right Worshipful Master, having observed that Brother Burns was present in the Lodge, who is well known as a great poetic writer and for a late publication of his works which have been universally commended, Submitted that he should be assumed a member of this Lodge, which was unanimously agreed to and he was assumed accordingly."

The story runs that exactly a month afterwards, on March 1, 1787, Burns paid a second visit to Lodge Canongate Kilwinning, when he was invested as *Poet Laureate* of this famous Lodge, and there is in existence a well-known painting of the supposed scene, which has been many times reproduced. The picture, however, is only an imaginary one, for one of the characters depicted as being present—Grose, the Antiquarian—did not become a Freemason until 1791. James Marshall, a member of the Craft, published, in 1846, a small volume entitled *A Winter with Robert Burns*, in which he gave a full account of the supposed investiture, with biographical data of the Brethren stated to have been present on that occasion. Robert Wylie, also, in his *History of Mother Lodge Kilwinning*, of which he was Secretary, published in 1878, has repeated the story, and added that "Burns was very proud of the honour"; while Dr. Rogers, in *The Book of Robert Burns*, volume 1, page 180 has also repeated the story, giving the date of the event as June 25, 1787, and adding the information that Lord Torpichen was then Depute Master, and that in compliment to the occasion, and as a token of personal regard, on the following day he despatched to the poet at his lodgings in the Lawnmarket a handsome edition of Spenser's works, which the poet acknowledged in a letter.

There was a meeting of Lodge Canongate Kilwinning on March 1, 1787, the Minute of which is in existence, but it contains no reference to the investiture of Burns as *Poet Laureate* of the Lodge. It reads as follows: "St. Johns Chapel, March 1, 1787. The Lodge being duly constituted it was reported that since last meeting R. Dalrymple Esq., F. T. Hammond Esq., R. A. Maitland Esq., were entered apprentices; and the following brethren passed and raised: R. Sinclair Esq., Z. M'Donald Esq., C. B. Cleve Esq., Captain Dalrymple, R. A. Maitland Esq., F. T. Hammond Esq., Mr. Clavering, Mr. M'Donald, Mr. Millar, Mr. Hine, and Mr. Gray, who all paid their fees to the Treasurer. No other business being before the meeting, the Lodge adjourned."

It is not a pleasing task to dispel such a happy delusion, but it must be admitted that the investiture certainly did not take place on that occasion, when there is no record that Burns was even present. Had the investiture taken place, it would certainly have been recorded on the Minutes, especially when regard is had to the fact that his very admission to the Lodge a month previously was made the subject of so special a note. There were only three meetings of the Lodge held in 1786-7 session, and at one of these only—that of the night of his admission as a Joining Member—is there any record of the presence of Robert Burns. But did not Burns call himself *Laureate*?, somebody may ask. Certainly he did, particularly in the following stanza:

To please you and praise you,
Ye ken your Laureate scorns;
The prayer still you share still
Of grateful Robert Burns.

But those words were written on May 3, 1786, before the date of his admission into Lodge Canongate Kilwinning.

While Brother Burns may not have actually been appointed *Poet Laureate* of Canongate Kilwinning Lodge, and the account of the meeting of February 1 does not indicate anything more than that he was "assumed" a member, yet later mention of Brother Burns in the Minutes does suggest that the Brethren in some degrees considered our Brother as *Poet Laureate*. For instance, on February 9, 1815, the Lodge resolved to open a subscription among its members to aid in the erection of a "Mausoleum to

the memory of Robert Burns who was a member and Poet Laureate of this Lodge." There is the further allusion on January 16, 1835, in connection with the appointment of Brother James Hogg, the "Ettrick Shepherd" to the "honorary office of Poet Laureate of the Lodge, which had been in abeyance since the death of the immortal Brother Robert Burns" (see also *Lodge*).

Shortly after the publication of the second edition of his verse at Edinburgh, Burns set out on a tour with his friend, Brother Robert Ainslie, an Edinburgh lawyer. Brother A. M. Mackay tells us in a pamphlet issued by Lodge Saint David, Edinburgh, No. 36, on the *Festival of Saint John*, December 19, 1923, that "Burns visited the old fishing town during the course of a tour through the Border Counties in the early summer of 1787." The records of the Lodge contain no reference to the Poet, or to the Royal Arch Degree of which Burns and his friend became members, but several prominent Brethren in Saint Ebbe were Royal Arch Masons and, although working under no governing authority, appear to have occasionally admitted candidates into that Order. Brothers Burns and Ainslie arrived at Eyemouth on Friday, May 18, and took up their abode in the house of Brother William Grieve, who was, the Poet informs us, "a joyous, warm hearted, jolly, clever fellow." It was, no doubt, at the instigation of their host that the meeting of Royal Arch Masons, held on the following day, was arranged:

Eyemouth 19th May 1787.

At a general encampment held this day, the following Brethren were made Royal Arch Masons, namely: Robert Burns, from Lodge Saint James, Tarbolton, Ayrshire; and Robert Ainslie from the Lodge of Saint Luke, Edinburgh, by James Carmichael, William Grieve, Donald Dow, John Clay, Robert Grieve, etc., etc. Robert Ainslie paid one guinea admission dues, but, on account of Brother Burn's remarkable poetical genius, the encampment unanimously agreed to admit him *gratis* and considered themselves honoured by having a man of such shining abilities for one of their companions.

It is suggested by Brother A. Arbuthnot Murray, formerly Grand Scribe E. of the Supreme Grand Royal Arch Chapter of Scotland, who is an authority on the old working of the Scottish Royal Arch Chapters, that Burns was probably made a Knight Templar as well, as under the old regime the two ceremonies were always given together (see also *Mark*).

Dudley Wright in *Robert Burns and Freemasonry* says, "On December 27, 1788, Burns was 'unanimously assumed, being a Master Masson' a member of the Saint Andrews Lodge, No. 179, Dumfries. The Secretary wrongly described him as of 'Saint David Strabolton Lodge, No. 178.'" The poet's last attendance at this Lodge was in 1796, a few months after which he contracted the fatal fever which led to his death.

A word should be said here in refutation of the slanderous charge that Burns acquired the habits of dissipation, to which he was unfortunately addicted, at the festive meetings of the Masonic Lodges (see *Freemasons Magazine*, London, volume v, page 291), and his brother, Gilbert's, testimony is given below, "Towards the end of the period under review, in his twenty-fourth year, and soon after his father's death, he was furnished with the subject of his epistle to

John Rankin. During this period, also, he became a Freemason, which was his first introduction to the life of a boon companion. Yet, notwithstanding these circumstances, and the praise he has bestowed on Scotch drink, which seems to have misled his historians, I do not recollect during these seven years, nor till towards the end of his commencing author, when his growing celebrity occasioned his often being in company, to have ever seen him intoxicated; nor was he at all given to drinking." Notwithstanding this, however, the poet undoubtedly enjoyed convivial gatherings and he wrote to a friend, James Smith, "I have yet fixed on nothing with respect to the serious business of life. I am, as usual, a rhyming, Mason-making, rattling, aimless, idle fellow." In spite of this "idleness," Burns was very prolific in verse and especially did he give of his genius liberally in service to the Masonic Order, an example of one of these verses being given below:

A' ye whom social pleasure charms,
Whose heart the tide of kindness warms,
Wha hold your being on the terms,
Each aid the others,
Come to my bowl, come to my arms,
My friends, my Brothers.

Among the various poetic Masonic effusions of this "heaven-taught plowman" is the following, which was written in memory of his beloved friend, a fellow-poet and Brother, Robert Ferguson:

Curse on ungrateful man that can be pleased,
And yet can starve the author of his pleasure
Oh, thou, my Elder Brother in misfortune,
By far my elder Brother in the Muses,
With tears I pity thy unhappy fate!
Why is the bard unfitted for the world,
Yet has so keen a relish of its pleasures?

Part of the proceeds of the Edinburgh edition of Burns' poems was used in the erection of a tombstone over the remains of this same Scottish poet, Robert Ferguson, on which he inscribed the stanza:

No sculptured marble here, nor pompous lay,
No storied urn, nor animated bust,
This simple stone directs pale Scotia's way,
To pour her sorrows o'er her poet's dust.

A monument was erected for Robert Burns, himself, by public subscription, at his birthplace, January 25, 1820. The corner-stone was laid with appropriate Masonic honors by the Deputy Grand Master of the Ancient Mother Lodge at Kilwinning, assisted by all the Masonic Lodges in Ayrshire.

At a meeting in 1924 of the Scots Lodge of London in honor of Robert Burns, Sir John A. Cockburn, M.D., in the address of the evening explained to us that the poet when young had suffered from a rheumatic fever that frequently resulted in a condition peculiarly liable at any time later to sudden fatal consequences. Sir John also urged that due consideration should be given to the tendency and practise of the era when Burns flourished, when a free use of intoxicants was common.

BUSINESS. Everything that is done in a Masonic Lodge, relating to the initiation of candidates into the several degrees, is called its *work* or *labor*; all transactions such as are common to other associations and societies come under the head of *business*, and they are governed with some peculiar differences by rules of order, as in other societies (see *Order, Rules of*).

BYBLOS. An ancient city of Phenicia, celebrated for the mystical worship of Adonis, who was slain by a wild boar. It was situated on a river of the same name, whose waters, becoming red at a certain season of the year by the admixture of the clay which is at its source, were said by the celebrants of the mysteries of Adonis to be tinged with the blood of that god.

This Phœnician city, so distinguished for the celebration of these mysteries, was the Gebal of the Hebrews, the birthplace of the Giblemites, or stone-squarers, who wrought at the building of King Solomon's Temple; and thus those who have advanced the theory that Freemasonry is the successor of the

Ancient Mysteries, think that they find in this identity of Byblos and Gebal another point of connection between these Institutions.

BY-LAWS. Every subordinate Lodge is permitted to make its own by-laws, provided they do not conflict with the regulations of the Grand Lodge, nor with the ancient usages of the Fraternity. But of this, the Grand Lodge is the only judge, and therefore the original by-laws of every Lodge, as well as all subsequent alterations of them, must be submitted to the Grand Lodge for approval and confirmation before they can become valid, having under the English Constitution previously been approved by the Provincial or District Grand Master.

C. The third letter of the English alphabet, which was not known in the Hebrew, Phœnician, or early Aryan languages.

CAABA or KAABA. Arabic word *Ka'abah* for *cubic building*. The square building or temple in Mecca. More especially the small cubical oratory within, held in adoration by the Mohammedans, as containing the black stone said to have been given by an angel to Abraham. The inner as well as the outer structure receives its name from *Ka'ab*, meaning cube (see *Allah*).

CABALA. This word is frequently written *Kabala*, which see.

CABALA. The mystical philosophy or theosophy of the Jews is called the *Cabala*. The word is derived from the Hebrew *בָּכַל*, *Kabal*, signifying to *receive*, because it is the doctrine received from the elders. It has sometimes been used in an enlarged sense, as comprehending all the explanations, maxims, and ceremonies which have been traditionally handed down to the Jews; but in that more limited acceptation, in which it is intimately connected with the symbolic science of Freemasonry, the Cabala may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture, and metaphysical and spiritual beings. In these interpretations and speculations, according to the Jewish doctors, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories. Buxtorf (*Lexicon of the Talmud*) defines the Cabala to be a secret science, which treats in a mystical and enigmatical manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in striking symbols and secret modes of teaching. Much use is made of it in the advanced degrees, and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Freemasonry. In what estimation the Cabala is held by Jewish scholars, we may learn from the traditions which they teach, and which Doctor Ginsburg has given in his exhaustive work (*Kabbalah*, page 84) in the following words:



The Cabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall, the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the prototypes with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of

this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science, the lawgiver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and the frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. This constitutes the former the man, and the latter the woman. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were first initiated into the Cabalah. No one, however, dared to write it down till Simon ben Jochai, who lived at the time of the destruction of the second Temple. Having been condemned to death by Titus, Rabbi Simon managed to escape with his son, and concealed himself in a cavern, where he remained for twelve years. Here in this subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabalah, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets, which were still concealed from the theosophical Rabbi. Here, too, his disciples resorted to be initiated by their master into these divine mysteries; and here Simon ben Jochai expired with this heavenly doctrine in his mouth, whilst discoursing on it to his disciples. Scarcely had his spirit departed, when a dazzling light filled the cavern, so that no one could look at the Rabbi; whilst a burning fire appeared outside, forming as it were a sentinel at the entrance of the cave, and denying admittance to the neighbors. It was not till the light inside, and the fire outside, had disappeared, that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, "Come ye to the marriage of Simon ben Jochai; he is entering into peace, and shall rest in his chamber!" A flame preceded the coffin, which seemed enveloped by

and burning like fire. And when the remains were deposited in the tomb, another voice was heard from heaven, saying, "This is he who caused the earth to quake and the kingdoms to shake!" His son, Rabbi Eliezer, and his secretary, Rabbi Abba, as well as his disciples, then collated Rabbi Simon ben Jochai's treatises, and out of these composed the celebrated work called *Sohar*, סוהר, that is, *Splendor*, which is the grand storehouse of Cabalism.

The Cabala is divided into two kinds, the *Practical* and the *Theoretical*. The Practical Cabala is occupied in instructions for the construction of talismans and amulets, and has no connection with Masonic science. The Theoretical Cabala is again divided into the *Dogmatic* and the *Literal*. The Dogmatic Cabala is the summary of the rabbinical theosophy and philosophy. The Literal Cabala is the science which teaches a mystical mode of explaining sacred things by a peculiar use of the letters of words, and a reference to their value. Each of these divisions demands a separate attention.

I. THE DOGMATIC CABALA. The origin of the Cabala has been placed by some scholars at a period posterior to the advent of Christianity, but it is evident, from the traces of it which are found in the Book of Daniel, that it arose at a much earlier day. It has been supposed to be derived originally from the system of Zoroaster, but whether its inventors were the contemporaries or the successors of that philosopher and reformer it is impossible to say. The doctrine of emanation is, says King (*Gnostics*, page 10), "the soul, the essential element of the Cabala; it is likewise the essential element of Zoroastrism." But as we advance in the study of each we will find important differences, showing that, while the idea of the Cabalistic theosophy was borrowed from the Zendavesta, the sacred book of the Persian sage, it was not a copy, but a development of it.

The Cabalistic teaching of emanation is best understood by an examination of the doctrine of the Sephiroth. The Supreme Being, say the Cabalists, is an absolute and inscrutable unity, having nothing without him and everything within him. He is called אין סוף, *En Soph*, meaning the *Infinite One*. In this infinitude he cannot be comprehended by the intellect, nor described in words intelligible by human minds, so as to make his existence perceptible. It was necessary, therefore, that, to render himself comprehensible, the *En Soph* should make himself active and creative. But he could not become the direct creator; because, being infinite, he is without will, intention, thought, desire, or action, all of which are qualities of a finite being only. The *En Soph*, therefore, was compelled to create the world in an indirect manner, by ten emanations from the infinite light which he was and in which he dwelt. These ten emanations are the ten Sephiroth, or Splendors of the Infinite One, and the way in which they were produced was thus:

At first the *En Soph* sent forth into space one spiritual emanation. This first Sephirah is called כתר, *Kether*, meaning the *Crown*, because it occupies the highest position. This first Sephirah contained within it the other nine, which sprang forth in the following order: At first a male, or active potency, proceeded from it, and this, the second Sephirah, is called חכמה, *Chochmah* or *Wisdom*. This sent forth an opposite, female or passive potency, named בינה, *Binah* or

Intelligence. These three Sephiroth constitute the first triad, and out of them proceeded the other seven. From the junction of *Wisdom* and *Intelligence* came the fourth Sephirah, called חסד, *Chesed* or *Mercy*. This was a male potency, and from it emanated the fifth Sephirah, named גבורה, *Giburah* or *Justice*. The union of *Mercy* and *Justice* produced the sixth Sephirah, תפארה, *Tiphereth* or *Beauty*; and these three constitute the second triad. From the sixth Sephirah came forth the seventh Sephirah, נצח, *Nitzach* or *Firmness*. This was a male potency, and produced the female potency named הוד, *Hod* or *Splendor*. From these two proceeded יסוד, *Isod* or *Foundation*; and these three constituted the third triad of the Sephiroth. Lastly, from the *Foundation* came the tenth Sephirah, called מלכות, *Malcuth* or *Kingdom*, which was at the foot of all, as the *Crown* was at the top.

This division of the ten Sephiroth into three triads was arranged into a form called by the Cabalists the *Cabalistic Tree* or the *Tree of Life*, as shown in the diagram. In this diagram the vertical arrangement of the Sephiroth is called *Pillars*. Thus the four Sephiroth in the center are called the *Middle Pillar*; the three on the right, the *Pillar of Mercy*; and the three on the left, the *Pillar of Justice*. They allude to these two qualities of God, of which the benignity of the one modifies the rigor of the other, so that the Divine Justice is always tempered by the Divine Mercy. C. W. King, in his *Gnostics* (page 12), refers the right-hand pillar to the Pillar Jachin, and the left-hand pillar to the Pillar Boaz, which stood at the porch of the Temple; and "these two pillars", he says, "figure largely amongst all the secret societies of modern times, and naturally so; for these Illuminati have borrowed, without understanding it, the phraseology of the Cabalists and the Valentinians." But an inspection of the arrangement of the Sephiroth will show, if he is correct in his general reference, that he has transposed the pillars. *Firmness* would more naturally symbolize Boaz or Strength, as *Splendor* would Jachin or Establishment.

These ten Sephiroth are collectively denominated the archetypal man, the Microcosm, as the Greek philosophers called it, and each of them refers to a particular part of the body. Thus the Crown is the head; Wisdom, the brain; and Intelligence, the heart, which was deemed the seat of understanding. These three represent the intellectual; and the first triad is therefore called the *Intellectual World*. Mercy is the right arm, and Justice the left arm, and Beauty is the chest. These three represent moral qualities; and hence the second triad is called the *Moral World*. Firmness is the right leg, Splendor the left leg, and Foundation the privates. These three represent power and stability; and hence the third triad is called the *Material World*. Lastly, Kingdom is the feet, the basis on which all stand, and represents the harmony of the whole archetypal man. Again, each of these Sephiroth was represented by a Divine name and by an Angelic name, which may be thus tabulated:

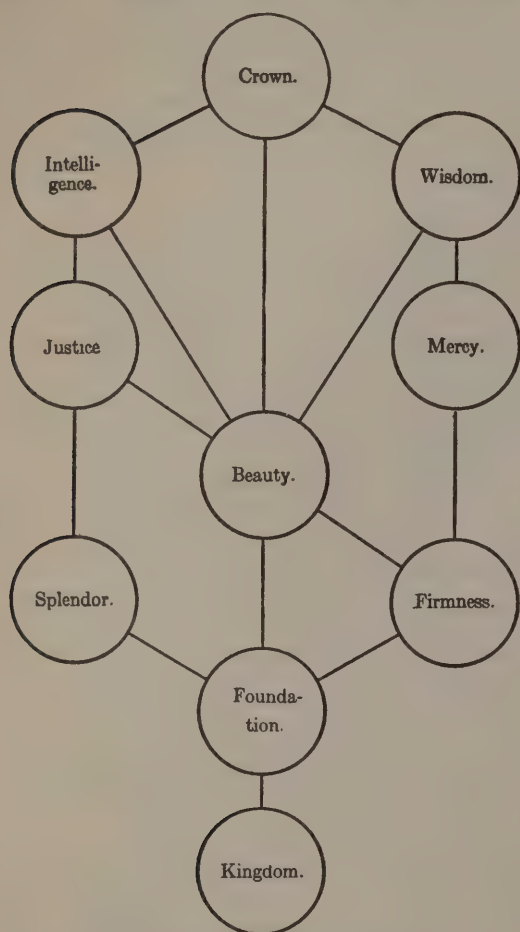
Sephiroth.	Divine Names.	Angelic Names.
Crown,	Eheye,	Chajoth,
Wisdom,	Jah,	Ophanim,
Intelligence,	Jehovah,	Arelim,
Mercy,	El,	Cashmalim,
Justice,	Eloha,	Seraphim,
Beauty,	Elohim,	Shinanim,

Firmness,
Splendor,
Foundation,
Kingdom.

Jehovah Sabaoth,
Elohim Sabaoth,
El Chai,
Adonai.

Tarshishim,
Beni Elohim,
Ishim,
Cherubim.

These ten Sephiroth constitute in their totality the Atzilatic World or the World of Emanations, and from it proceeded three other worlds, each having also its ten Sephiroth, namely, the Briatic World or the World of Creation; the Jetziratic World or the World



TEN SEPHIROTH, THE MICROCOSM, THE
STANDARD PATTERN OF MAN

of Formation; and the Ashiatic World or the World of Action: each inhabited by a different order of beings.

But to enter fully upon the nature of these various worlds would carry us too far into the obscure mysticism of the Cabala. The ten Sephiroth, represented in their order of ascent from the lowest to the highest, from the Foundation to the Crown, forcibly remind us of the system of Mystical Ladders which pervaded all the ancient as well as the modern initiations; the Brahmanical Ladder of the Indian mysteries; the Ladder of Mithras, used in the Persian mysteries; the Scandinavian Ladder of the Gothic mysteries, and in the Masonic mysteries the Ladder of Kadosh; and lastly, the Theological Ladder of the Symbolical Degrees.

II. THE LITERAL CABALA. This division of the Cabala, being, as has already been said, occupied in the explanation of sacred words by the value of the letters of which they are composed, has been extensively used by the inventors of the advanced degrees in the symbolism of their significant words. It is divided into three species: *Gematria*, *Notaricon*, and *Temura*.

1. *Gematria*. The word, which is evidently a rabbinical corruption of the Greek *geometria*, is defined by Buxtorf to be "a species of the Cabala which collects the same sense of different words from their equal numerical value." The Hebrews, like other ancient nations, having no figures in their language, made use of the letters of their alphabet instead of numbers, each having a numerical value. *Gematria*, is therefore, a mode of contemplating words according to the numerical value of their letters.

Any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the latent signification of the other. Thus the words in Genesis xlix, 10, "Shiloh shall come," are supposed to contain a prophecy of the Messiah, because the letters of "Shiloh shall come," כֹּהֵן שִׁלֹּה, and of "Messiah," מָשִׁיחַ, both have the numerical value of 358, according to the above table. By *Gematria*, applied to the Greek language, we find the identity of *Abraxas* and *Mithras*, the letters of each word having in the Greek alphabet the equal value of 365. This is by far the most common mode of applying the literal Cabala.

2. *Notaricon* is derived from the Latin *notarius*, a shorthand writer or writer in cipher. The Roman *Notarii* were accustomed to use single letters, to signify whole words with other methods of abbreviation, by marks called *notae*. Hence, among the Cabalists, *notaricon* is a mode constructing one word out of the initials or finals of many, or a sentence out of the letters of a word, each letter being used as the initial of another word. Thus of the sentence in Deuteronomy xxx, 12, "Who shall go up for us to heaven?" in Hebrew מִי יַעֲלֶה לָנוּ הַשָּׁמַיִם, the initial letters of each word are taken to form the word מִיֶּלֶה, *circumcision*, and the finals to form יהוה, *Jehovah*; hence it is concluded that *Jehovah* hath shown *circumcision* to be the way to heaven. Again: the six letters of the first word in Genesis, הָרִאשִׁית, "in the beginning," are made use of to form the initials of six words which constitute a sentence signifying that "In the beginning God saw that Israel would accept the law," אֱלֹהִים שִׁקְבְּלוּ יִשְׂרָאֵל חֹרָה בְּרִאשִׁית רֹאה.

3. *Temura* is a rabbinical word which signifies permutation. Hence *temura* is a Cabalistic result produced by a change or permutation of the letters of a word. Sometimes the letters are transposed to form another word, as in the modern anagram; and sometimes the letters are changed for others, according to certain fixed rules of alphabetical permutation, the first letter being placed for the twenty-second the second for the twenty-first, the third for the twentieth, and so on. It is in this way that *Babel*, בָּבֶל, is made out of *Sheshach*, שֶׁשֶׁחַךְ, and hence the Cabalists say that when Jeremiah used the word *Sheshach*, xxv, 26, he referred to *Babel*.

CABALISTIC COMPANION. A degree found in the archives of the Mother Lodge of the Philosophical Rite of France.

CABIRI, or CABEIRI. A group of minor Greek deities (the name signifying *great Gods*) having the protection of sailors and vessels at sea. Worshipped at Lemnos, Samothrace, Thessalia, Boeotia, etc., as early as the fifth century. Initiation into their mysteries portrayed passage through death to a higher life. Many of the ancient deities believed to have been members of the Cabiri such as Pluto, Proserpine, Mercury, the sons of Vulcan, the sons of Jupiter, etc. (see *An Encyclopedia of Occultism*, Lewis Spence, New York, 1920, page 83).

CABIRIC MYSTERIES. The Cabiri were gods whose worship was first established in the island of Samothrace, where the Cabiric Mysteries were practised. The gods called the Cabiri were originally two, and afterward four, in number, and are supposed by Bryant (*Analysis of Ancient Mythology*, iii, 342) to have referred to Noah and his three sons, the Cabiric Mysteries being a modification of the arkite worship. In these mysteries there was a ceremony called the "*Cabiric Death*," in which was represented amid the groans and tears and subsequent rejoicings of the initiates, the death and restoration to life of Cadmillus, the youngest of the Cabiri. The legend recorded that he was slain by his three Brethren, who afterward fled with his virile parts in a mystic basket. His body was crowned with flowers, and was buried at the foot of Mount Olympus. Clement of Alexandria speaks of the legend as *the sacred mystery of a brother slain by his brethren*, or in the original as *frater trucidatus à fratribus*.

There is much perplexity connected with the subject of these mysteries, but it is generally supposed that they were instituted in honor of Atys, the son of Cybele or Demeter, of whom Cadmillus was but another name. According to Macrobius, Atys was one of the appellations of the sun, and we know that the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented in the person of Atys, or Cadmillus, the enigmatical death of the sun in winter, and his regeneration in the spring. In all probability, in the initiation, the candidate passed through a drama, the subject of which was the violent death of Atys. The *Cabiric Death* was, in fact, a type of the Hiramic, and the legend, so far as it can be understood from the faint allusions of ancient authors, was very analogous in spirit and design to that of the Third Degree of Freemasonry.

Many persons annually resorted to Samothrace to be initiated into the celebrated mysteries, among whom are mentioned Cadmus, Orpheus, Hercules, and Ulysses. Jamblichus says, in his *Life of Pythagoras*, that from those of Lemnos that sage derived much of his wisdom. The mysteries of the Cabiri were much respected among the common people, and great care was taken in their concealment. The priests made use of a language peculiar to the Rites.

The mysteries were in existence at Samothrace as late as the eighteenth year of the Christian era, at which time the Emperor Germanicus embarked for that island, to be initiated, but was prevented from accomplishing his purpose by adverse winds.

CABLE TOW. The word *tow* signifies, properly, a line wherewith to draw. Richardson (*Dictionary*) defines it as "that which tuggeth, or with which we tug or draw." A *cable tow* is a rope or line for drawing

or leading. The word is purely Masonic, and in some writings of the early part of the eighteenth century we find the expression *cable rope*. Prichard so uses it in 1730. The German word for a cable or rope is *kabel-tau*, and thence our *cable tow* is probably derived.

In its first inception, the *cable tow* seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the Entered Apprentice's Degree. But in the Second and Third Degrees a more modern symbolism has been introduced, and the *cable tow* is in these grades supposed to symbolize the covenant by which all Freemasons are tied, thus reminding us of the passage in Hosea (xi, 4), "I drew them with cords of a man, with bands of love."

CABLE TOW'S LENGTH. Gädicke says that, "according to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cable tow." The old writers define the length of a cable tow, which they sometimes called a *cable's length*, to be three miles for an Entered Apprentice. But the expression is really symbolic, and, as it was defined by the Baltimore Convention in 1842, means the scope of a man's reasonable ability.

CABUL. A district containing twenty cities which Solomon gave to Hiram, King of Tyre, for his assistance in the construction of the Temple. Clark (*Commentary and Critical Notes*) thinks it likely that they were not given to Hiram so that they should be annexed to his Tyrian dominions, but rather to be held as security for the money which he had advanced. This, however, is merely conjectural. The district containing them is placed by Josephus in the north-west part of Galilee, adjacent to Tyre. Hiram does not appear to have been satisfied with the gift; why, is uncertain. Kitto thinks because they were not situated on the coast. A Masonic legend says because they were ruined and dilapidated villages, and in token of his dissatisfaction, Hiram called the district *Cabul*. The meaning of this word is not known. Josephus, probably by conjecture from the context, says it means *unpleasing*. Hiller and, after him, Bates (*Dictionary*) suppose that the name is derived from a combination of letters meaning *as* and *nothing*. The Talmudic derivation from כבל, *tied with fetters*, is described by Brother Mackey as Talmudically childish. The dissatisfaction of Hiram and its results constitute the subject of the legend of the Degree of Intimate Secretary in the Scottish Rite.

CADET-GASSICOURT, CHARLES LOUIS. The author of the celebrated work entitled *Le Tombeau de Jacques de Molay*, which was published at Paris, in 1796, and in which he attempted, like Barruel and Robison, to show that Freemasonry was the source and instigator of all the political revolutions which at that time were convulsing Europe. Cadet-Gassicourt was himself the victim of political persecution, and, erroneously attributing his sufferings to the influences of the Masonic Lodges in France, became incensed against the Order, and this gave birth to his libelous book. But subsequent reflection led him to change his views, and he became an ardent admirer of the Institution which he had formerly maligned. He sought initiation into Freemasonry, and in 1805 was elected as Master of the Lodge l'Abeille in Paris. He was born at Paris,

January 23, 1769, and died in the same city November 21, 1821.

CADMILLUS. The youngest of the Cabiri, and as he is slain in the Cabiric Mysteries, he becomes the analogue or representative of the Builder in the legend of Freemasonry.

CADUCEUS. The *Caduceus* was the magic wand of the god Hermes. It was an olive staff twined with fillets, which were gradually converted to wings and serpents. Hermes, or Mercury, was the messenger of Jove. Among his numerous attributes, one of the most important was that of conducting disembodied spirits to the other world, and, on necessary occasions, of bringing them back. He was the guide of souls, and the restorer of the dead to life. Thus, Horace, in addressing him, says:

Unspotted spirits you consign
To blissful seats and joys divine,
And powerful with your golden wand
The light unburied crowd command.

Vergil also alludes to this attribute of the magic wand when he is describing the flight of Mercury on his way to bear Jove's warning message to Aeneas:

His wand he takes; with this pale ghost he calls
From Pluto's realms, or sends to Tartarus' shore.

And Statius, imitating this passage, makes the same allusion in his *Thebaid* (i, 314), thus translated by Lewis:

He grasps the wand which draws from hollow graves,
Or drives the trembling shades to Stygian waves;
With magic power seals the watchful eye
In slumbers soft or causes sleep to fly.

The history of this *Caduceus*, or magic wand, will lead us to its symbolism. Mercury, who had invented the lyre, making it out of the shell of the tortoise, exchanged it with Apollo for the latter's magical wand. This wand was simply an olive branch around which were placed two fillets of ribbon. Afterward, when Mercury was in Arcadia, he encountered two serpents engaged in deadly combat. These he separated with his wand; hence the olive wand became the symbol of peace, and the two fillets were replaced by the two serpents, thus giving to the *Caduceus* its well-known form of a staff, around which two serpents are entwined.

Such is the legend; but we may readily see that in the olive, as the symbol of immortality, borne as the attribute of Mercury, the giver of life to the dead, we have a more ancient and profounder symbolism. The serpents, symbols also of immortality, are appropriately united with the olive wand. The legend also accounts for a later and secondary symbolism—that of peace.

The *Caduceus* then—the original meaning of which word is a *herald's staff*—as the attribute of a life-restoring God, is in its primary meaning the symbol of immortality; so in Freemasonry the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue or representation of the Hermean *Caduceus*. This officer, as leading the aspirant through the forms of initiation into his new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the Third Degree the lesson of eternal life, may well use the magic wand as a representation of it, which was the attribute of that ancient deity who brought the dead into life.

CAEMENTARIUS. Latin. A builder of walls, a mason, from *caementum*, a rough, unhewn stone as it comes from the quarry. In mediæval Latin, the word is used to designate an Operative Mason. Du Cange cites *Magister Caementariorum* as used to designate him who presided over the building of edifices, that is, the Master of the works. It has been adopted by some modern writers as a translation of the word *Freemason*. Its employment for that purpose is perhaps more correct than that of the more usual word *latomus*, which owes its use to the authority of Thory.

CAGLIOSTRO. Of all the Masonic persons of romantic celebrity who flourished in the eighteenth century the Count Cagliostro was most prominent, whether we consider the ingenuity of his schemes, the extensive field of his operations through almost every country of Europe, or the distinguished character and station of many of those whose credulity made them his enthusiastic supporters. The history of Freemasonry in that century would not be complete without a reference to this personage. To write the history of Freemasonry in the eighteenth century and to leave out Cagliostro, would be like enacting the play of Hamlet and leaving out the part of the Prince of Denmark. And yet Carlyle has had occasion to complain of the paucity of materials for such a work. Indeed, of one so well known as Cagliostro comparatively little is to be found in print. Doctor Mackey held that there was sufficient published to prove him to be a "charlatan" and a "prince of Masonic imposters." The authorities on which Brother Mackey rested his belief are mentioned in his following sentence. The only works upon which he who would write his life must depend are a *Life* of him published in London, 1787; *Memoirs*, in Paris, 1786; and *Memoirs Authentiques*, Strasbourg, 1786; a *Life*, in Germany, published at Berlin, 1787; another in Italian, published at Rome in 1791; and a few fugitive pieces, consisting chiefly of manifestoes of himself and his disciples.

The widest differences exist among writers as to Cagliostro's true standing, the majority following the lead of Doctor Mackey, whose account is appended.

Joseph Balsamo, subsequently known as Count Cagliostro, was the son of Peter Balsamo and Felicia Braconieri, both of mean extraction, and was born on the 8th of June, 1743, in the city of Palermo. Upon the death of his father, he was taken under the protection of his maternal uncles, who caused him to be instructed in the elements of religion and learning, by both of which he profited so little that he eloped several times from the Seminary of St. Roch, near Palermo, where he had been placed for his instruction.

At the age of thirteen he was carried to the Convent of the Good Brotherhood at Castiglione. There, having assumed the habit of a novice, he was placed under the tuition of the apothecary, from whom he learned the principles of chemistry and medicine. His brief residence at the convent was marked by violations of many of its rules; and finally, abandoning it altogether, he returned to Palermo. There he continued his vicious courses, and was frequently seized and imprisoned for infractions of the law. At length, having cheated a goldsmith, named Marano, of a large amount of gold, he was compelled to flee from his native country.

He then repaired to Messina, where he became acquainted with one Altotas, who pretended to be a great chemist. Together they proceeded to Alexandria in Egypt, where, by means of certain chemical, or perhaps rather by financial, operations, they succeeded in collecting a considerable amount of money.

In 1776 Cagliostro appeared in London. During this visit, Cagliostro became connected with the Order of Freemasonry. In the month of April he received the degrees in Esperance Lodge, No. 289, which then met at the King's Head Tavern. Cagliostro did not join the Order with disinterested motives, or at least he determined in a very short period after his initiation to use the Institution as an instrument for the advancement of his personal interests. Here he is said to have invented, in 1777, that grand scheme of imposture under the name of *Egyptian Freemasonry*, by the propagation of which he subsequently became so famous as the great Masonic charlatan of his age.

London did not fail to furnish him with a fertile field for his impositions, and the English Freemasons seemed no way reluctant to become his dupes; but, being ambitious for the extension of his Rite, and anxious for the greater income which it promised, he again passed over to the Continent, where he justly anticipated abundant success in its propagation.

This Egypt Freemasonry constituted the great pursuit of the rest of his life, and was the instrument which he used for many years to make dupes of thousands of credulous persons.

During Cagliostro's residence in England, on his last visit, he was attacked by the editor Morand, in the *Courier de l'Europe*, in a series of abusive articles, to which Cagliostro replied in a letter to the English people. But, although he had a few Egyptian Lodges in London under his government, he appears, perhaps from Morand's revelations of his character and life, to have lost his popularity, and he left England permanently in May, 1787.

He went to Savoy, Sardinia, and other places in the south of Europe, and at last, in May, 1789, by an act of rash temerity, proceeded to Rome, where he organized an Egyptian Lodge under the very shadow of the Vatican. But this was more than the Church, which had been excommunicating Freemasons for fifty years, was willing to endure. On the 27th of December of that year, on the festival of St. John the Evangelist, to whom he had dedicated his Lodges, the Holy Inquisition arrested him, and locked him up in the castle of San Angelo.

There, after such a trial as the Inquisition is wont to give to the accused—in which his wife is said to have been the principal witness against him—he was convicted of having formed "societies and conventicles of Freemasonry." His manuscript entitled *Maçonnerie Egyptienne* was ordered to be burned by the public executioner, and he himself was condemned to death; a sentence which the Pope subsequently commuted for that of perpetual imprisonment. Cagliostro appealed to the French Constituent Assembly, but of course in vain. Thenceforth no more is seen of him.

For four years this adventurer, who had filled during his life so large a space in the world's history—the associate of princes, prelates, and philosophers; the

inventor of a spurious Rite, which had, however, its thousands of disciples—languished within the gloomy walls of the prison of St. Leo, in the Duchy of Urbino, and at length, in the year 1795, in a fit of apoplexy, bade the world adieu.

But there is another side to the foregoing account by Doctor Mackey. Some more recent writers have seriously questioned the identity of *Cagliostro* and *Balsamo*. Both Trowbridge and Spence deem the later evidence to have proven that *Cagliostro* was not *Balsamo*. Lewis Spence sums up the situation thus in his *Encyclopedia of Occultism* after a lengthy review of the various assertions of the authorities and the test of them by the ascertained facts:

"It is distinctly no easy matter to get at the bed-rock truth regarding Cagliostro or to form any just estimate of his true character. That he was vain, naturally pompous, fond of theatrical mystery, and of the popular side of occultism, is most probable. Another circumstance which stands out in relation to his personality is that he was vastly desirous of gaining cheap popularity. He was probably a little mad. On the other hand he was beneficent, and felt it his mission in the then king-ridden state of Europe to found Egyptian Masonry for the protection of society in general, and the middle and lower classes in particular. A born adventurer, he was by no means a rogue, as his lack of shrewdness has been proved on many occasions. There is small question either that the various Masonic lodges which he founded and which were patronized by persons of ample means, provided him with extensive funds, and it is a known fact that he was subsidized by several extremely wealthy men, who, themselves dissatisfied by the state of affairs in Europe, did not hesitate to place their riches at his disposal for the purpose of undermining the tyrannic powers which then wielded sway. There is reason to believe that he had in some way and at some period of his life acquired a certain working knowledge of practical occultism, and that he possessed certain elementary psychic powers of hypnotism and telepathy. His absurd account of his childhood is almost undoubtedly a plagiarism of that stated in the first manifesto to the public of the mysterious Rosicrucian Brotherhood, as containing an account of the childhood of their Chief. But on the whole he is a mystery, and in all likelihood the clouds which surround his origin and earlier years will never be dispersed. It is probably better that this should be so, as although Cagliostro was by no means an exalted character, he was yet one of the most picturesque figures in the later history of Europe; and assuredly not the least aid to his picturesqueness is the obscurity in which his origin is involved."

For further reading on the career of Cagliostro, a showing to the effect that if he was not of unalloyed honor, he was not altogether an impostor and scoundrel, consult *Cagliostro: The Splendour and Misery of a Master of Magic* by W. R. H. Trowbridge, and *An Encyclopedia of Occultism* by Lewis Spence. Other books of reference are *Cagliostro and Company*, by Franz Funck-Brentano, and *The Life of Joseph Balsamo*, published at Dublin in 1792, the latter being translated from the original proceedings published at Rome by order of the Apostolic Chamber

and therefore of especial interest as the Roman Catholic argument against one condemned by the Inquisition for being a Freemason. This report (page 239), asserts that the judgment entirely accords with justice, equity, prudence, religion, and public tranquillity. It then runs thus: "Joseph Balsamo, attainted and convicted of many crimes, and having incurred the censures and penalties pronounced against formal heretics, dogmatists, heresiarchs, and propagators of magic and superstition, has been found guilty, and condemned to the censures and penalties denounced as well by the apostolic laws of Clement XII and of Benedict XIV against those who in any manner whatever favor or form societies and conventicles of Free Masons, as by the edict of the Council of State against those who are guilty of this crime at Rome, or any other place under the dominion of the Pope. Notwithstanding this, by way of special grace and favor, this crime, the expiation of which demands the delivery of the culprit over to the secular arm, to be by it punished with death, is hereby changed and commuted into perpetual imprisonment, in a fortress where the culprit is to be strictly guarded, without any hope of pardon whatever."

This order was carried into effect as was also the turning by "the hand of the hangman" of Cagliostro's manuscript on *Egyptian Freemasonry* as were all his other books, instruments, symbols, etc., relating thereto. The order also confirmed and renewed the laws of the Roman Catholic Church prohibiting societies and conventicles of Freemasons, and winds up by declaring "We shall enact the most grievous corporal punishments, and principally those provided for heretics, against whosoever shall associate, hold communication with, or protect, these societies."

CAHIER. French. A number of sheets of parchment or paper fastened together at one end. The word is used by French Freemasons to designate a small book printed, or in manuscript, containing the ritual of a Degree. The word has been borrowed from French history, where it denotes the reports and proceedings of certain assemblies, such as the clergy, the States-General, etc.

CAIRNS. Derived from the Gaelic *carn*, meaning a mound, and applied thus to heaps of stones of a conical form erected by the Druids. Some suppose them to have been sepulchral monuments, others altars. They were undoubtedly of a religious character, since sacrificial fires were lighted upon them, and processions were made around them. These processions were analogous to the circumambulations in Freemasonry, and were conducted, like them, with reference to the apparent course of the sun. Thus, Toland, in his *Letters on the Celtic Religion*, II, xvii, says of these mystical processions, that the people of the Scottish islands "never come to the ancient sacrificing and fire-hallowing Carns but they walk three times round them from east to west, according to the course of the sun. This sanctified tour, or round by the south, is called *Deaseal*, as the unhallowed contrary one by the north, *Tuapholl*"; and he says that *Deaseal* is derived from "*Deas*, the right (understanding hand), and *soil*, one of the ancient names of the sun, the right hand in this round being ever next the heap." In all this the Freemason will be reminded of the Masonic ceremony of circum-

ambulation around the altar and the rules which govern it.

CALATRAVA, MILITARY ORDER OF. Instituted 1158, during the reign of Sancho III, King of Castile, who conquered and gave the Castle of Calatrava, an important fortress of the Moors of Andalusia, to the Knights Templar, who subsequently relinquished their possession of it to the king. The king, being disappointed in the ability of the Templars to retain it, then offered the defense of the place to Don Raymond of Navarre, Abbot of St. Mary of Hitero, a Cistercian convent, who accepted it. Don Raymond being successful, the king gave the place to him and his companions, and instituted the *Order of Calatrava*. A Grand Master was appointed and approved of by the Pope, Alexander III, 1164, which was confirmed by Innocent III in 1198. The knights had been granted the power of electing their own Grand Master; but on the death of Don Garcias Lopez de Pardella, 1489, Ferdinand and Isabella annexed the Grand Mastership to the Crown of Castile, which was sanctioned by Pope Innocent VIII.

CALCOTT, WELLINS. A distinguished Masonic writer of the eighteenth century, and the author of a work published in 1769, under the title of *A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature, and Design of that Institution*, in which he has traced Freemasonry from its origin, explained its symbols and hieroglyphics, its social virtues and advantages, suggested the propriety of building halls for the peculiar and exclusive practise of Freemasonry and reprehended its slanderers with great but judicious severity. This was the first extended effort to illustrate philosophically the science of Freemasonry, and was followed, a few years after, by Hutchinson's admirable work; so that Oliver justly says that "Calcott opened the mine of Freemasonry, and Hutchinson worked it."

CALEDONIA, NEW. See *Oceania*.

CALENDAR. Freemasons, in affixing dates to their official documents, never make use of the Common Epoch or Vulgar Era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous. Strictly, the *epoch* is an important point in history beginning a period termed an *era*, as the epoch of the Crucifixion followed by the Christian Era.

Freemasons of the York, American, and French Rites, that is to say, the Freemasons of England, Scotland, Ireland, France, Germany, and America, date from the creation of the world, calling it *Anno Lucis*, which they abbreviate A.° L.°, signifying *in the Year of Light*. Thus with them the year 1872 is A.° L.° 5872. This they do, not because they believe Freemasonry to be coeval with the Creation, but with a symbolic reference to the light of Freemasonry.

In the Scottish Rite, the epoch also begins from the date of the creation, but Freemasons of that Rite, using the Jewish chronology, would call the year 1872 A.° M.° or *Anno Mundi* meaning *in the Year of the World*, 5632. They sometimes use the initials A.° H.°, signifying *Anno Hebraico*, or, *in the Hebrew year*. They have also adopted the Hebrew months, and the



BUST OF COUNT CAGLIOSTRO

By Brother Jean Antoine Houdon, member of the Lodge of the Nine Sisters at Paris

year, therefore, begins with them in the middle of September (see *Months, Hebrew*).

Freemasons of the York and American Rites begin the year on the 1st of January, but in the French Rite it commences on the 1st of March, and instead of the months receiving their usual names, they are designated numerically, as *first, second, third*, etc. Thus, the 1st of January, 1872, would be styled, in a French Masonic document, the *1st day of the 11th Masonic month, Anno Lucis*, 5872. The French sometimes, instead of the initials A. L., use *L'an de la V. L.*, or *Vraie Lumière*, that is, *Year of True Light*.

Royal Arch Masons commence their epoch with the year in which Zerubbabel began to build the second Temple, which was 530 years before Christ. Their style for the year 1872 is, therefore, A. Inv., that is, *Anno Inventionis*, or, *in the Year of the Discovery*, 2402.

Royal and Select Masters very often make use of the common Masonic date, *Anno Lucis*, but properly they should date from the year in which Solomon's Temple was completed; and their style would then be, *Anno Depositionis*, or, *in the Year of the Deposit*, and they would date the year 1872 as 2872.

Knights Templar use the epoch of the organization of their Order in 1118. Their style for the year 1872 is A. O., *Anno Ordinis*, or, *in the Year of the Order*, 754.

We subjoin, for the convenience of reference, the rules for discovering these different dates.

1. *To find the Ancient Craft date.* Add 4000 to the Vulgar Era. Thus 1872 and 4000 are 5872.

2. *To find the date of the Scottish Rite.* Add 3760 to the Vulgar Era. Thus 1872 and 3760 are 5632. After September add one year more.

3. *To find the date of Royal Arch Masonry.* Add 530 to the Vulgar Era. Thus 530 and 1872 are 2402.

4. *To find the Royal and Select Masters' date.* Add 1000 to the Vulgar Era. Thus 1000 and 1872 are 2872.

5. *To find the Knights Templar's.* Subtract 1118 from the Vulgar Era. Thus 1118 from 1872 is 754.

The following will show, in one view, the date of the year 1872 in all the branches of the Order:

Year of the Lord, 1872 A.D.—Vulgar Era.

Year of Light, A. L. 5872—Ancient Craft Masonry.

Year of the World, A. M. 5632—Scottish Rite.

Year of the Discovery, A. I. 2402—Royal Arch Masonry.

Year of the Deposit, A. Dep. 2872—Royal and Select Masters.

Year of the Order, A. O. 754—Knights Templar.

CALIFORNIA. When gold was discovered in California many Masonic Brethren were among the crowds that poured into the district and several Lodges began work in the early part of the year 1848. Soon the question of establishing a Grand Lodge arose. A Convention met on April 18, 1850, of which Brother Charles Gilman of San Francisco was the Chairman and Brother Benjamin D. Hyam of Benicia was Secretary. The Lodges represented were California Lodge, No. 13, of San Francisco; Connecticut Lodge, No. 75, of Sacramento City; Western Star Lodge, No. 98, of Benton City, Upper California, and New Jersey Lodge of Sacramento City. Brother Benjamin D.

Hyam presented credentials from Benicia Lodge, at Benicia, but, as no Masonic information of the existence of such a Lodge could be discovered, it was not recognized. On April 19, a Constitution was adopted and Grand Officers duly elected and installed.

The first Chapter of Royal Arch Masons, namely, San Francisco, No. 1, was organized by Dispensation dated May 9, 1850, and a Charter was granted to it, September 13, in the same year. Three Chapters, San Francisco, No. 1, Sonora, No. 2, and Sacramento, No. 3, sent delegates to a Convention held on May 6, 1854, at Sacramento for the purpose of organizing a Grand Chapter. The meeting was adjourned, after three days' session, and met again at San Francisco, July 18, 1854. A Constitution was adopted and the Grand Lodge opened. Companion Charles M. Radcliff, of Sonora Chapter, No. 2, was the first Grand High Priest; Companion John D. Creigh, of San Francisco, No. 1, Deputy Grand High Priest, and Companion Townsend A. Thomas, of Sacramento Chapter, No. 3, Grand Secretary.

Charters were granted by the Grand Council of Alabama to two Councils in California. One was chartered by the Grand Council of Tennessee and one by the Grand Council of Texas. By representatives of these four Councils the Grand Council of California was organized on June 26, 1860.

A Commandery of Knights Templar, San Francisco, No. 1, was formed on November 10, 1852, and was chartered on November 1, 1853. Under the Warrant of Sir William Hubbard, who was then Grand Master of the Grand Encampment of the United States, the Grand Commandery of California was established, August 10 and 11, 1858, in the Asylum of San Francisco Commandery, No. 1.

A Lodge of Perfection, King Solomon, No. 3, was established by a Charter dated January 3, 1866; Robert Bruce, No. 3, a Chapter of Rose Croix, January 13, 1886; Hugues de Payens, Council of Kadosh, No. 3, January 7, 1886, and Los Angeles Consistory, No. 3, October 22, 1888. These four Bodies of the Ancient and Accepted Scottish Rite labored in South California. In North California a Chapter of Rose Croix and a Lodge of Perfection, both by name San Francisco, No. 1, were chartered in 1868, the first on June 15, the second on July 13. A Council of Kadosh and a Consistory, also of the same name, were granted Charters on September 17, 1868, and June 30, 1897, respectively.

CALLING OFF. A technical term in Freemasonry which signifies the temporary suspension of labor in a Lodge without passing through the formal ceremony of closing. The full form of the expression is to *call from labor to refreshment*, and it took its rise from the former custom of dividing the time spent in the Lodge between the work of Freemasonry and the moderate enjoyment of the banquet.

The banquet formed in the eighteenth century an indispensable part of the arrangements of a Lodge Communication. "At a certain hour of the evening," says Brother Oliver, "with certain ceremonies, the Lodge was called from labor to refreshment, when the Brethren enjoyed themselves with decent merriment." That custom no longer exists; and although in England almost always, and in the United States occasionally, the labors of the Lodge are concluded

with a banquet; yet the Lodge is formally closed before the Brethren proceed to the table of refreshment.

Calling off in American Lodges is now only used, in a certain ceremony of the Third Degree, when it is desired to have another meeting at a short interval, and the Master desires to avoid the tediousness of closing and opening the Lodge. Thus, if the business of the Lodge at its regular meeting has so accumulated that it cannot be transacted in one evening, it has become the custom to call off until a subsequent evening, when the Lodge, instead of being opened with the usual ceremony, is simply "called on," and the latter meeting is considered as only a continuation of the former.

This custom is very generally adopted in Grand Lodges at their Annual Communications, which are opened at the beginning of the session, called off from day to day, and finally closed at its end. We do not know that any objection has ever been advanced against this usage in Grand Lodges, because it seems necessary as a substitute for the adjournment, which is resorted to in other legislative bodies, but which is not admitted in Freemasonry. But much discussion has taken place in reference to the practise of calling off in Lodges, some authorities sustaining and others condemning it. Thus, many years ago, the Committee of Correspondence of the Grand Lodge of Mississippi proposed this question: "In case of excess of business, cannot the unfinished be laid over until the next or another day, and must the Lodge be closed in form, and opened the next, or the day designated for the transaction of that business?" To this question some authorities, and among others Brother C. W. Moore (*Freemasons Monthly Magazine*, volume xii, No. 10), reply in the negative, while other equally good jurists differ from them in opinion.

The difficulty seems to be in this, that if the regular meeting of the Lodge is closed in form, the subsequent meeting becomes a special one, and many things which could be done at a regular communication cease to be admissible. The recommendation, therefore, of Brother Moore, that the Lodge should be closed, and, if the business be unfinished, that the Master shall call a special meeting to complete it, does not meet the difficulty, because it is a well-settled principle of Masonic law that a special meeting cannot interfere with the business of a preceding regular one.

As, then, the mode of briefly closing by adjournment is contrary to Masonic law and usage, and cannot, therefore, be resorted to, as there is no other way except by calling off to continue the character of a regular meeting, and as, during the period that the Lodge is called off, it is under the government of the Junior Warden, and Masonic discipline is thus continued, Doctor Mackey, for the reasons cited by him in regard to Brother Moore, was clearly of opinion that *calling off* from day to day for the purpose of continuing work or business is, as a matter of convenience, admissible.

The practise may indeed be abused. But there is a well-known legal maxim which says, *Ex abusu non arguitur in usum*. "No argument can be drawn from the abuse of a thing against its use." Thus, a Lodge cannot be called off except for continuance of work

and business, nor to an indefinite day, for there must be a good reason for the exercise of the practise, and the Brethren present must be notified before dispersing of the time of reassembling; nor can a Lodge at one regular meeting be called off until the next, for no regular meeting of a Lodge is permitted to run into another, but each must be closed before its successor can be opened.

CALLING ON. When a Lodge that is called off at a subsequent time resumes work or business, it is said to be *called on*. The full expression is *called on from refreshment to labor*.

CALUMNY. See *Back*.

CALVARY. Mount Calvary is a small hill or eminence, situated due west from Mount Moriah, on which the Temple of Solomon was built. It was originally a hillock of notable size, but has, in more modern times, been greatly reduced by the excavations made in it for the construction of the Church of the Holy Sepulcher.

There are several coincidences which identify Mount Calvary with the small hill where the "newly-made grave," referred to in the Third Degree, was discovered by the weary Brother. Thus, Mount Calvary was a small hill; it was situated in a *westward direction* from the Temple, and *near Mount Moriah*; and it was on the direct road from Jerusalem to Joppa, and is the very spot where a *weary brother*, traveling on that road, would find it convenient to *sit down to rest and refresh himself*; it was *outside* the gate of the Temple; it has at least *one cleft in the rock*, or cave, which was the place which subsequently became the sepulcher of our Lord. Hence Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting in their import.

One of these traditions is, that it was the burial-place of Adam, in order, says the old legend, that where he lay, who effected the ruin of mankind, there also might the Savior of the world suffer, die, and be buried. Sir R. Torkington, who published a pilgrimage to Jerusalem in 1517, says that "under the Mount of Calvary is another chapel of our Blessed Lady and St. John the Evangelist, that was called *Golgotha*; and there, right under the mortise of the cross, was found the head of our forefather, Adam." *Golgotha*, it will be remembered, means, in Hebrew, *the place of a skull*; and there may be some connection between this tradition and the name of *Golgotha*, by which, the Evangelists inform us, in the time of Christ, Mount Calvary was known. Calvary, or Calvaria, has the same signification in Latin.

Another tradition states that it was in the bowels of Mount Calvary that Enoch erected his nine-arched vault, and deposited on the foundation-stone of Freemasonry that Ineffable Name, whose investigation, as a symbol of Divine truth, is the great object of Speculative Freemasonry.

A third tradition details the subsequent discovery of Enoch's deposit, by King Solomon, whilst making excavations in Mount Calvary during the building of the Temple.

On this hallowed spot was Christ the Redeemer slain and buried. It was there that, rising on the third day from his sepulcher, He gave, by that act,

the demonstrative evidence of the resurrection of the body and the immortality of the soul.

And it is this spot that has been selected, in the legendary history of Freemasonry, to teach the same sublime truth, the development of which by a symbol evidently forms the design of the Third or Master's Degree.

CAMORRA. A secret society of gangsters organized about 1820 at Naples. The name is a Spanish word meaning *quarrel* and similar societies are reported as active in Spain before they were heard of in Italy. From local organized criminals the society grew to revolutionary power in elections and from 1848 exercised a control only broken by the government in 1877. Still powerful in defeat, the municipality of Naples as recently as 1900 was set aside by a Royal Commission. A double murder in 1911 resulted in the arrest and trial of forty conspirators, several condemned to long imprisonment. The initiation is said to have required the candidate to pick up a coin while the others present struck at it with daggers. Later there was a fight or duel instead of this. Training of new members lasted three years and at reception the initiate was pledged to loyalty by an oath repeated while his uplifted hand was wet with his own blood. Today the Camorra is curbed, but mysterious crimes in other lands and at home are sometimes credited to its venom (see *Carbonari*, *Mafia*, and *Secret Societies*).

CAMP. A portion of the paraphernalia decorated with tents, flags, and pennons of a Consistory of Sublime Princes of the Royal Secret, or Thirty-second Degree of the Ancient and Accepted Scottish Rite. It constitutes the Tracing Board, and is worn on the apron of the degree. It is highly symbolic, and represents an imaginary Masonic camp. Its symbolism is altogether esoteric.

CAMPE, JOACHIM HEINRICH. A Doctor of Theology, and Director of Schools in Dessau and Hamburg, who was born in 1746 and died October 22, 1818. He was the author of many works on philosophy and education, and was a learned and zealous Freemason, as is shown in his correspondence with Lessing.

CANADA. Upon the advent of Confederation, July 1, 1867, local control in each Province for the government of the Masonic Fraternity of the Dominion took a strong hold as a predominant idea, and prevailed. Each Province has now a Grand Lodge, and in order of their organization are as follows: Canada, having jurisdiction only in Ontario, 1855; Nova Scotia, 1866; New Brunswick, 1867; Quebec, 1869; British Columbia, 1871; Manitoba, 1875; Prince Edward Island, 1875; Alberta, 1905; Saskatchewan, 1906. Brother Will H. Whyte, P. G. M., says the first marks of the ancient craftsmen have been found in Nova Scotia. A mineralogical survey in 1827 found on the shore of Goat Island in the Annapolis Basin, partly covered with sand, a slab of rock $2\frac{1}{2}$ by 2 feet, bearing on it those well-known Masonic emblems, the Square and Compasses, and the date 1606. Brother Whyte concluded that who were the craftsmen and how the stone came there, must be left to conjecture.

CANAL ZONE. Sojourners' Lodge was originally constituted by the Grand Lodge of Scotland in

the Republic of Panama. When the Canal Zone was acquired by the Government of the United States of America this Lodge, in 1912, came under the control of the Grand Lodge of Massachusetts in 1912. In 1915 the Canal Zone Lodges were erected into a District Grand Lodge. A treaty was concluded in 1917 between the Grand Lodges of Massachusetts and Panama whereby the former had sole jurisdiction over the Canal Zone. In 1921, the Canal Zone District Grand Lodge comprised six Lodges: Sojourners at Cristobal, Canal Zone at Ancon, Army at Corozal, Isthmian at Paraiso, Darien at Balboa and Sibert at Gatun.

On February 9, 1911, a Dispensation was issued by the General Grand Council to a Council in the Canal Zone at Ancon. This was chartered as Canal Zone Council, No. 1, on September 12, 1912.

The Grand Encampment of the United States authorized the Canal Zone Commandery, No. 1, at Ancon, Panama, on August 14, 1913.

The Ancient and Accepted Scottish Rite was first established here when Panama, No. 1, at Cristobal, was constituted a Consistory, a Council of Kadosh, a Chapter of Rose Croix, and a Lodge of Perfection by Charters from the Supreme Council, Southern Jurisdiction, dated October 22, 1915.

CANCELLARIUS. An office of high rank and responsibility among the Knights Templar of the Middle Ages, performing the duties of, or similar to, the Chancellor.

CANDIDATE. An applicant for admission into Masonry is called a *candidate*. The Latin *candidatus* means one who is clothed in white, *candidis vestibus indutus*. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe or *toga candida*, he was called *candidatus*, whence the word *candidate*. The derivation will serve to remind the Freemason of the purity of conduct and character which should distinguish all those who are candidates for admission into the Order.

The qualifications of a candidate in Freemasonry are somewhat peculiar. He must be free-born—under the English Constitution it is enough that he is a freeman, under no bondage, of at least twenty-one years of age, in the possession of sound senses, free from any physical defect or dismemberment, and of irreproachable manners, or, as it is technically termed, *under the tongue of good report*. No atheist, eunuch, or woman can be admitted. The requisites as to age, sex, and soundness of body have reference to the operative character of the Institution. We can only expect able workmen in able-bodied men. The mental and religious qualifications refer to the duties and obligations which a Freemason contracts. An idiot could not understand them, and an atheist would not respect them. Even those who possess all these necessary qualifications can be admitted only under certain regulations which differ under the several Masonic *Constitutions*.

CANDIDATES, ADVANCEMENT OF. See *Advancement*, *Hurried*.

CANDLESTICK, GOLDEN. The golden candlestick of seven branches, which is a part of the

furniture of a Royal Arch Chapter, is derived from the *holy candlestick* which Moses was instructed to construct of beaten gold for the use of the tabernacle. Smith (*Dictionary of the Bible*) thus abbreviates Light-foot's explanation of the description given in Exodus: "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches one on each side bowed,—and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise, in sharp, scallop-shell fashion; above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss and two more shafts, and then on the shaft upwards were three golden scallop-cups, a knop, and a flower; so that the heads of the branches stood an equal height."

In the tabernacle, the candlestick was placed opposite the table of shewbread, which it was intended to illumine, in an oblique position, so that the lamps looked to the east and south. What became of the candlestick between the time of Moses and that of Solomon is unknown. The first Temple was lighted by ten golden candlesticks similarly embossed, which were connected by golden chains and formed a sort of railing before the veil.

These ten candlesticks became the spoil of the Chaldean conqueror at the time of the destruction of the Temple, and could not have been among the articles afterward restored by Cyrus; for in the second Temple, built by Zerubbabel, we find only a single candlestick of seven branches, like that of the tabernacle. Its form has been perpetuated on the Arch of Titus, on which it was sculptured with other articles taken by that monarch, and carried to Rome as special plunder, *spolia opima*, after he had destroyed the Herodian Temple. This is the candlestick which is represented as a decoration in a Royal Arch Chapter.

In Jewish symbolism, the seven branches were supposed by some to refer to the seven planets, and by others to the seventh day or Sabbath. The primitive Christians made it allusive to Christ as the *Light of the World*, and in this sense it is a favorite symbol in early Christian art.

Brother C. C. Hunt, Grand Secretary of Iowa, instructively discussed this subject in the *Quarterly Bulletin*, January, 1924, and says, in part: "The use of the seven-branched candlestick in the Most Excellent Degree is correct according to the General Grand Chapter ritual, and has, I believe, an important symbolical reference in the work of that degree. There is no reason why the seven-branched candlestick should not be used in the Most Excellent Degree as well as in the Royal Arch. It is not necessary to duplicate the elaborate furniture of the Temple in our Most Excellent Degree. The single table and candlestick of the Tabernacle and the second Temple has the same symbolism as the ten of the first Temple. It is true that no symbolic meaning is attached to the candlestick in the ritual, but the very fact that it is used as part of the furniture of the degree indicates that it has the same symbolism there that it had in its place in the Temple, which is, that the seven lights

represent the seven planets, which, regarded as the eyes of God, behold everything. The light in the center signifies the sun, the chief of the planets. The other six planets represented by the three lamps on each side of the central light are Moon, Mercury, Venus, Mars, Jupiter and Saturn. Uranus was first recognized as a planet by Sir William Herschel in 1781 A.D. and the earth was looked upon as receiving light from the planets instead of being considered a planet itself. The seven-branched candlestick was especially holy, and it was forbidden to make copies of it for general purposes. The fourth chapter of Zechariah gives a symbolical meaning to the seven-branched candlestick which is very appropriate to our Chapter work. In fact, part of this very Chapter is quoted in the work of the Degrees. How fitting it is that this candlestick, the symbol of the spirit of the Lord and the light of his countenance shining upon us through his eyes beholding and encouraging us in the noble and glorious work of fitting ourselves as living stones for the spiritual building which is to be our eternal dwelling place, should have a place in the ceremonies of the Most Excellent Master's Degree, the degree which symbolizes the completion of that work and the dedication of the Temple to the service of the only true and living God."

CANNING, GEORGE. English statesman and orator, born April 4, 1770; died August 8, 1827; member of Parliament, 1793; Secretary of State for Foreign Affairs, 1807; Prime Minister of England, 1827. Brother Canning was made a Freemason in Prince of Wales Lodge, London, in 1810 (see *New Age*, August, 1924).

CANOPY. Oliver says that in the Masonic processions of the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves, painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the Masters of private Lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar, and the silken covering ought to hang down two feet on each side. This is, properly speaking, a *Baldachin* (see *Baldachin*).

CANOPY, CELESTIAL. Ritualists seem divided in the use of the terms *Clouded Canopy* and *Celestial Canopy* in the Entered Apprentice Degree (for the former, see *Canopy*, *Clouded*, and *Covering of the Lodge*). It would seem that the unclouded grandeur of the heavens should not be without advocates.

Sir John Lubbock gives the following description of the heavens filled with stars in connection with the latest discoveries: "Like the sand of the sea, the stars of heaven are used as a symbol of numbers. We now know that our earth is but a fraction of one part of, at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt there are countless others invisible to us from their great distance, smaller size, or feeble light; indeed, we know that there are many dark bodies which now emit no light, or comparatively

little. Thus the floor of heaven is not only 'thick inlaid with patines of bright gold,' but studded also with extinct stars, once probably as brilliant as our own sun."

CANOPY, CLOUDED. The *clouded canopy*, or *starry-decked heaven*, is a symbol of the Entered Apprentice Degree, and is of such important significance that Lenning calls it a "fundamental symbol of Freemasonry."

In the lectures of the York Rite, the *clouded canopy* is described as the covering of the Lodge, teaching us, as Krause says, "that the primitive Lodge is confined within no shut up building, but that it is universal, and reaches to heaven, and especially teaching that in every clime under heaven Freemasonry has its seat." Gädicke says, "Every Freemason knows that by the clouded canopy we mean the heavens, and that it teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the globe without its clouded canopy."

Hence, then, the German interpretation of the symbol is that it denotes the universality of Freemasonry, an interpretation that does not precisely accord with the English and American systems, in which the doctrine of universality is symbolized by the form and extent of the Lodge. The clouded canopy as the covering of the Lodge seems rather to teach the doctrine of aspiration for a higher sphere; it is thus defined in this work under the head of *Covering of the Lodge*, which see.

CANZLER, CARL CHRISTIAN. A librarian of Dresden, born September 30, 1733, died October 16, 1786. He was an earnest, learned Freemason, who published in a literary journal, conducted by himself and A. G. Meissner at Leipsic, in 1783-5, under the title of *Für ältere Litteratur und neuere Lectüre*, many interesting articles on the subject of Freemasonry.

CAPE COLONY. In the days when this district belonged to the Dutch two Lodges were established by them, both of which have had successful careers. The first of these, Lodge of Good Hope, dates from 1772. The Grand Lodge of England established British Lodge in 1811 and the Athol Grand Lodge followed suit in 1812 with a Lodge attached to the Tenth Battalion of the Royal Artillery. The first Lodge erected in 1821 after the arrival of the English colonists was Hope, No. 727. South Africa is divided into Provinces, the Eastern, Western and Central Divisions, Natal and the Transvaal, by the first two of which Freemasonry in Cape Colony is controlled. There are also Provincial Grand Lodges under the Scotch, Irish and Dutch Jurisdictions. Throughout the history of the Colony there has been no antagonism between the Dutch and English Freemasons and many Brethren attend Lodges under both systems. The first Provincial Grand Master under the English Constitution was the Deputy Grand Master of the Netherlands who continued to hold both offices until he died.

CAPE VERDE ISLANDS. Praia and St. Vincent each has possessed a Lodge, chartered by the Grand Orient of Portugal.

CAPITULAR DEGREES. The degrees conferred under the charter of an American Royal Arch Chap-

ter, which are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The Capitular Degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. Most of these legends are of symbolic signification. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Freemasons appears to have been the primary design in the establishment of the advanced Degrees; and as the information intended to be communicated in these Degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction; the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant. These remarks refer exclusively to the Mark and Most Excellent Master's Degree of the American Rite, but are not so applicable to the Royal Arch, which is eminently symbolic. The legends of the second Temple, and the lost word, the peculiar legends of that degree, are among the most prominent symbols of the Masonic system.

CAPITULAR MASONRY. The Freemasonry conferred in a Royal Arch Chapter of the York and American Rites. There are Chapters in the Ancient and Accepted, Scottish, and in the French and other Rites; but the Freemasonry therein conferred is not called *capitular*.

CAPRIPEDE RATIER ET LUCIFUGE. A burlesque dining degree, mentioned in the collection of Fustier. The title is a significant allusion to the goat-footed horned satyrs, minor deities of the Roman mythology, companions of Bacchus, living in the depths of the forest, shunning the light (see *Thory, Acta Latimorum*, i, 298).

CAPSTONE, or, as it might be called, the *cope-stone*, the topmost brick or stone in building (but the former word has been consecrated to us by universal Masonic usage), is the topmost stone of a building. To bring it forth, therefore, and to place it in its destined position, is significant that the building is completed, which event is celebrated, even by the Operative Freemasons of the present day, with great signs of rejoicing. Flags are hoisted on the top of every edifice by the builders engaged in its construction, as soon as they have reached the topmost post, and thus finished their labors. This is the *celebration of the capstone*—the celebration of the completion of the building—when tools are laid aside, and rest and refreshment succeed, for a time, labor. This is the event in the history of the Temple which is commemorated in the Degree of Most Excellent Master, the sixth in the American Rite. The day set apart for the celebration of the capstone of the Temple is the day devoted to rejoicing and thanksgiving for the completion of that glorious structure. Hence there seems to be an impropriety in the ordinary use of the Mark Master's keystone in the ceremonies of the Most Excellent Master. That keystone was deposited in silence and secrecy; while the

capstone, as the legend and ceremonies tell us, was placed in its position in the presence of all the Craft.

CAPTAIN-GENERAL. The third officer in a Commandery of Knights Templar. He presides over the Commandery in the absence of his superiors, and is one of its representatives in the Grand Commandery. His duties are to see that the Council Chamber and Asylum are duly prepared for the business of the meetings, and to communicate all orders issued by the Grand Council. His station is on the left of the Grand Commander, and his jewel is a level surmounted by a cock or rooster (see *Cock*).

CAPTAIN OF THE GUARD. The sixth officer in a Council of Royal and Select Masters. In the latter degree he is said to represent Azariah, the son of Nathan, who had command of the officers of the king's household (First Kings iv, 5). His duties correspond in some measure with those of a Senior Deacon in the primary degrees. His post is, therefore, on the right of the throne, and his jewel is a trowel and battle-axe within a triangle.

CAPTAIN OF THE HOST. The fourth officer in a Royal Arch Chapter. He represents the general or leader of the Jewish troops who returned from Babylon, and who was called *Sar el hatzaba*, and was equivalent to a modern general. The word *Host* in the title means *army*. He sits on the right of the Council in front, and wears a white robe and cap or helmet, with a red sash, and is armed with a sword. His jewel is a triangular plate, on which an armed soldier is engraved.

CAPTIVITY. The Jews reckoned their national captivities as four:—the Babylonian, Medean, Grecian, and Roman. The present article will refer only to the first, when there was a forcible deportation of the inhabitants of Jerusalem by Nebuzaradan, the general of King Nebuchadnezzar, and their detention at Babylon until the reign of Cyrus, which alone is connected with the history of Freemasonry, and is commemorated in the Royal Arch Degree.

Between that portion of the ritual of the Royal Arch which refers to the destruction of the first Temple, and that subsequent part which symbolizes the building of the second, there is an interregnum or halt, if we may be allowed the term, in the ceremonial of the degree, which must be considered as a long interval in history, the filling up of which, like the interval between the acts of a play, must be left to the imagination of the spectator. This interval represents the time passed in the captivity of the Jews at Babylon. That captivity lasted for seventy years—from the reign of Nebuchadnezzar until that of Cyrus—although but fifty-two of these years are commemorated in the Royal Arch Degree. This event took place in the year 588 B.C. It was not, however, the beginning of the "seventy years' captivity," which had been foretold by the prophet Jeremiah, which commenced eighteen years before. The captives were conducted to Babylon. What was the exact number removed we have no means of ascertaining.

We are led to believe, from certain passages of Scripture, that the deportation was not complete. Calmet says that Nebuchadnezzar carried away only

the principal inhabitants, the warriors and artisans of every kind, and that he left the husbandmen, the laborers, and, in general, the poorer classes, that constituted the great body of the people. Among the prisoners of distinction, Josephus mentions the high priest, Seraiah, and Zephaniah, the priest that was next to him, with the three rulers that guarded the Temple, the eunuch who was over the armed men, seven friends of Zedekiah, his scribe, and sixty other rulers. Zedekiah, the king, had attempted to escape previous to the termination of the siege, but being pursued, was captured and carried to Riblah, the headquarters of Nebuchadnezzar, where, having first been compelled to behold the slaughter of his children, his eyes were then put out, and he was conducted in chains to Babylon.

A Masonic tradition informs us that the captive Jews were bound by their conquerors with triangular chains, and that this was done by the Chaldeans as an additional insult, because the Jewish Freemasons were known to esteem the triangle as an emblem of the sacred name of God, and must have considered its appropriation to the form of their fetters as a desecration of the Tetragrammaton.

Notwithstanding the ignominious mode of their conveyance from Jerusalem and the vindictiveness displayed by their conqueror in the destruction of their city and Temple, they do not appear, on their arrival at Babylon, to have been subjected to any of the extreme rigors of slavery. They were distributed into various parts of the empire, some remaining in the city, while others were sent into the provinces. The latter probably devoted themselves to agricultural pursuits, while the former were engaged in commerce or in the labors of architecture. Smith says that the captives were treated not as slaves but as colonists. They were permitted to retain their personal property, and even to purchase lands and erect houses. Their civil and religious government was not utterly destroyed, for they kept up a regular succession of kings and high priests, one of each of whom returned with them, as will be seen hereafter, on their restoration. Some of the principal captives were advanced to offices of dignity and power in the royal palace, and were permitted to share in the councils of state.

Their prophets, Daniel and Ezekiel, with their associates, preserved among their countrymen the pure doctrines of their religion. Although they had neither place nor time of national gathering, nor temple, and therefore offered no sacrifices, yet they observed the Mosaic laws with respect to the rite of circumcision. They preserved their tables of genealogy and the true succession to the throne of David. The rightful heir was called the *Head of the Captivity*. So says the Talmud, but Smith, *Dictionary of the Bible*, affirms that the assertion is unsupported by proof. The Masonic legends conform to the Talmudic statement. However that may be, Jehoiachin, who was the first king of Judea carried captive to Babylon, was succeeded by his son Shealtiel, and he by his son Zerubbabel, who was the Head of the Captivity, or nominal prince of Judea at the close of the captivity. The due succession of the highpriesthood was also preserved, for Jehosadek, who was the high priest carried by Nebuchadnezzar to Babylon, where he

died during the captivity, was succeeded by his eldest son, Joshua.

The Jewish captivity terminated in the first year of the reign of Cyrus, 536 B.C. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshipped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Cyrus therefore issued a decree by which the Jews were permitted to return to their country. According to Milman, 42,360, besides servants, availed themselves of this permission, and returned to Jerusalem under Zerubbabel, their prince, and Joshua, their high priest, and thus ended the first or Babylonian captivity, the only one which has any connection with the legends of Freemasonry as commemorated in the Royal Arch Degree.

CAPUCHIN. One of the monks of the Order of St. Francis. They went barefooted, were long-bearded, and wore a gown or cloak of dark color made like a woman's garment with a hood.

CARAUSIUS. A Roman emperor, who assumed the purple 287 A.D. Of him Preston gives the following account, which may or may not be deemed apocryphal, according to the taste and inclination of the reader: "By assuming the character of a Freemason, he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, and improved the country in the civil arts. In order to establish an empire in Britain, he brought into his dominions the best workmen and artificers from all parts; all of whom, under his auspices, enjoyed peace and tranquillity. Among the first class of his favorites he enrolled the Freemasons: for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendent of their assemblies. Under his patronage, Lodges and Conventions of the Fraternity were formed, and the rites of Freemasonry regularly practised. To enable the Freemasons to hold a general council, to establish their own government and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them in person as Grand Master" (see *Illustrations*, edition of 1812, page 142). Anderson also gives the legend of Carausius in the second edition of his *Constitutions*, and adds that "this is asserted by all the old copies of the *Constitutions*, and the old English Masons firmly believed it" (*Constitutions*, 1738, page 57). But the fact is that Anderson himself does not mention the tradition in his first edition, published in 1723, nor is any reference to Carausius to be found in any of the old manuscripts now extant. The legend is, it is true, inserted in Krause's Manuscript; but this document is of very little authority, having been, most probably, a production of the early part of the eighteenth century, and of a contemporary of Anderson, written perhaps between 1723 and 1738, which would account for the omission of it in the first edition of the *Book of Constitutions*, and its insertion in the second.

The reader may hence determine for himself what authenticity is to be given to the Carausian legend.

CARBONARI. The name in Italian means *Charcoal Burners*, applied to some revolutionary secret societies particularly active in Italy and France, having their principal inspiration during the reign of King Joachim Murat of Naples, and aiming to free themselves from foreign rule and establish democratic government. Murat, a Frenchman and a Freemason, the dashing cavalry leader of Napoleon's army, was rewarded with the throne. Luigi Villari says (*Encyclopedia Britannica*): "The Carbonari were probably an offshoot of the Freemasons, from whom they differed in important particulars," a suggestion and admission meaning little more than similarity, both being secret societies. However, the Carbonari had its significant words: a Lodge was *baracca* or a hut; an ordinary meeting was *vendita*, a sale; an important meeting, *alta vendita*; God was *Grand Master of the Universe*. The ritual had four grades and the ceremonies had typical allusions, as "clearing the forest of wolves" was said to be the aim, and there were references to the lamb torn by wild animals, tyranny. Carbonarism was declared high treason by 1821. While many prominent persons were members, Lord Byron of England and Louis, afterwards Napoleon III, of France, yet the strength of the movement waned and died in France about 1830, and soon afterwards a like end came to it in Italy, the Camorristi in the former country accepting generally the government then at work, and in the latter instance associating with Mazzini and his followers (see *Camorra*, *Mafia*, and *Secret Societies*).

CARBUNCLE. In Hebrew, ברקת, *baw-rek-ath*, the third stone in the first row of the high priest's breastplate, according to the authorized version, but the first stone in the second row, according to the Septuagint. Braun, a writer on the sacerdotal vestments of the Hebrews, Amsterdam, 1680 'supposes that the *baw-rek-ath* was a *smaragdus* or emerald, which view is sustained by Kalisch, and is in accordance with the Septuagint translation. The Talmudists derive *baw-rek-ath* from a word signifying to shine with the brightness of fire, which would seem to indicate some stone of a coruscant or sparkling color, and would apply to the bright green of the emerald as well as to the bright red of the *carbuncle*. The stone, whatever it was, was referred to the tribe of Judah. The *carbuncle* in Christian iconography signifies blood and suffering, and is symbolical of the Lord's passion. Five carbuncles placed on a cross symbolize the five wounds of Christ.

CARDINAL POINTS. The North, West, East, and South are so called from the Latin *cardo*, meaning a hinge, because they are the principal points of the compass on which all the others hinge or hang. Each of them has a symbolic signification in Freemasonry, which will be found under their respective heads. Doctor Brinton, in an interesting *Treatise on the Symbolism and Mythology of the Red Race of America*, has a chapter on the sacred number four; the only one, he says, that has any prominence in the religions of the red race, and which he traces to the four cardinal points. The reason, he declares, is to be "found in the adoration of the cardinal points"; and he attributes to this cause the prevalence of the cross as a symbol

among the aborigines of America, the existence of which so surprised the early missionaries that they "were in doubt whether to ascribe the fact to the pious labors of Saint Thomas or the sacrilegious subtlety of Satan." The arms of the cross referred to the *cardinal points*, and represented the four winds, the bringers of rain. The theory is an interesting one, and the author supports it with many ingenious illustrations. In the symbolism of Freemasonry each of the *cardinal points* has a mystical meaning. The East represents Wisdom; the West, Strength; the South, Beauty; and the North, Darkness.

CARDINAL VIRTUES. The pre-eminent or principal virtues on which all the others hinge or depend. They are temperance, fortitude, prudence, and justice. They are referred to in the ritual of the Entered Apprentice Degree, and will be found in this work under their respective heads. Oliver says (*Revelations of a Square*, chapter i) that in the eighteenth century the Freemasons delineated the symbols of the four *cardinal virtues* by an acute angle variously disposed. Thus, suppose you face the east, the angle symbolizing temperance will point to the south, >. It was called a *Guttural*. Fortitude was denoted by a saltire, or Saint Andrew's Cross, X. This was the *Pectoral*. The symbol of prudence was an acute angle pointing toward the southeast, >, and was denominated a *Manual*; and justice had its angle toward the north, <, and was called a *Pedestal* or *Pedal*. The possession of *cardinal virtues* is no special distinction of Freemasons, for other societies have had them. They are in evidence in the Christian church. The fifteen cardinal virtues, in mosaic, in the dome of Ascension of Saint Mark's at Venice is a famous example.

CARIBBEE ISLANDS OR LESSER ANTILLES.

A name sometimes applied to the whole of the West Indies, strictly comprising only the chain of islands from Porto Rico to the Venezuelan coast of South America. Three Lodges were at work in 1739 at Antigua. Others had been chartered and were on the Grand Lodge Books but they had ceased to exist and were dropped from the Register.

In 1738 Governor Matthews was appointed by the Grand Lodge of England Provincial Grand Master of the Leeward Islands. A Masonic Province was also established by Scotland in 1769.

A Provincial Grand Lodge was opened at the Windward Islands in 1740 and Brother Thomas Baxter was first Provincial Grand Master. In the same year the "Moderns" Grand Lodge of England authorized Lodge No. 186.

The Grand Lodge of Ireland established another Provincial Grand Lodge at Barbados, but it was soon abandoned. A Lodge, Albion, was opened at Bridgetown, Barbados, in 1790 by the "Antients" and it remained in existence although three others warranted by the same authority soon ceased work.

Other Lodges were chartered in the Islands by the Grand Lodges of England, Holland, France, Pennsylvania, etc.

CARLILE, RICHARD. A printer and bookseller of London, who in 1819 was fined and imprisoned for the publication of Paine's *Age of Reason*, and Palmer's *Light of Nature*. He also wrote and published several pretended expositions of Freemasonry, which, after

his death, were collected, in 1845, in one volume, under the title of a *Manual of Freemasonry, in three parts*. Carlile was a professed atheist, and, although a fanatical reformer of what he supposed to be the errors of the age, was a man of some ability. His Masonic works are interspersed with considerable learning, and are not as abusive of the Order as expositions generally are. He was born in 1790, and died in 1843, in London. For ten years before his death his religious opinions had been greatly modified.

CARMELITES. Monks of an Order established on Mount Carmel, in Syria, during the twelfth century. They wore a brown scapular passing over the shoulder and diagonally across the back and body, thus crossing the gown from right to left.

CARNARVON, MARQUIS OF. Grand Master of England, March, 1754, to May 18, 1757. Afterwards known as Duke of Chandos.

CARPENTERS, ORDER OF. An organized body in Holland and Belgium, with central point of assembly at Antwerp. Their gatherings were at night in some neighboring forest.

CARPET. The chart or Tracing Board on which the emblems of a degree are depicted for the instruction of a candidate. *Carpets* were originally drawn on the floor with chalk or charcoal, and at the close of the Lodge obliterated by the use of a mop and pail. To avoid this trouble, they were subsequently painted on cloth, which was laid on the floor; hence they were called *carpets*. Carpets, or charts, as they are at the present time commonly designated, are now generally suspended from the wall, or from a framework in the Lodge (see *Steps on Master's Carpet*).

CARSON, ENOCH TERRY. Initiated in 1846 and became Past Master of Cynthia Lodge No. 155, as well as founder and First Worshipful Master of Kilwinning Lodge, No. 356, warranted in 1865, both Lodges being at Cincinnati, Ohio, and he was active and scholarly in all branches of the Fraternity. He printed at his own expense several important works of interest and value to the Fraternity. The first facsimile of the Book of Constitutions of 1723 was published by him in 1855 from the copy in his own library and in the same year he had a catalog of his collection printed in the *American Freemason* at Louisville. Doctor Oliver's *Historical Landmarks* was also issued in like manner in 1855. He established the Masonic Archeological Society, of which he was really the whole organization and mainspring and which did good work, producing the very rare works, the *Grand Mystery of 1724* and Prichard's *Masonry Dissected*, of 1730, and publishing them in 1868. Eight years later, what is known as *Mrs. Dodds Manuscripts* of 1739 was issued. In 1889 an artistic facsimile reproduction of the very valuable engraved list of 1736 by Pine was published by him and from 1872 he was at work on the production of a sumptuous catalog of his Masonic library, which was begun in the *Masonic Review* of Cincinnati and then reprinted in book form from 1874. It was not completed, however, much to the regret of his many friends, the important bibliography ending with No. 1134 *Picart*, pages 1 to 224. Brother Carson also wrote and published much other material respecting the Craft, and, as with the previously mentioned books, all was at his own expense; the whole of the works being presented to his

literary friends and Brethren. He died on February 23, 1899. His fine library is now, through the generosity of General Lawrence, possessed by the Grand Lodge of Massachusetts.

CARSON, KIT. Famous American scout, born in Madison County, Kentucky, December 24, 1809. In his childhood, his parents moved to Missouri. Carson became guide and hunter, accompanied the Fremont expeditions, took part in the Mexican War, and become Indian Agent at Taos, New Mexico, in 1854. Made a Master Mason on December 26, 1854, in Montezuma Lodge at Santa Fe, in what was then a Territory but is now the State of New Mexico. Montezuma Lodge was No. 109 on the roster of the Grand Lodge of Missouri and was one of the Lodges organizing the Grand Lodge of New Mexico in 1877. He demitted from this Lodge on April 30, 1860, but affiliated again a few years later and remained a member until his death which occurred, May 24, 1868, at Santa Fe, New Mexico. The Grand Lodge of Arizona has taken charge of the grave lot and the monument which was erected to this early American pioneer (see also *New Age Magazine*, May, 1925).

CARTHUSIANS. A religious Order founded by Bruno in 1080, and named from Chartreux, in France, the place of their institution. They were noted for their austerity.

CARTULARY. An officer who has charge of the register or other books of record.

CARYSFORT, JOHN PROBY, LORD. Grand Master of the Grand Lodge of England, March 10, 1752, to 1754

CASANOVA DE SEINGALT, GIOVANNI JACOPO. Usually mentioned by the word *Casanova*. An Italian adventurer, born at Venice, 1725, died in Bohemia 1798, noted particularly for his *Memoirs*, a spirited boastful autobiography so romantic and improbable in his numerous detailed successes among the opposite sex that doubt attaches to almost all his claims. Allowing freely for the widespread social evils of his day, we shall the better understand his sneering frankness about vice. Several reliable authorities agree that his clever writings are trustworthy accounts of the morals and manners of the society he usually frequented. Among his acquaintances were the most notable people, Rousseau, D'Eon, Frederick the Great, Suvaroff, Empress Catherine of Russia, Voltaire, Cagliostro, and as a prominent Roman Catholic, he received from the Pope the distinction of the Order of the Golden Spur.

Expelled from school, he entered the service of Cardinal Acquaviva, began his travels; returning to Venice in 1755, was denounced as a spy and imprisoned; escaped to Paris and gained a fortune directing the State Lotteries, again travelled to Florence; whence he was banished, thence to Rome. After further journeys he was forced to flee from Poland. Arriving at Paris he found a warrant for his arrest awaiting him and he took refuge in Spain, but was ejected from Madrid in 1769, and going again to Italy was exiled from Venice, ending his turbulent career as librarian from 1785 to his death in 1798 at Dux in Bohemia. Here he wrote his famous *Memoirs*, published first in twelve volumes at Leipzig and then in eight at Paris. Brilliant as any romantic fiction, their worth as sober truth has not been above sus-

picion and his acknowledged exploits in knavery demonstrate that anything he said or did was subject to question.

Casanova claims to have been initiated in the latter part of 1750 at Lyons, on his way to Paris, where he was made a Master Mason. At Venice in 1755 he was arrested on charges of sorcery and of being a Freemason, his Masonic clothing being found by police and deemed incriminating. Not only does he tell of meeting prominent Freemasons in various countries but in Rome itself he asserts that several prelates and cardinals were secretly members of the Craft.

References to the Craft are sprinkled freely through his *Memoirs*, one of them (pages 276-9, *Librairie Garnier Freres* edition in French, Paris, tome II, chapter xiii) we translate as follows:

At Lyons there was an estimable personage with whom I became acquainted through M. de Rochebaron, and who obtained the favor for me of being admitted to participate in the sublime trifles of Freemasonry. Arriving as an Apprentice at Paris, some months afterwards, I there planned to become a Fellow Craft and Master. The Master is certainly the supreme degree of Freemasonry, for all the others that are in the series taken by me are only pleasing inventions which, good enough in symbolism, add nothing to the dignity of Master. There is no one person in the world who may succeed in knowing everything, but men sensible of their faculties and who know how to take account the more closely of their moral powers, should seek to know all that is possible. A young man, well born, who plans to travel and acquaint himself with the world, and what we call society, who does not wish to find himself in certain circumstances the inferior of his equals and to be excluded from participation in all their pleasures, ought to have himself initiated into what they call *Freemasonry*, even though it would only be to know superficially what it is.

Freemasonry is an Institution of Benevolence which, in certain times and in certain places, may serve as a pretext for plots criminal and subversive of good order; but good God, what has not been abused? Have not the Jesuits been seen, under the sacred guise of religion, to furnish weapons for the parricidal arms of blind enthusiasts to strike Kings? All men of some importance, I wish to say those whose social existence is marked by merit, knowledge or fortune, should be Freemasons, and a great number are; why infer that the democratic communications, where the members impose on themselves the law of never speaking intra muros (within the walls in a tiled place) neither of politics, religion, nor government, who only converse about emblems, or morals, or puerilities; why infer, I say, that these reunions where the governments may have their creatures, can offer such dangers that Sovereigns forbid them and that Popes entertain themselves by excommunicating? Besides that it is a failure of purpose and the Pope, notwithstanding his infallibility, trips up himself by the persecutions, giving only to Freemasonry an importance that it would never perhaps have acquired without them. Mystery is in the nature of man, and all that presents itself to the crowd under a mysterious aspect always excites curiosity and will be sought, many convinced that there something substantial awaits them, though the veil often hides but a zero.

After all, I advise every well-born young man who wishes to see the world to be accepted a Freemason, but I urge him to choose well the Lodge; for, although bad company cannot work in the Lodge, it may however be found there, and the candidate ought to guard himself from dangerous associations.

Men who only plan to be accepted as Freemasons, with the purpose of coming to know the secret of the Order, run great risk of growing old under the trowel without ever attaining their object. However, there is a secret but it is so inviolable that it has never been told nor confided to anyone. Those who grasp at the superficiality of things believe that the secret consists in

words, signs and grips, or that in the final analysis it is the grand word of the last degree. A mistake!

He who discovers the secret of Freemasonry, for they never know where they are finding it, will not arrive at that knowledge by reason of frequenting Lodges. He gains it only by the strength of reflecting, of reasoning, of comparing, and of deducing. He will not confide it to his best friend in Freemasonry, for he knows that if that brother does not find it for himself as did he, the friend will not have the talent to extract the means to do so from what shall be said in the ear. He who has it remains silent and this secret is always secret.

All that is done in the Lodge ought to be secret; but those who by dishonest indiscretion make no scruple of revealing what is done there, have never revealed the essential: they do not know it; and if they have not known, truly they cannot reveal the ceremonies.

The sensation experienced today by the profane, that is to say by those who are not Freemasons, is of the same kind as that experienced in times of yore by those who were not admitted to the mysteries that were celebrated at Eleusis in honor of the goddess Cérès. But the mysteries of Eleusis interested all Greece, and all they had there of eminence then in society aspired to be made a party to them; so it is with Freemasonry, in the midst of a great number of men of premier merit, enclosed by a crowd of scamps that no society would acknowledge, because they are the rubbish of the human species under the moral accounting.

In the mysteries of Cérès they long kept an impenetrable silence to cause the reverence of which these mysteries were the object. Moreover, what could they reveal? The three words that the hierophant said to the initiates! But to what would that lead? To the dishonor of the indiscreet, because he would only reveal barbarous language unknown by the vulgar, the common herd. I have read somewhere what is meant by the three sacred and secret words of the mysteries of Eleusis: *Be watchful and do no evil*. The sacred and secret words of the several Masonic degrees are nearly all as criminal!

The Eleusian initiation lasted nine days; the ceremonies very impressive, and the company very respectable. Plutarch informs us that Alcibiades was condemned to death and all his goods confiscated for having dared in company with Politon and Theodore against the Eumolpides to turn into ridicule the great mysteries. They even intended that Alcibiades should be cursed by the priests and priestesses. But the curse was never uttered because a priestess opposed it, saying, "I am a priestess for blessing, not cursing." Sublime words! Here is a lesson of morality and of wisdom that the Pope despises, but the Gospels taught and the Savior of the world ordained.

There is an allusion (page 286, tome VIII, chapter xi) to the prominent Roman Catholics of the eighteenth century ignoring privately in practise what they said publicly and officially against Freemasonry. Of course there are instances of Roman Catholics of prominence being admitted openly into Masonic Lodges during that century and later. Daniel O'Connell, the Liberator, as he was called, also active in the Grand Lodge of Ireland, found the two pursuits, Roman Catholicism and Freemasonry, were deemed inconsistent and he eventually resigned his membership in the Craft. But others, as the Abbe Cordier at Paris, a leader in the famous Lodge of the Nine Sisters, and with Benjamin Franklin, supporting Voltaire when he was initiated, paid little or no heed to the threats from the head of the Roman Catholic Church against Freemasonry. What Casanova says gives a hint as to the position of those attempting to be on both sides of the fence and his introduction of a Prince of the Roman Catholic Church as a Freemason is a curious commentary on the situation in question:

The first day of the year 1772, I presented myself to the Cardinal Brancafarte, Legate of the Pope, who I

had known at Paris twenty years previously when he was sent by Benoit (Benedict XIV) to carry the blessed linen clothes to the new-born Duke de Bourgoynes. We had been together in a Lodge of Freemasons, for the members of the Sacred College who thundered against the Freemasons knew well that their anathemas (solemn curses) impressed only the weak, whom a too lively light might dazzle.

CASMARAN. The Angel of Air. Referred to in the Degree of Scottish Knight of Saint Andrew. The etymology is uncertain.

CASSIA. A corruption of *acacia*, which undoubtedly arose from the common habit, among illiterate people, of sinking the sound of the letter *A* in the pronunciation of any word of which it constitutes the initial syllable, as *pothecary* for *apothecary*, and *prentice* for *apprentice*. The word *prentice*, by the way, is almost altogether used in the old records of Freemasonry, which were, for the most part, the productions of uneducated men. Unfortunately, however, the corruption of *acacia* into *cassia* has not always been confined to the illiterate; but the long employment of the corrupted form has at length introduced it, in some instances, among a few of our writers. Even Doctor Oliver has sometimes used the objectionable corruption, notwithstanding he has written so much upon the symbolism of the *acacia*. He refers to the *Sprig of Cassia* in Revelations of a Square (page 113).

There is a plant which was called by the ancients *cassia*, but it is entirely different from the *acacia*. The *acacia* was a sacred plant; the *cassia* an ignoble plant, having no sacred character. The former is in Freemasonry profoundly symbolic; the latter has no symbolism whatever. The *cassia* is only three times mentioned in Scripture, but always as an aromatic plant forming a portion of some perfume. There is, indeed, strong reason for believing that the *cassia* was only a coarse kind of cinnamon, and that it did not grow in Palestine, but was imported from the East. *Cassia*, therefore, has no rightful place in Masonic language, and its use should be avoided as a vulgar corruption.

CASTELLAN. In Germany, the Superintendent or Steward of a Lodge building, in which he resides. He is either a serving brother or an actual member of the Lodge, and has the care of the building and its contents.

CASTING VOICE or VOTE. The twelfth of the thirty-nine General Regulations prescribes that "All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote and the Grand Master having two votes" (see *Constitutions*, 1723, page 61). From this law has arisen the practise of giving to the Master of the Lodge a *casting vote* in addition to his own when there is a tie. "The custom is so universal, and has been so long practised, that, although I can find no specific law on the subject, the right may be considered as established by prescription" says Doctor Mackey. But there are exceptions. These are given in the revised edition of Doctor Mackey's *Jurisprudence of Freemasonry* (chapter iii). It may be remarked that the Masonic usage is probably derived from the custom of the London Livery Companies or Gilds, where the *casting vote* has always been given by the presiding officers in all cases of equality, a rule that has been recognized by Act of Parliament.

CATACOMB. A grotto for burial; a sepulchral vault. A subterranean place for the burial of the dead, consisting of galleries or passages with recesses excavated at their sides for tombs. Later applied in the plural to all the subterranean cemeteries lying around Rome which, after having been long covered up and forgotten, were fortuitously discovered in 1578. They are found elsewhere, as, at Naples, at Syracuse, in Egypt, at Paris, etc.

The term is chiefly applied to those lying about Rome, the principal ones lying along the Appian Way. The accompanying engraving shows a small portion of the Northern section of the Catacomb of Saint Calixtus.

There seems to have been no plan for these excavations, for they shoot off in the most unexpected directions, forming such a labyrinth of connected passages that persons often have been lost for several days at a time, giving the monk attendants much trouble. They are several miles in extent. Those about Rome are under the care of various monks of the church, and are a source of considerable revenue from tourists.

They are now entered by narrow passages and some, as in the case of Saint Calixtus, descend to considerable depth. Along the passages are small chambers at the sides for tombs, one above another, each of which generally closed by a slab of stone on which was placed the letters *D. M.*, the initials of *Deo Maximo*, or *X. P.*, the Greek letters for *Christ*. Tombs of saints bore inscriptions of identification.

The passages are generally three or four feet wide and were at intervals along their course enlarged into chambers, usually square or rectangular, that were used for worship. One in Saint Calixtus was an irregular semicircle and about thirty-two feet in diameter. In these chambers is usually found a stone bench or chair for the bishop or teacher. They were ventilated and partially lighted by shafts that extended to the surface of the ground. Some frescoes were found on the walls.

Many *catacombs* were destroyed and traces of them lost when the Goths, Lombards, and others besieged Rome at various times.

The foregoing would not justify a place in a work of this character, were it not for the influence it sheds on the beginning of Christian architecture, as for three centuries Pagan Rome would not permit Christians to meet above ground.

The Twenty-sixth Degree in the Ancient and Accepted Rite refers to *catacombs* (see also *Labyrinth*).

CATAPALQUE. From an Italian word meaning *scaffold*. A temporary structure of wood, appropriately decorated with funereal symbols and representing a tomb or cenotaph. It forms a part of the decorations of a Sorrow Lodge, and is also used in the ceremonies of the Master Mason's Degree in Lodges of the French Rite.

CATCH QUESTIONS. Questions not included in the Catechism, but adopted from an early period to try the pretensions of a stranger, such as this used by American Freemasons: "Where does the Master hang his hat?" and by the French, "Comment êtes vous entré dans le Temple de Salomon (how are you admitted into the Temple of Solomon)?" Such as these are of course unsanctioned by authority.

But Doctor Oliver, in an essay on this subject preliminary to the fourth volume of his *Golden Remains*, gives a long list of these "additional tests," which had been reduced to a kind of system, and were practised by the English Freemasons of the eighteenth century. Among them were such as these: "What is the punishment of a cowan?" "What does this stone smell of?" "If a brother were lost, where would you look for him?" "How blows a Mason's wind?" and many others of the same kind.

Of these tests or catch questions, Doctor Oliver says "that they were something like the conundrums of the present day—difficult of comprehension; admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysterious terms and symbols of the Institution."



PART OF THE CATACOMB OF SAINT CALIXTUS AT ROME

Catch questions in the United States, at least, seem to be getting out of use, and some of the most learned Freemasons at the present day would find it difficult to answer them.

CATECHISM. From the earliest times the oral instructions of Freemasonry have been communicated in a catechetical form. Each degree has its peculiar catechism, the knowledge of which constitutes what is called a *bright Freemason*. The catechism, indeed, should be known to every Freemason, for every aspirant should be thoroughly instructed in that of the degree to which he has attained before he is permitted to make further progress. The rule, however, is not rigidly observed; and many Freemasons, unfortunately, are very ignorant of all but the rudimentary parts of their catechism, which they derive only from hearing portions of it communicated at the opening and closing of the Lodge, or from careless Brethren freely using Masonic expressions publicly.

CATECHUMEN. One who had attained the Second Degree of the Essenian or early Christian Mysteries and assumed the name of *Constans*. There were three degrees in the ceremonies, which, to a limited extent, resembled the Pagan services. Of the three classes, the first were Auditors, the second *Catechumens*, and the third the Faithful. The Auditors were novices, prepared by ceremonies and instruction to receive the dogmas of Christianity. A portion of these dogmas was made known to the *Catechumens*, who, after particular purifications, received baptism, or the initiation of the *theogenesis* Divine regeneration; but in the grand mysteries of

that religion—the incarnation, nativity, passion, and resurrection of Christ—none were initiated but the Faithful. The Mysteries were divided into two parts—the first, styled the *Mass of the Catechumens*; the second, the *Mass of the Faithful*.

Many beautiful ceremonies and much instruction touching these matters will be found in that most enticing Degree called *Prince of Mercy*, and known as the Twenty-sixth in the Scottish Rite services.

CATENARIAN ARCH. If a rope be suspended loosely by its two ends, the curve into which it falls is called a catenarian curve, and this inverted forms the *catenarian arch*, which is said to be the strongest of all arches. As the form of a symbolic Lodge is an oblong square, that of a Royal Arch Chapter, according to the English Ritual, is a *catenarian arch*.

CATHARINE II. Catharine the Great, Empress of Russia, in 1762, prohibited by an edict all Masonic meetings in her dominions. But subsequently better sentiments prevailed, and having learned the true character of the Institution, she not only revoked her order of prohibition, but invited the Freemasons to re-establish their Lodges and to constitute new ones, and went so far in 1763 as to proclaim herself the Protectress of the Order and *Tutrice* of the Lodge of Clio at Moscow (see Thory, *Acta Latomorum*, i, 82). During the remainder of her reign Freemasonry was in a flourishing condition in Russia, and many of the nobles organized Lodges in their palaces. But in 1794 her feelings changed and she became suspicious that the Lodges of Moscow were intriguing against the Court and the Ministers; this idea, coupled with the horrors of the French Revolution and other crimes said to be due to secret societies, caused her to cease to protect the Order, and without any express prohibition emanating from her, the Lodges ceased to work (see Thory, *Acta Latomorum*, i, 195). She died November 6, 1796, and in 1797 her successor, Paul I, forbade all secret societies in Russia.

CATHEDRAL. "The use of the word *Cathedral* is improper as applied to Scottish Rite buildings. It is only in recent years that the word has come into use in this Jurisdiction, presumably from the purchase of some church building by Scottish Rite Bodies, and remodeling it to Scottish Rite uses. Strictly speaking, the Cathedral is the Bishop's Church; that is, there may be many Churches in the diocese of a Bishop, but the one he uses to preach in regularly is called the Cathedral."—John H. Cowles, Sovereign Grand Commander, *Transactions* of the Supreme Council, Southern Jurisdiction (page 99) of 1923.

CATHEDRAL BUILDERS. Some Masonic students have thought, although the opposition holds that there does not seem to be any specific documentary evidence to warrant such belief, that in the Middle Ages there was a separate class of Freemasons known as Cathedral, or Church, Builders who worked on ecclesiastical structures only and were distinct from the town guilds or companies. These students are of the opinion that the so-called *Old Charges* were originally intended as rules for use among this church-building class of Freemasons. Leader Scott (the pen name of the author, Mrs. Baxter of Florence, Italy) has in her book, *Cathedral Builders*, unearthed from Muratori's collection of ancient manuscripts an edict

signed by King Rotharis of November 22, 643, containing the following clauses:

If the Comacine Master with his colleagues shall have contracted to restore or build the house of any person whatsoever, the contract for payment being made, and it chances that some one shall die by the fall of the said house, or any material or stones from it, the owner of the said house shall not be cited by the *Magister Comacinus* or his brethren to compensate them for homicide or injury; because having for their own gain contracted for the payment of the building, they must sustain the risks and injuries thereof. If any person has engaged or hired one or more of the Comacine Masters to design a work (*conduxerit ad operam dictandam*), or to daily assist his workmen in building a palace or a house, and it should happen that by reason of the house some Comacine should be killed, the owner of the house is not considered responsible; but if a pole or a stone shall kill or injure any extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.

Mrs. Baxter says: "These laws prove that in the seventh century the *Magistri Comacini* were a compact and powerful guild, capable of asserting their rights, and that the guild was properly organized, having degrees of different ranks; that the higher orders were entitled *Magistri*, and could 'design' or 'undertake' a work;—i.e., act as architects; and that the colleagues worked under, or with them. In fact, a powerful organization altogether; so powerful and so solid, that it speaks of a very ancient foundation" (see *Cathedral Builders, the Story of a Great Masonic Guild*, 1899, London, pages 5-7, 423-6; also the *Comacines, their Predecessors and their Successors*, Brother W. Ravenscroft, 1910, London, pages 54-64, and the article on *Comacine Masters* in this work).

CAUTION. It was formerly the custom to bestow upon an Entered Apprentice, on his initiation, a new name, which was *Caution*. The custom is now very generally discontinued, although the principle which it inculcated should never be forgotten. Similar instruction is still given in the Bristol Working but without the foregoing name.

The *Old Charges* of 1723 impress upon a Freemason the necessity, when in the presence of strangers not Freemasons, to be "cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated"; as these *Charges* were particularly directed to Apprentices, who then constituted the great body of the Fraternity, it is possible that the "new name" gave rise to the *Charge*, or, more likely, that the *Charge* gave rise to the "new name."

CAVERN. In the Pagan mysteries of antiquity the initiations were often performed in *caverns*, of which a few, like the cave of Elephanta in India, still remain to indicate by their form and extent the character of the rites that were then performed. The Cavern of Elephanta, which was the most gorgeous temple in the world, is one hundred and thirty feet square, and eighteen feet high. It is supported by four massive pillars, and its walls are covered with statues and carved symbolic decorations. The sacellum, or sacred place, which contained the phallic symbol, was in the western extremity, and accessible only to the initiated. The caves of Salsette greatly exceeded in magnitude that of Elephanta, being three hundred in number, all adorned with symbolic figures, among which the phallic emblems were pre-

dominant, which were placed in the most secret recesses, accessible only by private entrances. In every cave was a basin to contain the consecrated water of ablution, on the surface of which floated the sacred lotus flower. All these caves were places of initiation into the Hindu mysteries, and every arrangement was made for the performance of the most impressive ceremonies.

Faber (*Dissertation on the Mysteries of the Cabiri*, ii, 257) says that "wherever the Cabiric Mysteries were practised, they were always in some manner or other connected with *caverns*"; and he mentions, among other instances, the cave of Zirinthus, within whose dark recesses the most mysterious Rites of the Samothracian Cabiri were performed.

Maurice (*Indian Antiquities*, iii, 536), speaking of the subterranean passages of the Temple of Isis, in the island of Phile in the river Nile, says "it was in these gloomy *caverns* that the grand and mystic arcana of the goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses."

Many of the ancient oracles, as, for instance, that of Trophonius in Boeotia, were delivered in caves. Hence, the cave—subterranean, dark, and silent—was mingled in the ancient mind with the idea of mystery.

In the ceremonies of Freemasonry, we find the *cavern* or vault in what is called the Cryptic Freemasonry of the American Rite, and also in the advanced Degrees of the French and Scottish Rites, in which it is a symbol of the darkness of ignorance and crime impenetrable to the light of truth.

In reference to the practical purposes of the *cavern*, as recorded in the legend of these Degrees, it may be mentioned that caves, which abounded in Palestine in consequence of the geological structure of the country, are spoken of by Josephus as places of refuge for banditti; and Phillott says, in *Smith's Bible Dictionary*, that it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans.

CAYENNE or FRENCH GUIANA. A country in South America. Lodge No. 204, L'Anglaise, at Bordeaux, France, warranted a Lodge at Cayenne in 1755 and gave it its own name. Other Lodges were organized by French authority, both of the Grand Lodge and the Grand Orient, at different times throughout the years.

CEDARS OF LEBANON. In Scriptural symbolism, the cedar-tree, says Wemyss (*Symbolic Language of Scripture*), was the symbol of eternity, because its substance never decays nor rots. Hence, the Ark of the Covenant was made of cedar; and those are said to utter things worthy of cedar who write that which no time ought to obliterate.

The *Cedars of Lebanon* are frequently referred to in the legends of Freemasonry, especially in the advanced Degrees; not, however, on account of any symbolical signification, but rather because of the use made of them by Solomon and Zerubbabel in the construction of their respective Temples. Phillott (*Smith's Bible Dictionary*) thus describes the grove so celebrated in Scriptural and Masonic history:

"The grove of trees known as the *Cedars of Lebanon* consists of about four hundred trees, standing quite alone in a depression of the mountain with no trees near, about six thousand four hundred feet above the sea, and three thousand below the summit. About eleven or twelve are very large and old, twenty-five large, fifty of middle size, and more than three hundred younger and smaller ones. The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form, and do not send out wide lateral branches. In 1550 there were twenty-eight old trees, in 1739, Pococke counted fifteen, but the number of trunks makes the operation of counting uncertain. They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Maronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones."

CELEBES. An island in the East Indies. The Grand Lodge of Holland chartered a Lodge at Macassar in 1883 called *Arbeid Adelt* (Ennobled Labor).

CELEBRATION. The Third Degree of Fessler's Rite (see *Fessler, Rite of*).

CELESTIAL ALPHABET. See *Alphabet, Angels'*.

CELTIC MYSTERIES. See *Druidical Mysteries*.

CELTS. The early inhabitants of Italy, Gaul, Spain, and Britain. They are supposed to have left Asia during one of the Aryan emigrations, and, having traveled in a westerly direction, to have spread over these countries of Europe. The Celtic Mysteries or the Sacred Rites which they instituted are known as *Druidical Mysteries*, which see.

CEMENT. The cement which in Operative Freemasonry is used to unite the various parts of a building into one strong and durable mass, is borrowed by Speculative Freemasonry as a symbol to denote that brotherly love which binds the Freemasons of all countries in one common brotherhood. As this brotherhood is recognized as being perfected among Master Masons only, the symbol is very appropriately referred to the Third Degree.

CEMETERIES, MASONIC. The desire to select some suitable spot wherein to deposit the remains of our departed kindred and friends seems almost innate in the human breast. The stranger's field was bought with the accursed bribe of betrayal and treason, and there is an abhorrence to depositing our loved ones in places whose archetype was so desecrated by its purchase-money. The churchyard, to the man of sentiment, is as sacred as the church itself. The cemetery bears a hallowed character, and we adorn its graves with vernal flowers or with evergreens to show that the dead, though away from our presence visibly, still live and bloom in our memories. The oldest of all the histories that time has saved to us contains an affecting story of this reverence of the living for the dead, when it tells us how Abraham, when Sarah, his beloved wife, had died in a strange land, reluctant to bury her among strangers, purchased from the sons of Heth the cave of Machpelah for a burial-place for his people.

It is not, then, surprising that Freemasons, actuated by this spirit, should have been desirous to consecrate certain spots as resting-places for themselves and for the strange Brethren who should die among them.

A writer in the *London Freemason's Magazine* for 1858 complained that there was not then in England a Masonic cemetery, nor portion of an established cemetery especially dedicated to the interment of the Brethren of the Craft. This neglect cannot be charged against the Freemasons of America, for there is scarcely a city or town of considerable size in which the Freemasons have not purchased and appropriated a suitable spot as a cemetery to be exclusively devoted to the use of the Fraternity. These cemeteries are often, and should always be, dedicated with impressive ceremonies; and it was long to be regretted that our rituals provided no sanctioned form of service for these occasions.

CENSER. A small vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest in the Temple. Among the furniture of a Royal Arch Chapter is to be found the *censer*, which is placed upon the altar of incense within the sanctuary, as a symbol of the pure thoughts and grateful feelings which, in so holy a place, should be offered up as a fitting sacrifice to the great I AM. In a similar symbolic sense, the *censer* under the name of the *pot of incense*, is found among the emblems of the Third Degree (see *Pot of Incense*). The *censer* also constitutes a part of the Lodge furniture in many of the advanced Degrees.

CENSOR. Gädicke says he is not an officer, but is now and then introduced into some of the Lodges of Germany. He is commonly found where the Lodge has its own private house, in which, on certain days, mixed assemblies are held of Freemasons and their families and friends. Of those assemblies the *Censor* has the superintendence.

CENSURE. In Masonic Law, the mildest form of punishment that can be inflicted, and may be defined to be a formal expression of disapprobation, without other result than the effect produced upon the feelings of him who is censured. It is adopted by a resolution of the Lodge on a motion made at a regular communication; it requires only a bare majority of votes, for its passage does not affect the Masonic standing of the person censured, and may be revoked at any subsequent regular communication.

CENTAINE, ORDER OF. A mystical society of the eighteenth century which admitted females. It was organized at Bordeaux in 1735 (see Thory, *Acta Latomorum* i, 298).

CENTENARY JEWELS AND WARRANTS. In England when a Lodge celebrates the hundredth year of its anniversary it is permitted to choose a special jewel for the occasion. In 1867 the particular design to be used was authorized and illustrated for the first time in 1871 when the Book of Constitutions was issued. Before that time each Lodge was permitted to select its own design, securing the approval of the Grand Master before using the jewel. As a result of this method there are forty-two of the older Lodges now in possession of Special Centenary Jewels of different designs and which may be worn by all subscribing members of the particular Lodge. Many Centenary Warrants were issued before 1871 but it is during that year that the first special provision was made for them. In order to secure one of the Warrants a Lodge must prove uninterrupted existence for one

hundred years. The English Royal Arch Chapters come under this same ruling.

CENTENNIAL. That which happens every hundred years. Masonic Bodies that have lasted for that period very generally celebrate the occasion by a commemorative festival. On the 4th of November, 1852, almost all of the Lodges of the United States celebrated the centennial anniversary of the initiation of George Washington as a Freemason.

CENTER, OPENING ON THE. In the English instructions, a Master Mason's Lodge is said to be opened on the center, because the Brethren present, being all Master Masons, are equally near and equally distant from that imaginary central point which among Freemasons constitutes perfection. Neither of the preliminary Degrees can assert the same conditions, because the Lodge of an Entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either. An attempt was made, but without success, in the *Trestle Board*, published under the sanction of the Baltimore Masonic Convention, to introduce the custom into the American Lodges.

CENTRALISTEN. Meaning *Centralists*. Lenning says such a society existed in Europe between 1770 and 1780, pursuing alchemical, political and religious studies and operating under Masonic forms.

CENTRALISTS. A society which existed in Europe from 1770 to 1780. It made use of Masonic forms at its meetings simply to conceal its secrets. Lenning calls it an alchemical association, but says that it had religious and political tendencies. Gädicke thinks that its object was to propagate Jesuitism.

CENTRAL POINT. See *Point within a Circle*.

CEPHAS. A word which in the Syriac signifies a rock or stone, and is the name which was bestowed by Christ upon Simon, when he said to him, "Thou art a rock," which the Greeks rendered by Πέτρος, and the Latins by *Petrus*, both words meaning *a rock*. It is used in the Degree of Royal Master, and there alludes to the *Stone of Foundation*, which see.

CEREMONIES. The outer garments which cover and adorn Freemasonry as clothing does the human body. Although ceremonies give neither life nor truth to doctrines or principles, yet they have an admirable influence, since by their use certain things are made to acquire a sacred character which they would not otherwise have had; and hence, Lord Coke has most wisely said that "prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies."

CEREMONIES, MASTER OF. See *Master of Ceremonies*.

CERES. Among the Romans, the goddess of agriculture; but among the more poetic Greeks she was worshipped under the name of *Demeter*, as the symbol of the prolific earth. To her is attributed the institution of the Eleusinian Mysteries in Greece, the most popular of all the ancient initiations.

CERIDWEN. The Isis of the Druids.

CERNEAU, JOSEPH. A jeweler, born at Villeblevin, in Yonne, a department of central France. A register of the Lodge Reunion des Coeurs at Port Republicain (Port-au-Prince) in Santo Domingo, West

Indies, was in the possession of General Albert Pike and in 1886 he quotes from it in publishing the report to him of the Supreme Council of France in regard to Joseph Cerneau (see page 29): "Joseph Cerneau appears on the same (the register for 1801) as Keeper of the Seals and Archives, the entry as to him, signed *manu propria* (by his own hand) being 'Garde de Sceaux et Archives: Joseph Cerneau, Marchand Orfevre, ne a Villeblerin, age de 37 ans R.: A.: R.: †.: [i. e. Royal Arch (of Heredom) and Rose Croix]'" the other words not commented upon specifically by Brother Pike meaning *Joseph Cerneau, merchant goldsmith, born at Villeblerin (the v in this word being copied as r), aged 37 years, etc.* Cerneau was active in Cuba later on and we find that on December 17, 1804, the Grand Lodge of Pennsylvania received a petition from several Brethren for a Warrant to hold a Lodge at Havana and that Brother Joseph Cerneau might be named Master, a request which was granted on that date, the "Petition being duly recommended according to the Regulations of this Grand Lodge." Antonie-Mathieu Dupotet was Master of Lodge No. 47, Reunion des Coeurs, and in the register of that Lodge his name is followed by the same initials of Degrees or titles as in the case of Cerneau, but with this important addition "et P.: du R.: S.:," meaning *and Prince of the Royal Secret.*

Brother Pike in his *Memoir, of Cerneauism* (page 6, Supplement, 1885) says, "In July, 1806, he (Dupotet) gave Cerneau, at Baracoa, in Cuba, the Degrees of the Rite of Heredom à Perfection, from 19 to 25." The Appendix to this *Memoir*, contains a copy of the Patent of the Twenty-fifth Degree to Joseph Cerneau, 16 July, 1806, signed by Dupotet, giving him power for the Northern part of the Island of Cuba to initiate and promote Brother Masons from the fourth to the twenty-fourth, and on one only a year the remaining Degree was permitted. The Patent was said by General Pike in this Memoir to be "from papers belonging to Bro.: Charles Laffon de Ladebat, who was, prior to 1857, a member of the Supreme Council for the State of Louisiana, at New Orleans (claiming to be the Hicks-Laurent United Sup. Council continued), of which Jacques Foulhouze had been Grand Commander." The Patent not only specifically restricted the conferring of Degrees by Joseph Cerneau as Deputy Grand Inspector to the northern part of the Island of Cuba and only to such in the series as are enumerated, namely from the fourth to the twenty-fourth and once a year not more than one in the twenty-fifth, but provides further that these candidates "shall have been officers of a Lodge regularly constituted and recognized, and in places only where there may not be found Sacred and Sublime and regularly constituted Asyla."

Dr. Robert B. Folger, *Ancient and Accepted Scottish Rite*, 1881 (page 337) says "Joseph Cerneau established his Sovereign Grand Consistory, in New York City in 1807. He pretended to no more than the Rite of Perfection in Twenty-five degrees." There is another allusion by this author (page 157), "It will be found that the name of *The Most Potent Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Scottish Rite of Heredom* was continued up to the end of the time—viz., 1827." Doctor Folger mentions the activity of

Cerneau in promoting various branches of the Masonic Institution and says in his history, *Ancient and Accepted Scottish Rite* (second edition, 1881, page 128), "Mr. Cerneau also established a Degree called *Aaron's Band* which continued to be worked as a detached Degree for many years, in a separate Body; but eventually about the year 1825, was stopped by the interference of the Grand Chapter, which Body stated that it was an infringement upon the Degree of *High Priesthood*."

We may fix the time when Cerneau came to New York from Cuba by a report made by Brother Duplessis, the proxy of Lodge No. 103 at Havana, to the Grand Lodge of Pennsylvania on January 5, 1807. In this statement (see page 244, *Reprint of the Minutes*, volume ii, 1801-10), "It appears from said papers that difficulties of the highest importance had happened in that Lodge. That unworthy Brethren had denounced the Lodge to the Governor of Havana and that Bro. Cerneau had been Ordered to quit the Island and was arrived at New York in the beginning of November last with his Family; That the worthy Brethren of the said Lodge No. 103, had proceeded to the choice of New Officers agreeably to the Communications and Returns aforesaid, and were Obligated to use the greatest caution in their work, &c.; that the Lodge had lost above Three Thousand Dollars by the unfortunate circumstance aforesaid, and our worthy Brother Cerneau had also met with a heavy loss by his being obliged to remove with his Family, though he had received from the Governor every mark of regard that could be expected by the most respectable Character, &c., and that the said Bro. Cerneau had previous to his departure given to the Brethren the most wholesome advice and Assisted them in reorganizing the said Lodge, which now consists of the most respectable Characters of the Island." We find later on, April 6, 1807, the Grand Lodge authorizing a letter of sympathy to the "late and present Worshipful Masters and Worthy Brethren of Lodge No. 103."

Brothers Emanuel De La Motta, M. J. Maduro Peixotto, J. J. J. Gourgas and Sampson Simson, the first being Treasurer-General of the Supreme Council having its Grand East at Charleston, South Carolina, visited Joseph Cerneau in New York on September 14, 1813, and as a result of that investigation he was denounced and he and his associates declared expelled from every lawful Degree or Masonic Society in which they may have been received or admitted (see page 25, *Documents*, Joseph M'Cosh).

Joseph M'Cosh states in *Documents upon Sublime Freemasonry in the United States of America* (page vii), "Of J. C.'s Masonic conduct in Havana de Cuba, we have many facts before us which would blacken any thing we have before communicated. His labours were concluded by his being expelled from the island by the governor, at the request of the fraternity who resided there."

There is in the report of the Supreme Council for France, published in 1886, a reference that would indicate action against Joseph Cerneau had been taken by the Masonic authorities in Cuba as well as in the United States. The item mentioning the decree issued at Charleston in 1813, says (page 31), "It declares him unworthy to be a Mason, annuls as irregular his Masonic operations, and demolishes the

Consistories and Councils which he may have established. It thus approves the Masonic decisions made in 1805, by the Metropolitan Grand Lodge of Habana, Island of Cuba, against this Very Ill. Brother."

In the business recorded of the Adjourned Grand Quarterly Communication at Philadelphia on January 16, 1809 (page 381, *Reprint*) the Grand Secretary "Brother Baker stated that he had been informed that Bro. Joseph Cerneau, formerly J. G. W. of the Provincial Lodge of St. Domingo and afterwards Master of Lodge No. 103, held at Havannah, and now residing in the City of New York, had been Guilty of Unmasonic Conduct. Whereupon, On Motion made and Seconded, Resolved, that Brothers Duplessis, Chaudron and Baker be a Committee to Examine respecting the premisses and make Report thereon." But the details of this affair must be left to conjecture as we do not discover the Committee to have brought in any report.

In a footnote by General Pike to the report of the Supreme Council for France, July 7, 1886, published at Washington by the Supreme Council of the Southern Jurisdiction of the United States (page 29), we read of Cerneau's claims. "He did not style himself to be an Inspector-General 'of the Ancient and Accepted Scottish Rite.' The Body that he established did not pretend to be a body, and he did not pretend to be an Inspector, of that Rite; but of 'the Ancient Constitutional Rite of Heredom.' He went back to France in December, 1827, and was no more heard of: and no Body claiming to be a Supreme Council of the 33d Degree, *with any powers*, was established by him until November 28, 1827. Before then the 32ds of his Grand Consistory elected 33ds from among themselves, the title being merely honorary, and with *no powers* attached." As to the date when Joseph Cerneau left New York for France there is some uncertainty, Doctor Folger intimating a later time than General Pike. Doctor Folger alludes in his *History*, 1881, to his personal acquaintance with Joseph Cerneau and in regard to his circumstances and movements in later years has this to say (page 117), "For, in the latter part of the time—from 1832 onward—he was in poor circumstances, and made application to the Supreme Council for assistance. That body made some considerable purchases of him, which relieved his necessities. He returned to his native land in comparative poverty, and died there, between the years 1840 and 1845, while filling a small public office, under wretched pay."

CERTIFICATE. A Diploma issued by a Grand Lodge or by a subordinate Lodge under its authority, testifying that the holder thereof is a true and trusty Brother, and recommending him to the hospitality of the Fraternity abroad. The character of this instrument has sometimes been much misunderstood. It is by no means intended to act as a *voucher* for the bearer, nor can it be allowed to supersede the necessity of a *strict examination*. A stranger, however, having been tried and proved by a more unerring standard, his *Certificate* then properly comes in as an auxiliary testimonial, and will be permitted to afford good evidence of his correct standing in his Lodge at home; for no Body of Freemasons, true to the principles of their Order, would grant such an instrument

to an unworthy Brother, or to one who, they feared, might make an improper use of it. But though the presence of a Grand Lodge *Certificate* be in general required as collateral evidence of worthiness to visit, or receive aid, its accidental absence, which may arise in various ways, as from fire, captivity, or shipwreck, should not debar a strange Brother from the rights guaranteed to him by our Institution, provided he can offer other evidence of his good character. The Grand Lodge of New York has, upon this subject, taken the proper stand in the following regulation: "That no Freemason be admitted to any subordinate Lodge under the jurisdiction of this Grand Lodge, or receive the charities of any Lodge, unless he shall, on such application, exhibit a Grand Lodge certificate, duly attested by the proper authorities, *except he is known to the Lodge to be a worthy brother.*"

The *Certificate* system has been warmly discussed by the Grand Lodges of the United States, and considerable opposition to it has been made by some of them on the ground that it is an innovation. If it is an innovation, it certainly is not one of the present day, as we may learn from the Regulations made in General Assembly of the Masons of England, on Saint John the Evangelist's day, 1663, during the Grand Mastership of the Earl of St. Albans, one of which reads as follows:

"That no person hereafter who shall be accepted a Freemason shall be admitted into any Lodge or Assembly, until he has brought a *certificate* of the time and place of his acceptance from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept" (see *Constitution*, 1738, page 101).

Among the General Regulations "made at a Grand Lodge held in Corke, on Saint John the Evangelist's Day, 1728," is the following: "That no person pretending to be a Mason shall be considered as such within ye precincts of our Grand Lodge or deem'd duly matriculated into ye Society of Freemasons, untill he hath subscrib'd in some Lodge to these regulat'ns and oblig'd himself to sign ye before mention'd Duplicate (a copy of the General Regulations possessed by all Lodges), at w'ch time he shall be furnished with proper means to convince the authentick Brethren yt he hath duly complied." Brother W. J. Chetwode Crawley (*Caementaria Hibernica*, Fasciculus i, pages 11 and 12), says further that "In this clause we descry the germ of the Certificate now issued to every Master Mason. 'The proper means to convince the authentick Brethren' supplies the earliest intimation in the history of the Craft of a practice which, originating with the Grand Lodge of Munster, has been adopted by every Grand Lodge in the World. The first Grand Lodge Certificate ever heard of in England seems to have been that brought with him to England by Lawrence Dermott, and proudly exhibited by him to his Grand Lodge (see the Minutes of the Grand Lodge of the Antients for March 2, 1757, as given in Brother Sadler's *Masonic Facts and Fictions*). The Premier Grand Lodge (Moderns) borrowed the practice from Lawrence Dermott and began to make use of Certificates in the year 1755."

CEYLON. An island in the Indian Ocean. In 1771 Freemasonry was introduced to Ceylon with the estab-

lishment by the Grand Lodge of Holland of Fidelity Lodge at Colombo, the capital of the island, in 1771.

Sir Alexander Johnston was appointed Provincial Grand Master by the Grand Lodge of England in 1810.

Oliver Day Street says of Ceylon in his Report on Correspondence to the Grand Lodge of Alabama in 1922: "On this island are nine Lodges subject to the Grand Lodge of England and three subject to that of Ireland. Four of these are at Colombo and one each at Badulla, Galle, Halton, Kandy, Kurunegala, Nuwara Ebya, and Tolowakello."

CHAILLOU DE JOINVILLE. He played an important part in the Freemasonry of France about the middle of the eighteenth century, especially in the schisms which at that time existed in the Grand Lodge. In 1761, he was an active member of the Council of Emperors of the East and West, or Rite of Perfection, which had been established in 1758. Under the title of *Substitute General of the Order, Venerable Master of the First Lodge in France, called Saint Anthony's, Chief of the Eminent Degrees, Commander, and Sublime Prince of the Royal Secret, etc., etc.*, he signed the Patent of Stephen Morin, authorizing him to extend the Royal Order in America, which was the first step that subsequently led to the establishment of the Ancient and Accepted Rite in the United States. In 1762, the Prince of Clermont, Grand Master of the Grand Lodge of France, removed the dancing-master Lacorne, whom he had previously appointed his Substitute General, and who had become distasteful to the respectable members of the Grand Lodge, and put *Chaillou de Joinville* in his place. This action created a schism in the Grand Lodge, during which *De Joinville* appears to have acted with considerable energy, but eventually he became almost as notorious as his predecessor, by issuing irregular charters and deputations. On the death of the Prince of Clermont, in 1771, the Lacornists regained much of their influence, and *De Joinville* appears quietly to have passed away from the field of French Freemasonry and Masonic intrigues.

CHAIN, MYSTIC. To form the *Mystic Chain* is for the Brethren to make a circle, holding each other by the hands, as in surrounding a grave, etc. Each Brother crosses his arms in front of his body, so as to give his right hand to his left-hand neighbor, and his left hand to his right-hand neighbor. The French call it *Chaine d'Union*. It is a symbol of the close connection of all Freemasons in one common brotherhood.

CHAIN OF FLOWERS. In French Freemasonry, when a Lodge celebrates the day of its foundation, or the semicentennial membership of one of the Brethren, or at the initiation of a *lowetearu* (which see) the room is decorated with wreaths of flowers called *chaine de fleurs*.

CHAIN OF UNION. See *Chain, Mystic*.

CHAIN, SOCIETY OF THE. In German, *Gesellschaft der Kette*. Also known as Order of the Chain of the Pilgrims. A German society of both sexes, founded, 1758, in Hamburg. Comprised persons of high social position and among its benevolent work was an Institute for the Blind. The letters W, B and S were used by the members as signs of recognition, signifying the German equivalents for the

words *Complaisance, Constancy and Silence*. The jewel was a chain of three links with the three letters W, B and S, and the members were called *Knights of the Chain*; their meetings were called Unions and the assembled members were known as *Favorites*. There was a similar society founded in Denmark in 1777.

CHAIN, TRIANGULAR. One of the legends of Freemasonry tells us that when the Jewish Freemasons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar they were bound by *triangular chains*, which was intended as an additional insult, because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol.

CHAIR. A technical term signifying the office of Master of a Lodge. Thus *he is eligible to the chair* is equivalent to *he is eligible to the office of Master*. The word is applied in the same sense to the presiding officer in other Masonic Bodies.

CHAIRMAN. The presiding officer of a meeting or committee. In all committees of a Lodge, the Worshipful Master, if he chooses to attend, is *ex-officio* or by reason of that fact the *chairman*; as is the Grand Master of any meeting of the Craft when he is present.

CHAIR, MASTER IN THE. The German Freemasons call the Worshipful Master *der Meister im Stuhl*, or the Master in the Chair.

CHAIR, ORIENTAL. The seat or office of the Master of a Lodge is thus called—sometimes, more fully, the *Oriental Chair of King Solomon*.

CHAIR, PASSING THE. The ceremony of inducting the Master-elect of a Lodge into his office is called *passing the chair*. He who has once presided over a Lodge as its Master is said to have *passed the chair*, hence the title *Past Master*.

CHALDEA. A large tract of country, lying in a nearly northwest and southeast direction for a distance of four hundred miles along the course of the rivers Euphrates and Tigris, with an average width of one hundred miles. The kingdom of *Chaldea*, of which Babylon was the chief city, is celebrated in Masonic history as the place where the Jewish captives were conducted after the destruction of Jerusalem. At that time Nebuchadnezzar was the king. His successors, during the captivity, were Evilmerodach, Neriglissar, Labosordacus, and Belshazzar. In the seventeenth year of his reign, the City of Babylon was taken and the Chaldean kingdom subverted by Cyrus, King of Persia, who terminated the captivity of the Jews, and restored them to their native country.

CHALDEAN CYLINDER. The cylinder discovered by Rassam in the course of his excavations in Babylonia, which greatly attracted the attention of the London Society of Biblical Archeology, is one of the most remarkable yet made known, by reason of the light it throws upon the ancient chronology of the Chaldean Empire. It dates from the time of Nabonides, and records, among various things, that this sovereign, when digging under the foundations of the Temple of the Sun-god at Sippara, forty-five years after the death of King Nebuchadnezzar, came upon a cylinder of Naramsin, the son of Nargon, which no one had seen for "3200 years." This gives as the date of the ancient sovereign named 3750 B.C. This, and the fact pointed out by Professor Oppert, that there

was in those early days already "lively intercourse between Chaldea and Egypt," will have to be taken into account by future Bible critics. This destroys the conception of Abraham, the founder of the Jews, as a wanderer or nomad, and establishes the existence of two highly civilized, as well as cultured, empires in Egypt and Chaldea more than 5,500 years ago; that the highroad between them lay direct through Southern Palestine, and that Abraham was a native of the one great empire and an honored visitor in the other. Thus has been opened up a new field for investigation in the matter of Akkad and Akkadian civilization.

CHALDEANS or CHALDEES. The ancient—Diodorus Siculus says the "most ancient"—inhabitants of Babylonia. There was among them, as among the Egyptians, a true priestly caste, which was both exclusive and hereditary; for although not every *Chaldean* was a priest, yet no man could be a priest among them unless he were a *Chaldean*. "At Babylon," says Doctor Smith (*Ancient History of the East*, page 398), "they were in all respects the ruling order in the body politic, uniting in themselves the characters of the English sacerdotal and military classes. They filled all the highest offices of state under the king, who himself belonged to the order." The Chaldean priests were famous for their astronomical science, the study of which was particularly favored by the clear atmosphere and the cloudless skies of their country, and to which they were probably urged by their national worship of the sun and the heavenly hosts. Diodorus Siculus says that they passed their whole lives in meditating questions of philosophy, and acquired a great reputation for their astrology. They were addicted especially to the art of divination, and framed predictions of the future. They sought to avert evil and to insure good by purifications, sacrifices, and enchantments. They were versed in the arts of prophesying and explaining dreams and prodigies. All this learning among the *Chaldeans* was a family tradition; the son inheriting the profession and the knowledge of the priesthood from his father, and transmitting it to his descendants. The *Chaldeans* were settled throughout the whole country, but there were some special cities, such as Borsippa, Ur, Sippera, and Babylon, where they had regular colleges. The reputation of the *Chaldeans* for prophetic and magical knowledge was so great, that astrologers, and conjurers in general, were styled Babylonians and *Chaldeans*, just as the wandering fortune-tellers of modern times are called *Egyptians* or *gipsies*, and *Ars Chaldeorum* was the name given to all occult sciences.

CHALICE. A cup used in religious rites. It forms a part of the furniture of a Commandery of Knights Templar, and of some of the higher Degrees of the French and Scottish Rites. It should be made either of silver or of gilt metal. The stem of the chalice should be about four inches high and the diameter from three to six.

CHALK, CHARCOAL, AND CLAY. By these three substances are beautifully symbolized the three qualifications for the servitude of an Entered Apprentice—freedom, fervency, and zeal. *Chalk* is the freest of all substances, because the slightest touch leaves a trace behind. *Charcoal*, the most fervent, because to it, when ignited, the most obdurate

metals yield; and *Clay*, the most zealous, because it is constantly employed in man's service, and is as constantly reminding us that from it we all came, and to it we must all return. In the earlier lectures of the eighteenth century, the symbols, with the same interpretation, were given as *Chalk*, *Charcoal*, and *Earthen Pan*.

CHAMBER, MIDDLE. See *Middle Chamber*.

CHAMBER OF REFLECTION. In the French and Scottish Rites, a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its somber appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the advanced degrees for a similar purpose. Its employment is very appropriate, for, as Gädicke well observes, "It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back."

CHANCELLOR. An officer in a Council of Companions of the Red Cross, corresponding in some respects to the Senior Warden of a Symbolic Lodge.

CHANCELLOR, GRAND. An officer in the Supreme Councils and Grand Consistories of the Ancient and Accepted Scottish Rite, whose duties are somewhat similar to those of a Corresponding Secretary.

CHAOS. A confused and shapeless mass, such as is supposed to have existed before God reduced creation into order. It is a Masonic symbol of the ignorance and intellectual darkness from which man is rescued by the light and truth of Freemasonry. Hence, *Ordo ab chao*, or, *Order out of chaos*, is one of the mottoes of the Institution.

CHAOS DISENTANGLED. One of the names formerly given to the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun. It is likewise found in the collection of M. Pyron. *Discreet and Wise Chaos* are the Forty-ninth and Fiftieth Degrees of the Rite of Mizraim.

CHAPEAU. The cocked hat worn in the United States bodies by Knights Templar. The regulations of the Grand Encampment of the United States, in 1862, prescribe that it shall be "the military *chapeau*, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side."

CHAPEL. The closets and anterooms so necessary and convenient to a Lodge for various purposes are dignified by German Masons with the title of *Capellen*, or *chapels*.

CHAPEL, MARY'S. Known also as the *Lodge of Edinburgh*. The oldest Lodge in Edinburgh, Scotland, whose Minutes extend as far back as the year 1599. This long stood as the oldest Minute, but in 1912 one was found of Aitchison's-Haven Lodge dated 1598 (see *Aitchison's-Haven*). They show that John Boswell, Esq., of Auchinleck was present in the Lodge in the year 1600, and that the Hon. Robert Moray, Quartermaster-General of the Army of Scotland, was created a Master Mason in 1641 at Newcastle by some members of the Lodge of Edinburgh who were present there with the Scotch Army. These facts show that

at that early period persons who were not Operative Freemasons by profession were admitted into the Order. The Lodge of Edinburgh, *Mary's Chapel*, is No. 1 on the roll of the Grand Lodge of Scotland; the date of its formation is unknown, and at one time it stood first on the roll, but in 1807 the Mother Kilwinning Lodge was placed before it as No. 0. It met at one time in a chapel dedicated to the Virgin Mary; hence comes the second part of its name. Its history was published in 1873 by D. M. Lyon.

CHAPTER. The uppermost part of a column, pillar, or pilaster, serving as the head or crowning, and placed immediately over the shaft and under the entablature. The pillars which stood in front of the porch of King Solomon's Temple were adorned with *chapters* of a peculiar construction, which are largely referred to, and their symbolism explained, in the Fellow Craft's Degree (see *Pillars of the Porch*).

CHAPLAIN. The office of *Chaplain* of a Lodge is one which is not recognized in the ritual of the United States of America, although often conferred by courtesy. The Master of a Lodge in general performs the duties of a *Chaplain*.

CHAPLAIN, GRAND. An office of very modern date in a Grand Lodge. It was first instituted on the 1st of May, 1775, on the occasion of the laying of the foundation of the Freemasons' Hall in London. It is stated in the *English Constitutions* of 1784 (page 314) that the office "which had been discontinued for several years, was this day revived," but there is no record of any appointment to it before the date given. This office is now universally recognized by the Grand Lodges of America. His duties are confined to offering up prayer at the communications of the Grand Lodge, and conducting its devotional exercises on public occasions.

CHAPTER. In early times the meetings of Freemasons were called not only Lodges, but *Chapters* and *Congregations*. Thus, the statute enacted in the third year of the reign of Henry VI of England, 1425 A.D., declares that "Masons shall not confederate in Chapters and Congregations." The word is now exclusively appropriated to designate the bodies in which degrees more advanced than the symbolic are conferred. Thus there are *Chapters* of Royal Arch Masons in the York and American Rites and *Chapters* of Rose Croix Masons in the Ancient and Accepted Rite.

CHAPTER, GENERAL GRAND. See *General Grand Chapter*.

CHAPTER, GRAND. See *Grand Chapter*.

CHAPTER MASON. A colloquialism denoting a Royal Arch Mason.

CHAPTER MASONRY. A colloquialism intended to denote the Degrees conferred in a Royal Arch Chapter.

CHAPTER OF ROYAL ARCH MASONS, AN OLD. There is in Boston, Massachusetts, a Chapter of Royal Arch Masons which was holden in Saint Andrew's Lodge and formed about the year 1769 (see *Royal Arch Masons, Massachusetts*; also, *Pennsylvania*).

CHAPTER, ROSE CROIX. See *Rose Croix, Prince of*.

CHAPTER, ROYAL ARCH. A Convocation of Royal Arch Masons is called a *Chapter*. In Great

Britain, Royal Arch Masonry is connected with and practically under the same government as the Grand Lodge; but in America the Jurisdictions are separate. In America a *Chapter of Royal Arch Masons* is empowered to give the preparatory Degrees of Mark, Past, and Most Excellent Master; although, of course, the Chapter, when meeting in any one of these Degrees, is called a *Lodge*. In some Chapters the Degrees of Royal and Select Master have also been given as preparatory Degrees; but in most of the States, the control of these is conferred upon separate bodies, called *Councils of Royal and Select Masters*.

The presiding officers of a Chapter are the High Priest, King, and Scribe, who are, respectively, representatives of Joshua, Zerubbabel, Haggai, and son of Josedech. In the English Chapters, these officers are generally styled either by the founders' names, as above, or as First, Second, and Third Principals. In the Chapters of Ireland the order of the officers is King, High Priest, and Chief Scribe. Chapters of Royal Arch Masons in America are primarily under the jurisdiction of State Grand Chapters, as Lodges are under Grand Lodges; and secondly, under the General Grand Chapter of the United States, whose meetings are held triennially, and which exercises a general supervisor over this branch of the Order throughout the Union (see *Royal Arch Degree*).

CHAPTERS, IRISH. See *Irish Chapters*.

CHARACTERISTIC NAME. See *Order Name*.

CHARACTERISTICS. The prefix to signatures of Brethren of the Ancient and Accepted Scottish Rite is as follows: To that of the Sovereign Grand Commander, the triple cross crosslet, as in the illustration and Figure 1, in red ink. To that of an Inspector-

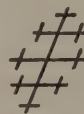


FIG. 1

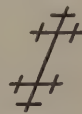


FIG. 2

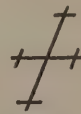


FIG. 3



FIG. 4

CHARACTERISTICS OR GRADE ADDITIONS TO
OFFICIAL SIGNATURES

General other than a Commander, Figure 2, in red ink. To that of a Brother of the Royal Secret, Thirty-second Degree, Figure 3, in red ink. In the Northern Masonic Jurisdiction of the United States, a Rose Croix Knight will suffix a triangle surmounted by a cross in red ink, as in Figure 4. In all cases it is usual to place the Degree rank in a triangle after the name (see *Abbreviations*).

CHARCOAL. See *Chalk, Charcoal, and Clay*.

CHARGE. So called from the *Old Charges*, because, like them, it contains an epitome of duty. It is the admonition which is given by the presiding officer, at the close of the ceremony of initiation, to the candidate, and which the latter receives standing, as a token of respect. There is a *Charge* for each Degree, which is to be found in all the monitors and manuals from Preston onward.

CHARGES OF A FREEMASON. These Charges or Regulations, published in 1723, have been adopted by various Grand Lodges and made a part of their Constitutions:

THE CHARGES OF A FREE MASON.

Extracted from
The Ancient Records of Lodges beyond Sea. and of those
in England, Scotland, and Ireland, for the use
of the Lodges in London:
To be read

AT THE MAKING OF NEW BRETHREN OR
WHEN THE MASTER SHALL ORDER IT.

The General Heads, viz.:

- i. Of God and Religion.
- ii. Of the Civil Magistrate Supreme and Subordinate.
- iii. Of Lodges.
- iv. Of Masters, Wardens, Fellows, and Apprentices.
- v. Of the Management of the Craft in Working.
- vi. Of Behaviour, viz.:
 1. In the Lodge while constituted.
 2. After the Lodge is over and the Brethren not gone.
 3. When Brethren meet without Strangers, but not in a Lodge.
 4. In the presence of Strangers not Masons.
 5. At Home and in the Neighbourhood.
 6. Towards a strange Brother.

i. CONCERNING GOD AND RELIGION

A Mason is oblig'd by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 't is now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

ii. OF THE CIVIL MAGISTRATE SUPREME
AND SUBORDINATE

A Mason is a Peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and if Convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of Political Jealousy to the Government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

iii. OF LODGES

A Lodge is a Place where members assemble and work; Hence that Assembly, or duly organiz'd Society of Masons, is call'd a Lodge, and every Brother ought to belong to one, and to be subject to its By-Laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd. In ancient Times, no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the Master and Wardens, that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born and of mature and dis-

creet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

iv. OF MASTERS, WARDENS, FELLOWS,
AND APPRENTICES

All preferment among Masons is grounded upon real Worth and Personal Merit only; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despis'd: Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to the Fraternity: Only Candidates may know, that no Master should take an Apprentice, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his body, that may render him incapable of learning the Art, of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time, even after he has served such a Term of Years, as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand-Master of all the Lodges, according to his Merit.

No Brother can be a Warden until he has pass'd the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow-Craft before his election, who is also to be nobly-born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singular great Merit in the Opinion of the Lodges. And for the better, and easier, and more honourable discharge of his Office, the Grand-Master has a Power to chuse his Deputy Grand-Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting whatever the Grand Master, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.

These Rulers and Governors, Supreme and Subordinate, of the ancient Lodge, are to be obey'd in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love and Alacrity.

v. OF THE MANAGEMENT OF THE CRAFT IN
WORKING

All Masons shall work honestly on working Days, that they may live creditably on Holy Days; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master or Overseer of the Lord's Work; who is to be call'd Master by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more Wages to any Brother or Apprentice than he really may deserve.

Both the Master and Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustom'd to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's Absence to the Lord's Profit; and his Brethren shall obey him.

All Masons employ'd shall meekly receive their Wages without murmuring or Mutiny, and not desert the Master till the Work is finish'd.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of Brotherly Love.

All the Tools used in working shall be approved by the Grand Lodge.

No Labourer shall be employ'd in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent Necessity; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

vi. OF BEHAVIOUR

1. *In the Lodge while constituted.*

You are not to hold private Committees, or separate Conversation, without Leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the Grand Lodge,) and to whom they ought to be referr'd unless a Lord's Work be hinder'd the mean while, in which case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. *Behaviour after the Lodge is over and the Brethren not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our Laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons of the Catholick Religion above-mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the Welfare of the Lodge, nor ever will. This charge has been always strictly enjoin'd and observ'd, but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

3. *Behaviour when Brethren meet without Strangers, but not in a Lodge form'd.*

You are to salute one another in a courteous manner as you will be instructed, calling each other Brother freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other or derogating from that Respect which is due to any Brother, were he not a Mason: For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid ill manners.

4. *Behaviour in presence of Strangers not Masons.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the Honour of the worshipful Fraternity.

5. *Behaviour at Home, and in your Neighbourhood.*

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neigh-

bours know the Concerns of the Lodge, &c., but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not to be mention'd here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a strange Brother.*

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be impos'd upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and Genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd. You must employ him some Days, or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstances.

Finally, all these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly-Love, the foundation and Capestone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge; as has been the ancient laudable Conduct of our Forefathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent you going to Law with Strangers, or would excite you to put a speedy Period to all Law Suits, that so you may mind the Affair of Masonry with the more Alacrity and Success; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren, and if that submission is impracticable, they must however carry on their Process, or Law-suit, without Wrath and Rancor (not in the common way), saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see the benign Influence of Masonry, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

Amen so mote it be.

CHARGES OF 1722. The Fraternity had long been in possession of many records, containing the ancient regulations of the Order; when, in 1722, the Duke of Montague being Grand Master of England, the Grand Lodge finding fault with their antiquated arrangement, it was directed that they should be collected, and after being properly digested, be annexed to the *Book of Constitutions*, then in course of publication under the superintendence of Dr. James Anderson. This was accordingly done, and the document now well known under the title of *The Old Charges of the Free and Accepted Masons*, constitutes, by universal consent, a part of the fundamental law of our Order. The charges are divided into six general heads of duty, as follows: 1. Concerning God and religion. 2. Of the civil magistrate, supreme and subordinate. 3. Of Lodges. 4. Of Masters, Wardens, Fellows, and Apprentices. 5. Of the management of the Craft in working. 6. Of behavior under different circumstances and in various conditions. These charges contain succinct directions for the proper discharge of a Freemason's duties, in whatever position

he may be placed, and are as modern researches have shown, a collation of the *charges* contained in the *Old Records* and from them have been abridged, or by them suggested, all those well-known directions found in our monitors, which Masters are accustomed to read to candidates on their reception (see *Records, Old*).

CHARGES, OLD. The Freemasons' *Constitutions* are old records, containing a history, very often somewhat apocryphal, that is of doubtful authority, of the origin and progress of Freemasonry, and regulations for the government of the Craft. These regulations are called *Charges*, and are generally the same in substance, although they differ in number, in the different documents. These *charges* are divided into *Articles and Points*; although it would be difficult to say in what the one section differs in character from the other, as each details the rules which should govern a Freemason in his conduct toward his *Lord*, or employer, and to his Brother workmen. The oldest of these *charges* is to be found in the *York Constitutions*, if they are authentic, and consists of Fifteen Articles and Fifteen Points. It was required by the *Constitutions* of the time of Edward III, "that, for the future, at the making or admission of a brother, the constitutions and charges should be read." This regulation is still preserved in form, in modern Lodges, by the reading of the *charge* by the Master to a candidate at the close of the ceremony of his reception into a degree (for a list of the *Old Charges*, see *Manuscripts, Old*).

CHARITY. "Though I speak with the tongues of men and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not *charity*, I am nothing" (First Corinthians xiii, 1-2). Such was the language of an eminent apostle of the Christian church, and such is the sentiment that constitutes the cementing bond of Freemasonry. The apostle, in comparing it with faith and hope, calls it the greatest of the three, and hence in Freemasonry it is made the topmost round of its mystic ladder. We must not fall into the too common error that *charity* is only that sentiment of commiseration which leads us to assist the poor with pecuniary donations. Its Masonic, as well as its Christian application, is more noble and more extensive. The word used by the apostle is, in the original, ἀγάπη, or *love*, a word denoting that kindly state of mind which renders a person full of good-will and affectionate regard toward others. John Wesley expressed his regret that the Greek had not been correctly translated as *love* instead of *charity*, so that the apostolic triad of virtues would have been, not "faith, hope, and charity," but "faith, hope, and love." Then would we have understood the comparison made by Saint Paul, when he said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *love*, it profiteth me nothing." Guided by this sentiment, the true Freemason will "suffer long and be kind." He will be slow to anger and easy to forgive. He will stay his falling Brother by gentle admonition, and warn him with kindness of approaching danger. He will not open his ear to the slanderers,

and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his Brother's sins. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal Lodge. For it is the boast of our Institution, that a Freemason, destitute and worthy, may find in every clime a Brother, and in every land a home.

Colonel Edward M. L. Ehlers, a soldier of the Civil War in which he was severely wounded, was subsequently and at his death the Grand Secretary of New York. To his courtesy and promptness the Revisor of this work is much indebted for many favors and there is a distinct satisfaction in submitting here one of the eloquent addresses to initiates that so often heartened his hearers (see *Definitions of Freemasonry*).

My Brother: With this right hand I welcome you to the fellowship of our Lodge and to the ranks of our ancient and honorable Fraternity whose cornerstone is Charity. Charity is the brightest jewel in the Masonic crown. Charity is the Corinthian pillar whose entablature adds strength, beauty and grace to the Masonic fabric. Charity is the radiant spark emanating from God, the inexhaustible source of love. If we attempt to eulogize its charms, the cooler powers of the mind melt into ecstasy, the heart is at empire, and every discordant passion bows before its lenient sovereignty.

Not the Charity circumscribed by the narrow limits of feeding the hungry, clothing the naked, binding up the wounds of the afflicted, but that broader nobler Charity that regards all men as Brothers. The Charity that is swift of foot, ready of hand, in the cause of a common humanity. The Charity that writes a Brother's vices in water and his virtues in enduring brass. The Charity of which He who spake as never man spake was the illustrious exemplar. Let this, the Mason's Charity, burn upon the altar of your heart a living fire. This Charity whose superstructure is friendship, morality, brotherly love; whose capstone is holiness to the Lord. Liturgies and creeds, articles of faith and rules of discipline, stain the rubric pages of history, and speculative points of doctrine have occasioned more misery in the world than all the crimes for which nations have been punished and recalled to their duty.

We arraign no man's political opinions, nor do we interfere with his religious creed. To himself and his country we leave the one, and to his conscience and his God we commit the other. To the altar of Masonry all men bring their votive offerings. Around it all men, whether they have received their teachings from Confucius, Moses, Zoroaster, Mahomet, or the Founder of the Christian religion; if they believe in the universality of the Fatherhood of God and of the universality of the brotherhood of man, here meet on a common level. The rich man, the poor man, the sovereign, the subject, are lost in the common Brother. The Christian returns to his Temple, the Jew to his Synagogue, the Mohammedan to his Mosque, each better prepared to perform the duties of life by the association of this universal brotherhood.

It is to this Institution, born of heaven in the gray of the world's morning, before poets sang or historians wrote, that I am privileged to accord you a Craftsman's greeting. And I charge you, by the noblest instincts of your manhood, by all that you are and revere, by the ties that bind you to earth, by your hope of heaven, so to live and so to act that your Masonic life may be an open book known and read of all men.

Finally, my Brother, I do assure you that whatever good you do is but duty done. If a sorrow you have lightened or a tear wiped away, if of poverty's load you have taken a share from some weary burdened soul, if you have lifted a cup of cold water to the lips of a famishing mortal, then so far have you illustrated the divine teachings of Masonry, then in so far have you done as the Master commanded. May He, without whose knowledge

not even a sparrow falls, bless your fellowship in our Lodge, and to His great name shall be all the praise.

CHARITY, COMMITTEE ON. See *Committee of Charity*.

CHARITY FUND. Many Lodges and Grand Lodges have a fund especially appropriated to charitable purposes, which is not used for the disbursement of the current expenses, but which is appropriated to the relief of indigent brethren, their widows, and orphans.

CHARLATAN. A charlatan is a babbling mountebank, who imposes on the populace by large pretensions and high-sounding words. A charlatan in Freemasonry is one who seeks by a display of pompous ceremonial, and often by claims to supernatural powers, to pervert the Institution of Freemasonry to the acquisition of mere gain, or the gratification of a paltry ambition. Every man, says a distinguished writer, is a charlatan who extorts money by charging for sixpenny trash the amount that should only be paid for works of science, and that, too, under the plea of conveying knowledge that cannot otherwise be obtained (*Freemasons Magazine*, London, 1844, page 505). The eighteenth century presented many examples of these Masonic charlatans, of whom Brother Mackey deemed the one by far the greatest was Cagliostro; nor has the nineteenth century been entirely without them.

CHARLEMAGNE. The great Charles, King of France, who ascended the throne in the year 768, is claimed by some Masonic writers as a patron of Freemasonry. This is perhaps because architecture flourished in France during his reign, and because he encouraged the arts by inviting the architects and traveling Freemasons, who were then principally confined to Italy, to visit France and engage in the construction of important edifices. The claim has been made that at his castle at Aix-la-Chapelle he set apart a room or rooms in which the seven liberal arts and sciences were taught. This comprised a liberal education for that period.

CHARLES MARTEL. He was the founder of the Carolingian dynasty, and governed France with supreme power from 720 to 741, under the title of Duke of the Franks, the nominal kings being only his puppets. He is claimed by the authors of the *Old Records* as one of the patrons of Freemasonry. Thus, the *Manuscript* (Grand Lodge, No. 1, Volume iv, Quatuor Coronati Lodge reprints) tells us: "There was one of the Royall Line of France called *Charles Marhsall*, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that BY THE GRACE OF GOD he was elect to be the *King* of France, and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from yeare to yeare to hold their Assembly when they would, and cherished them right well, and thus came this Noble Craft into France and England."

Rebold, in his *History*, has accepted this legend as authentic, and says: "In 740, Charles Martel, who reigned in France under the title of Mayor of the Palace at the request of the Anglo-Saxon kings, sent many workmen and Masters into England."

CHARLES I AND II. For their supposed connection with the origin of Freemasonry, see *Stuart Freemasonry*.

CHARLES XIII. The Duke of Südermanland was distinguished for his attachment to Freemasonry. In 1809 he ascended the throne of Sweden under the title of *Charles XIII*. Having established the Masonic Order of Knighthood of that name, he abdicated in favor of Charles John Bernadotte, but always remained an active and zealous member of the Order. There is no king on record so distinguished for his attachment to Freemasonry as *Charles XIII*, of Sweden, and to him the Swedish Freemasons are in a great measure indebted for the high position that the Order has maintained in that country.

CHARLES XIII, ORDER OF. An Order of knighthood instituted in 1811 by Charles XIII, King of Sweden, which was to be conferred only on the principal dignitaries of the Masonic Institution in his dominions. In the manifesto establishing the Order, the king says: "To give to this Society (the Masonic) a proof of our gracious sentiments towards it, we will and ordain that its first dignitaries to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The number of Knights are twenty-seven, all Freemasons, and the King of Sweden is the perpetual Grand Master. The ribbon is red, and the jewel a maltese cross pendant from an imperial crown.

CHARLESTON. A city in the United States of America, and the metropolis of the State of South Carolina. It was there that the first Supreme Council of the Ancient and Accepted Scottish Rite was established in 1801, whence all other Supreme Councils have emanated, directly or indirectly. Hence, it has assumed the title of *Mother Council of the World*. The headquarters of the Southern Supreme Council were removed in 1870 to the city of Washington (see *Scottish Rite*).

CHARMS, MAGICAL. See *Talisman*.

CHART. 1. A map on which is delineated the emblems of a degree, to be used for the instruction of candidates, formerly called a *carpet*, which see. 2. The title given by Jeremy L. Cross to his *Hieroglyphic Monitor*, which acquired on its first appearance in the Lodges of America a popularity that it has not yet entirely lost. Hence the word *chart* is still sometimes used colloquially and improperly to designate any other Masonic manual of monitorial instruction.

CHARTER. Often used for *Warrant of Constitution*, which see.

CHARTERED LODGE. A Lodge working under the authority of a Charter or Warrant of Constitution issued by a Grand Lodge as distinguished from a Lodge working under a Dispensation issued by a Grand Master. Chartered Lodges only are entitled to representation in the Grand Lodge. They alone can make by-laws, elect members or have their officers installed. They are the constituent Bodies of a Jurisdiction, and by their representatives compose the Grand Lodge.

CHARTERIS, FRANCIS. Sixth Earl of Wemyss, Grand Master of Scotland, 1747. Another Francis Charteris, afterwards Lord Elcho, was Deputy Grand Master of Scotland, 1786-7.

CHARTER MEMBER. A Freemason whose name is attached to the petition upon which a Charter or Warrant of Constitution has been granted to a Lodge, Chapter, or other subordinate body.

CHARTER OF COLOGNE. See *Cologne, Charter of*.

CHARTER OF EDWIN. See *Edwin Charges and Edwin*.

CHARTER OF TRANSMISSION. See *Transmission, Charter of*.

CHARTRES, LOUIS PHILIPPE JOSEPH, DUKE OF. Afterwards Duke of Orleans, known as *Egalité* or *Equality*. Succeeded Comte de Clermont as Grand Master of France in 1771. In 1793, January 5, a letter in the *Journal de Paris*, signed *Egalité*, repudiated the Grand Orient of France and Freemasonry, to which the Grand Orient replied by declaring the Grand Mastership vacant (see *Histoire de la Franc-Maçonnerie*, Albert Lantoiné, 1925, Paris, page 74). Died by the guillotine November 6, 1793. Besuchet says that the Duke of Chartres was not the head of the entire Masonic Order as there was also in existence the Grand Lodge of France and the *Grande Loge Nationale*, or the *Grand Orient de France*.

CHASIDIM. In Hebrew, חסידים, pronounced *Khaw-seed-eem*, meaning *saints*. The name of a sect which existed in the time of the Maccabees, and which was organized for the purpose of opposing innovations upon the Jewish faith. Their essential principles were to observe all the ritual laws of purification, to meet frequently for devotion, to submit to acts of self-denial and mortification, to have all things in common, and sometimes to withdraw from society and to devote themselves to contemplation. Lawrie, *History of Freemasonry* (page 38), who seeks to connect them with the Masonic Institution as a continuation of the Freemasons of the Solomonic era, describes them under the name of *Kasideans* as "a religious Fraternity, or an Order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signalized themselves by their ardent zeal for the purity and preservation of the Temple."

CHASTANIER, BENEDICT. A French surgeon, who in the year 1767 introduced into England a modification of the Rite of Pernetty, in nine degrees, and established a Lodge in London under the name of the *Illuminated Theosophists*; which, however, according to Lenning, soon abandoned the Masonic forms, and was converted into a mere theosophic sect, intended to propagate the religious system of Swedenborg. White, in his *Life of Emanuel Swedenborg*, published at London in 1868 (page 683), gives an account of "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem by translating, printing, and publishing the theological writings of Emanuel Swedenborg." This society was formed in 1784, and met on Sundays and Thursdays at Chambers in New Court, Middle Temple, for the discussion of Swedenborg's writings. Among the twenty-five persons mentioned by White as having either joined the society or sympathized

with its object, we find the name of "Benedict Chastanier, French Surgeon, 62 Tottenham Court." The nine degrees of Chastanier's Rite of Illuminated Theosophists are as follows: 1, 2, and 3, Symbolic degrees; 4, 5, 6, Theosophic Apprentice, Fellow Craft, and Master; 7, Sublime Scottish Mason, or Celestial Jerusalem; 8, Blue Brother; and 9, Red Brother.

CHASTITY. In the *Regius* or *Halliwel Manuscript* of the *Constitutions* of Freemasonry, written not later than the latter part of the fourteenth century, the seventh point is in these words:

Thou schal not by thy maystres wyf ly,
Ny by thy felows yn no manner wyse,
Lest the Craft wolde the despyse;
Ny by thy felows concubyne,
No more thou woldest he dede by thyne.

Again, in the *Constitutions* known as the *Matthew Cooke Manuscript*, the date of which is about the latter part of the fifteenth century, the same regulation is enforced in these words: "The 7th Point. That he covet not the wyfe ne the daughter of his masters, nother of his fellows but if (unless) hit be in maryage." So all through the *Old Constitutions* and *Charges* we find this admonition to respect the chastity of our Brethren's wives and daughters; an admonition which, it is scarcely necessary to say, is continued to this day.

CHASUBLE. The outer dress which is worn by the priest at the altar service, and is an imitation of the old Roman toga. It is a circular cloth, which falls down over the body so as completely to cover it, with an aperture in the center for the head to pass through. It is used in the ceremonies of the Rose Croix Degree.

CHECKERED FLOOR. See *Mosaic Pavement*.

CHEF-D'OEUVRE. French, meaning *superior production*. It was a custom among many of the gilds, and especially among the *Compagnons du Devoir*, who sprang up in the sixteenth century in France, on the decay of Freemasonry in that kingdom, and as one of its results, to require every Apprentice, before he could be admitted to the freedom of the gild, to present a piece of finished work as a proof of his skill in the art in which he had been instructed. The piece of work was called his *chef-d'oeuvre*, or *masterpiece*.

CHEQUERED FLOOR. See *Mosaic Pavement*.

CHEREAU, ANTOINE GUILLAUME. He was a painter in Paris, who published, in 1806, two hermetic-philosophical works entitled *Explication de la Pierre Cubique*, and *Explication de la Croix Philosophique*; or *Explanations of the Cubical Stone* and of the *Philosophical Cross*. These works are brief, but give much interesting information on the ritualism and symbolism of the advanced degrees. They have been republished by Tessier in his *Manuel General*, without, however, any acknowledgment to the original author.

CHERUBIM. The second order of the angelic hierarchy, the first being the seraphim. The two *cherubim* that overtopped the mercy-seat or covering of the ark, in the holy of holies, were placed there by Moses, in obedience to the orders of God: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubims be" (see Exodus xxv, 18, 20). It was between

these cherubim that the Shekinah or Divine Presence rested, and from which issued the Bathkol or Voice of God. Of the form of these *cherubim* we are ignorant. Josephus says that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and Saint John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom. But all agree in this, that they had wings, and that these wings were extended. The *cherubim* were purely symbolic. But although there is great diversity of opinion as to their exact signification, yet there is a very general agreement that they allude to and symbolize the protecting and overshadowing power of the Deity. Reference is made to the *extended wings of the cherubim* in the Degree of Royal Master.

Much light has been thrown upon the plastic form of these symbols, says Brother C. T. McClenachan, not only as to the *Cherubim* of the Ark of the Covenant spoken of in Exodus, Samuel, Kings, and Chronicles, but those of Chaldeo-Assyrian art which beautified the gates of the palace of Sennacherib at Nineveh, and other structures.

Brother McClenachan adds the following comments: The Kirubi of the Assyrian type, in the shape of bulls with extended wings, in nowise meet the description given above. The figures which can be found in various places upon Egyptian monuments, placed face to face on either side of the Naos of the gods, and stretching out their arms, furnished with great wings, as though to envelop them (see Wilkinson, *Manners and Customs of Ancient Egyptians*, 1878, volume iii), more fully meet the idea—in fact, it is convincing, when we remember the period, and note that all else about the sacred furnishings of the Tabernacle, or *Ohel-mo'ed*, are exclusively Egyptian in form, as well as the sacerdotal costumes (see *L'Egypte et Moïse*, by Abbé Annessi, Paris, 1875). Furthermore, this was most natural, since the period was immediately after the exodus. The *Cherubim* of the Ark were remodeled by Solomon after designs by his father, David (First Chronicles xxviii, 18).

At this epoch, says François Lenormant, Professor of Archeology at the National Library of France, in his *Beginnings of History*, 1882, the Egyptian influence was no longer supreme in its sway over the Hebrews; that the Assyro-Babylonian influence balanced it; that the new *Cherubim*, then executed, may have been different from the ancient ones as described in Exodus; in fact, Kirubi after the Assyrian type, which formed a *Merkâbâh*, meaning a *chariot* (First Chronicles xxviii, 18), upon which Yahveh was seated. In the Egyptian monuments the gods are often represented between the forward-stretching wings of sparrow-hawks or vultures, placed face to face, and birds of this kind often enfold with their wings the divine Naos.

The adornment of the Tabernacle, as mentioned in Exodus, excluded every figure susceptible of an idolatrous character, which is far from being the case in what we know of the Temple of Solomon. In the matter of plastic images, none was admitted save only

the *Cherubim*, which were not only placed upon the Ark, but whose representations are woven into the hangings of the Mishkân and the veil which separates the Holy Place from the Holy of Holies. It is therefore most probable that the *Cherubim* of Exodus were great eagles or birds—*Kurubi*—while under the remodeling by Solomon these were changed to Kirubi with human faces.

The prophet Ezekiel describes four *hay-yôth* or *Cherubim*, two and two, back to back, and going "each one straight forward" toward the four quarters. The *Cherubim* of the *Merkâbâh* of Ezekiel have four wings—two lifted up and two covering their back—and four human faces set in pairs, to the right and to the left, one of a man, one of a bull, one of a lion, and one of an eagle—the faces of creatures which combine all the emblems of strength depicted by the Chaldeo-Assyrian bull. Ezekiel thus describes the *Cherubim* with several faces which, alternately with the palm-trees, decorated the frieze around the interior of the temple at Jerusalem: "Each Kerub had two faces, a man's face turned one way toward the palm-tree, and a lion's face turned the other way



ANCIENT FUNERAL ARK

toward the other palm-tree; and it was in this wise all around the house."

The following information, furnished by Professor Lenormant, on the subject of *Cherubim*, is important: "Deductions were formerly made from the Aryan theory to support primitive tradition as to origin and form, but these have been overthrown, and the Semitic interpretation made manifest through finding the name of the *Cherubim* in the cuneiform inscriptions; that in place of referring the Hebrew word *kerub* to the Aryan root *grabh*, meaning to *seize*, the word is more properly of Semitic origin, from the root *kârab*, signifying *bull*, or a creature strong and powerful. Referring to the prophet Ezekiel (i, 10, and x, 14), the two parallel passages use the word *kerâb* interchangeably with *shor*, *bull*, the *face of a bull* and *face of a cherub*, which are synonymous expressions. Since we have come to know those colossal images of winged bulls with human faces, crowned with the lofty cidaris, decorated with several pairs of horns, which flanked the gateways of the Assyrian palaces, a number of scholars, intimately acquainted with antique sculpture, have been zealous in associating them with the *Cherubim* of the Bible. . . . The winged bull with a human head figures in a bas-relief in the palace of Khorsabad as a favoring and protecting genius, which watches over the safe navigation of the transports that carry the wood of Lebanon by sea. The bulls whose images are placed at the gateways of the palaces and temples, as described in the above ideographic group, are the guardian genii, who are looked upon as living beings. As the result of a veritable magical operation, the supernatural creature is supposed to reside within these bodies of stone."

In a bilingual document, Akkadian with an Assyrian version, we read invocations to the two bulls who flanked the gate of the infernal abode, which were no longer simulacra of stone, but living beings, like the bulls at the gates of the celestial palaces of the gods. The following is one of the unique expressions made in the ear of the bull which stands to the right of the bronze enclosure:

"Great Bull, most great Bull, stamping before the holy gates, he opens the interior; director of Abundance, who supports the god Nirba, he who gives their glory to the cultivated fields, my pure hands sacrifice toward thee."

Similar expressions were then made on the other side.

These genii, in the form of winged bulls with human countenances, were stationed as guardians at the portals of the edifices of Babylonia and Assyria, and were



EGYPTIAN ARK OF PHILE

given the name of *Kirubi*; thus, *Kirubu damqu lippaqid*, meaning *May the propitious Kirub guard*. Numerous authorities may be given to show that the Chaldeo-Assyrians' *Kirub*, from the tenth to the fifth century before our era, whose name is identical with the Hebrew *Kerub*, was the winged bull with a human head. The Israelites, during the times of the Kings and the Prophets, pictured to themselves the *Cherubim* under this form. The figures of the *Cherubim* are said to have defeated Dante's power of constructive imagination.

CHESD. A word which is generally corrupted into *Hesed*. It is the Hebrew חסד, pronounced *che'-sed*, and signifies *mercy*. Hence it very appropriately refers to that act of kindness and compassion which is commemorated in the degree of Select Master of the American system. It is the fourth of the Cabalistic Sephiroth, and is combined in a triad with *Beauty* and *Justice*.

CHEVALIER. Employed by the French Freemasons as the equivalent of *Knight* in the name of any degree in which the latter word is used by English Freemasons as *Chevalier du Soleil* for Knight of the Sun, or *Chevalier de l'Orient* for Knight of the East. The German word is *Ritter*.

CHIBBELUM. A significant word used in the rituals of the eighteenth century, which define it to mean a *worthy Freemason*. It is a corruption of *Giblim*.

CHICAGO, CONGRESS OF. A convention of distinguished Freemasons of the United States, held at the city of Chicago in September, 1859, during the session of the Grand Encampment and General

Grand Chapter, for the purpose of establishing a General Grand Lodge, or a Permanent Masonic Congress. Its results were not of a successful character; and the death of its moving spirit, Cyril Pearl, which occurred soon after, put an end to all attempts to carry into effect any of its preliminary proceedings.

CHICHELY, HENRY. Archbishop of Canterbury under King Henry V of England in 1413. About 1425, under King Henry VI, an Act was passed prohibiting the assembling of the chapters and conventions of the Freemasons but this Act was not put into effect and they continued to flourish under Archbishop Chichely. William Preston in his *Illustrations of Masonry* (12th edition, page 163) says, "The Latin Register of William Molart, prior of Canterbury, in manuscript, page 88, entitled, *Libratio generalis Domini Gulielmi Prioris Ecclesiae Christi Cantuariensis, erga Festum Natalis Domini 1429*" informs us that, in the year 1429, during the minority of this prince, a respectable Lodge was held at Canterbury, under the patronage of Henry Chichely, the archbishop; at which were present Thomas Stapyllton, the Master; John Morris, Warden of the Lodge of Masons; with fifteen Fellow-Crafts, and three Entered Apprentices, all of whom are particularly named." Among the Tanner Manuscripts, Bodleian Library, Oxford, is the Register of Christ Church, Canterbury. It gives no mention of a Lodge being held under Chichely, but, according to Brother A. F. A. Woodford, it states that the *Lathomi* received *Livery—Murray Cloth* for *Livery* annually, and in 1429 it gives the names of the *Magister* of the *Custos de la Loygye Lathamorum*, of sixteen *Latham* and three *Apprenticii ibidem*:—At the head of the *Clericorum* stands *Domino Archiepiscopo*, volume iii, by which is understood that he received three *panni* or cloaks. Brother Woodford says that Preston has built too much upon this as all it proves is that a *Loygye Lathamorum* was at Canterbury in 1429 consisting of a Master, a *Custos*, sixteen *Latham*, and three Apprentices, all of whom received *Livery* or clothing annually from the monastery. Henry Chichely is said to have been Grand Master of English Masons until 1443.

CHIEF OF THE TABERNACLE. The Twenty-third Degree in the Ancient and Accepted Scottish Rite. It commemorates the institution of the Order of the Priesthood in Aaron and his sons Eleazar and Ithamar. Its principal officers are three, a Sovereign Sacrificer and two High Priests, now called by the Supreme Councils of America the Most Excellent High Priest and Excellent Priests, and the members of the *Hierarchy* or *Court*, as the Lodge is now styled, are called *Levites*. The apron is white, lined with deep scarlet and bordered with red, blue, and purple ribbon. A golden chandelier of seven branches is painted or embroidered on the center of the apron. The jewel, which is a thurible, is worn from a broad yellow, purple, blue, and scarlet sash from the left shoulder to the right hip.

CHIEF OF THE TWELVE TRIBES. In French the expression is *Chef des douze Tribus*. The Eleventh Degree of the Chapter of Emperors of the East and West. It is also called *Illustrious Elect*.

CHIEFS OF MASONRY. A title formerly given in the Ancient and Accepted Scottish Rite to Princes

of Jerusalem. It seems now to be more appropriate to Inspectors-General of the Thirty-third Degree.

CHILDREN OF LIGHT. Some Masonic writers, as Hutchinson, use this name for Freemasons.

CHILDREN OF THE WIDOW. A common Masonic expression for our Brethren of Hiram. The French phrase is *Enfants de la Veuve* and the German is *Kinder der Witwe*.

CHILDREN'S EXCHANGE BUREAU. Under the auspices of the Grand Lodge of the Sun, *Zur Sonne*, Bayreuth, Germany, there was established a *Kinderaustauschstelle* or Children's Exchange Department, the purpose being to transfer temporarily between the families of the Freemasons those of the ages from eleven to twenty years, these exchanges to be preferably during the summer or autumn, though efforts will be applied on request for any other selection of a season of the year. Participation was particularly favored among all Lodges recognized by the adjacent Masonic Powers of Germany, Switzerland, Belgium and France. With a view to the most helpful results, the placing of the children was to be done by aiming at a holiday spent by healthy youngsters in hygienic surroundings and Masonic atmosphere, the choice of a healthy family being also considered in the light of choosing a temporary home of the same social station as that of the child's parents. All this was planned to be done for the interested parties free of cost as to the making of all arrangements by the Bureau, which was in charge of Brother Dr. Fritz Rackhorst, Lennep, Rhineland, Germany.

A French Lodge established a similar undertaking for the interchange without fees of children for educational purposes. This work of the Lodge, *La Fraternité Vosgienne*, was put in charge of Brother A. Gonnaud, Epinal, France.

These benevolent enterprises were interrupted by the World War, but the exchange of children between families of Freemasons internationally has, particularly in Europe, some promise, as by that first-hand acquaintance there would be a friendly understanding built up that furnishes another agency for harmony. Such an object is meritorious in purpose however much it may falter or even fail in practise (see *Orphans* and *Masonic Homes*).

CHILE. A republic extending along the west coast of South America. It has been thought that Freemasonry began in Chile as early as 1840 but there is little evidence to support this view.

The Grand Orient of France instituted Lodge L'Etoile du Pacifique, *Star of the Pacific*, on September 12, 1851. When Marshal Magnan was appointed Grand Master of the Grand Orient in April, 1862, two French Lodges, L'Union Fraternelle and Fraternidad, returned their Charters. Failing, however, to persuade Lodge L'Etoile du Pacifique to join them, they proceeded to form a third Lodge Progresso without obtaining the necessary authority.

On April 20, 1862, the three Lodges met in Convention, and, with delegates from Lodge Orden y Libertad which has also been refused recognition, they formed the Grand Lodge of Chile. In 1923 it had grown to include 55 Lodges. There are also many Lodges in this district which pay no allegiance to the Grand Lodge of Chile but are controlled by the Grand Lodges of England, Hamburg, Massachusetts, etc.

There is a District Grand Lodge of Chile under the Grand Lodge of Massachusetts with Bethesda Lodge at Valparaiso chartered in 1853; Huelin Lodge at Santiago, 1876, and Saint John's Lodge at Concepcion, 1884.

The Grand Lodge of Hamburg has a Lodge at each of the following places: Concepcion, Santiago, Valparaiso, and Talca.

The Grand Lodge of Scotland has two Lodges at Antofagasta, and one each at Coquimbo, Iquique, Taltal, and Valparaiso.

A Supreme Council of the Ancient and Accepted Scottish Rite was founded in 1899.

CHINA. A dominion of Eastern Asia. In 1767 Amity Lodge, No. 407, was instituted by English authority in Canton and in 1788 a Swedish Lodge, Elizabeth, was opened. Neither lasted many years beyond the end of the eighteenth century.

The next Masonic Body to be formed was Royal Sussex Lodge, No. 735, at Canton, warranted in 1844 by the United Grand Lodge of England. In 1847 Samuel Rawson was appointed Provincial Grand Master for China and in 1877 Cornelius Thorne became District Grand Master for Northern China.

There is also a District Grand Lodge of China under authority from Massachusetts, with several Lodges at Shanghai, one at Peking, the capital, and another at Dairen in Manchuria.

The Grand Lodge of England has established Lodges in Southern China at Amoy, Canton, Foochow, Swatow, and five at Hongkong; and in Northern China at Chefoo, Chinkiang, Hankow, Newchang, Tongshan, Wei-Hai-Wei, two at Tientsin, and three at Shanghai. The Grand Lodge of Scotland has a Lodge at Chefoo, three at Shanghai, and three at Hongkong. There is a Lodge, Germania, working in that language at Shanghai, and another, Freimaurer-Vereinigung, *United Freemasons*, at Tsingtau. The Grand Orient of Italy has a Lodge, Italia, at Shanghai, and in 1909 the Grand Orient of Portugal erected a Lodge, Luis de Camoes, at Macau, or Macao, a Portuguese settlement on the Coast near the Canton River.

The Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America, chartered Yangste Lodge of Perfection, Shanghai Chapter of Rose Croix, Cathay Council of Kadosh and Orient Consistory, all at Shanghai, and all on September 19, 1901; and Ming Te Lodge of Perfection, Tung Te Chapter of Rose Croix, Hou Te Council of Kadosh and Chung Te Consistory were all chartered on October 20, 1917, and all are at Shanghai.

A secret society, described by Doctor Mackey as akin to Freemasonry and indigenous to China, is the Most Ancient Order of Suastica, or the Brotherhood of the Mystic Cross, said to have been founded 1027 B.C. by Fohi, and introduced into China 975 B.C. It contains three degrees: Apprentice Brothers, Tao Sze or Doctors of Reason, and Grand Master. The Apprentice wears the *Jaina Cross* (see *Fylfot*, and *Jaina Cross*), worked on a blue silk ribbon; the Tao Sze wears a cross of silver; and the Grand Master one in gold. The meetings are called *Tents*.

CHINESE CLASSICS AND MASONIC SYMBOLISM. Giles, well versed in matters pertaining to Chinese literature, customs, and archeology, is the

authority for stating that in the written language of the Chinese many curious expressions were in use seven hundred years before the Christian era, or only about two hundred years after the death of King Solomon, bearing close proximity to those used prominently in Freemasonry. The following quotation from the works of Mencius, the great disciple of Confucius, is given in illustration: "A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square." These two words, *compasses* and *square*, in the Chinese language represent *order*, *regularity*, and *propriety*. Giles points out that in the oldest of the Chinese classics, "which embraces a period from the twenty-fourth to the seventh century before Christ, there are distinct allusions to this particular symbolism."

CHINESE SECRET SOCIETIES. In China, as in all other countries, secret societies have existed, such as the Tien-tee-wheel, or Association of Heaven and Earth, and the Tien-lee, or Society of Celestial Reason. But the attempt to trace any close analogy other than some similarity without identity between them and Freemasonry is a mistaken one. These societies have in general been of a political character, with revolutionary tendencies, and as such, have been prohibited by the government, sometimes under the penalty of the death or banishment of their members. Their similarity to Freemasonry consists only in these points: that they have private forms of initiation, an esoteric instruction, and secret modes of recognition. Beyond these all further resemblance fails.

CHISEL. In the American Rite the chisel is one of the working tools of a Mark Master, and symbolizes the effects of education on the human mind. For as the artist, by the aid of this instrument, gives form and regularity to the shapeless mass of stone, so education, by cultivating the ideas and by polishing the rude thoughts, transforms the ignorant savage into the civilized being.

In the English ceremonies, the chisel is one of the working tools of the Entered Apprentice and has the same reference to the advantages of education. Preston (*Illustrations of Masonry*, 1812, page 86) thus elaborates its symbolism as one of the implements of Freemasonry: "The chisel demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is unpolished; but as the effects of the chisel on the external coat soon present to view the latent beauties of the diamond, so education discovers the latent virtues of the mind and draws them forth to range the large field of matter and space, in order to display the summit of human knowledge, our duty to God and to man." But the idea is not original with Preston. It is found in Hutchinson, who, however, does not claim it as his own. It formed, most probably, a portion of the lectures of the period. In the French system, the chisel is placed on the tracing board of the Fellow Craft as an implement with which to work upon and polish the Rough Ashlar. It has, therefore, there the same symbolic signification.

CHIVALRY. The origin of chivalry is involved in very great obscurity. Almost every author who has written on this subject has adopted an hypothesis

of his own. Some derive the institution from the equestrian order of ancient Rome, while others trace it to the tribes who, under the name of Northmen, about the ninth century, invaded the southern parts of Europe. Warburton ascribes the origin of chivalry to the Arabians; Pinkerton, Mallet, and Percy, to the Scandinavians. Clavel derives it from the secret societies of the Persians, which were the remains of the mysteries of Mithras. In Christendom, it gave rise to the orders of knighthood, some of which have been incorporated into the Masonic System (see *Knighthood*).

CHRIST, ORDER OF. After the overthrow of the Order of Knights Templar throughout Europe, Dennis I, King of Portugal, in 1317 solicited of Pope John XXII permission to re-establish the Order of the Temple in his dominions under the name of the *Order of Christ*, and to restore to it the possessions which had been wrested from the Templars. The Pope consented, approved the statutes which had been submitted to him, and, in 1319, confirmed the institution, reserving to himself and to his successors the right of creating knights, which has given rise to the pontifical branch of the Order which exists at Rome. The knights follow the rule of Saint Benedict, and conform in all points to the statutes of the Order of the Temple. The Grand Mastership is vested in the King of Portugal, and the Order having been secularized in 1789, the members were divided into the three classes of six Grand Crosses, four hundred and fifty Commanders, and an unlimited number of knights. It was designated the Most Noble Order, and none but those *nobly descended*, of unsullied character, could be admitted. That the grandfather had been a mechanic was an impediment to the exaltation even of knights of the third class. The Grand Crosses and Commanders had generally valuable grants and great privileges; the latter were also enjoyed by the knights, having pensions with reversion to their wives.

CHRISTIANIZATION OF FREEMASONRY. The interpretation of the symbols of Freemasonry from a Christian point of view is a theory adopted by some of the most distinguished Masonic writers of England and this country, but one which Brother Mackey believed does not belong to the ancient system. Hutchinson, and after him, Oliver—profoundly philosophical as are the Masonic speculations of both—have, Brother Mackey was constrained to believe, fallen into a great error in calling the Master Mason's Degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If Freemasonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may

converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.

Yet Brother Mackey thought, it cannot be denied that since the advent of Christianity a Christian element has been almost imperceptibly infused into the Masonic system, at least among Christian Freemasons. This has been a necessity; for it is the tendency of every predominant religion to pervade with its influence all that surrounds it or is about it, whether religious, political, or social. This arises from a need of the human heart. To the man deeply imbued with the spirit of his religion, there is an almost unconscious desire to accommodate and adapt all the business and the amusements of life—the labors and the employments of his everyday existence—to the indwelling faith of his soul.

The Christian Freemason, therefore, while acknowledging and appreciating the great doctrines taught in Freemasonry, and also while grateful that these doctrines were preserved in the bosom of his ancient Order at a time when they were unknown to the multitudes of the surrounding nations, is still anxious to give to them a Christian character; to invest them, in some measure, with the peculiarities of his own creed, and to bring the interpretation of their symbolism more nearly home to his own religious sentiments.

The feeling is an instinctive one, belonging to the noblest aspirations of our human nature; and hence we find Christian Masonic writers indulging in it to an almost unwarrantable excess, and, by the extent of their sectarian interpretations, materially affecting the cosmopolitan character of the Institution.

This tendency to Christianization has, in some instances, been so universal, and has prevailed for so long a period, that certain symbols and myths have been, in this way, so deeply and thoroughly imbued with the Christian element as to leave those who have not penetrated into the cause of this peculiarity, in doubt whether they should attribute to the symbol an ancient or a modern and Christian origin.

The foregoing is by Doctor Mackey and to it may be added that the Swedish Rite is essentially Christian, and that the intimate connection of the Hiramite Legend with the history of Christ is a most interesting and suggestive study.

CHROMATIC CALENDAR. THE FIVE POINTS. In the great Temple, usually known as the *Ocean Banner Monastery*, at Honam, a suburb of Canton, China, we find four colossal idols occupying a large porch, each image being painted a different color. *Ch'i-kwoh*, who rules the north and grants propitious winds, is dark; *Kwang-muh* is red, and to him it is given to rule the south and control the fire, air, and water; *To-man* rules the west, and grants or withholds rain, his color being white; while *Chang-tsang*, whose color is green, rules the winds and keeps them within their proper bounds, his supreme control being exercised over the east. The old custom of associating colors with the four quarters of the globe has probably led to the habit of describing the winds from these respective points as possessed of the same colors. The fifth, the earth, the central remaining point, still is conjectural. Thus, we also find in China a set of deities known as the five rulers; their colors,

elements, and points may be thus represented as in the table.

Black.	Water.	North.	Back.
Red.	Fire.	South.	Breast.
Green.	Wood.	East.	Mouth.
White.	Metal.	West.	Knee.
Yellow.	Earth.	Middle.	Foot.

COLORS, ELEMENTS, AND POINTS, OF THE FIVE RULERS

These again are in turn associated with the planets, and the study of Chinese and Babylonian planet-colors is full of curious points of similarity.

BLACK, typifying the north, has two direct opponents in symbolic colors, and these are red and white. The first as implying ignorance arising from evil passions, the second indicating ignorance of mind. Red-black is called in Hebrew דום, *Heum*, from which comes *Heume*, an enclosing wall. Black from white, in Hebrew, is שחר, *seh-her*, signifying the dawn of light to the mind of the Masonic profane, the hand to back, as the words of wisdom are about to be spoken.

In the Egyptian, the black Osiris appears at the commencement of the Funereal Ritual, representing the state of the soul which passes into the world of light. Anubis, one of the sons of Osiris, who weighs the soul in the scales of Amenti, and is the god of the dead, is black. The Conductor, or Master of Ceremonies, Thoth Psychopompe, has the head of the black Ibis (see *Truth*).

RED. In Hebrew, the fire of love, which burns in the south, is אר, *are*, to burn. On Egyptian monuments, and in their temples, the flesh of men is painted red, and that of women, yellow. The same difference exists between the gods and goddesses, except where specially otherwise defined. Man's name in Hebrew signifies red, and as the image of fire is love, it is the universal tie of beings from breast to breast.

GREEN. ירק, pronounced *yeh'-rek*, meaning green thing, verdure. רקיע, pronounced *rake-eh-ah*, meaning vault of heaven, the firmament, also the winds. Green designates the beginning, the creation, the birth, as the world was called into being in the wisdom of God by his word of mouth, and Light was to appear in the East. Phtha was the Egyptian Creator of the world; he was at times represented with his flesh painted green, and holding a scepter of four colors, red, blue, green, and yellow: fire, air, water, and earth. The god Lunus, the Moon, in Hebrew ירה, pronounced *yeh-rak'*, is formed of one of the roots of green, signifying to found or set in order. Green is the symbol of Victory as well as Hope, in the symbolic colors (see *Green*).

WHITE. הור, *He-ur*, to be white; הורים, *Heurim*, meaning to be noble and pure. The Egyptian spirits of the dead were clothed in white, like the priests. Phtha, the creator and regenerator, was frequently robed in a white vestment, symbol of the egg from which he was born, enveloped in the white or albumen. The head of Osiris was draped in a white tunic. While the Chinese metaphorically represented Metal by this color, the Egyptians and Hebrews made it the symbol of Earth. Its reference to the West would imply the first point whereat the profane bent the knee in supplication to the Deity.

YELLOW. צהב, pronounced *tsaw-hab'*, gold color, designates a radiation of light, signifying to shine, to be

resplendent. Man, or the male principle, symbolized by ardent fire, was represented by red, and the female principle, identified with the idea of light or flame, represented by yellow or light-colored earth, over which the *swift-footed messenger bears the tidings* of a Freemason's distress and the return of obligatory succor. This light of the fire, the female of Divine beauty, the Egyptian Venus, was called *Athor*, signifying *dwelling of Horus*, and was as represented in the engraving.

CHURCH, FREEMASONS OF THE. An Architectural College was organized in London, in the year 1842, under the name of *Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture*. The founders announced their objects to be "the redis-



ATHOR, THE EGYPTIAN VENUS

covery of the ancient principles of architecture; the sanction of good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually, by developing the powers of the College upon a just and beneficial footing, to reform the whole practice of architecture, to raise it from its present vituperated condition, and to bring around it the same unquestioned honor which is at present enjoyed by almost every other profession" (*Builder*, volume i, page 23).

One of their own members has said that "the title was not intended to express any conformity with the general body of Freemasons, but rather as indicative of the professed views of the College, namely, recovery, maintenance, and furtherance of the free principles and practice of architecture." And that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of antiquity threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building guilds of the Middle Ages, that any investigations into the condition of medieval architecture must throw light on Masonic history.

CIPHER WRITING. Cryptography, or the art of writing in cipher, so as to conceal the meaning of

what is written from all except those who possess the key, may be traced to remote antiquity. De la Guiliere (*Lacedaemon*), attributes its origin to the Spartans, and Polybius says that more than two thousand years ago Aeneas Tacitus had collected more than twenty different kinds of cipher which were then in use. Kings and generals communicated their messages to officers in distant provinces, by means of a preconcerted cipher; and the system has always been employed wherever there was a desire or a necessity to conceal from all but those who were entitled to the knowledge the meaning of a written document.

The Druids, who were not permitted by the rules of their Order to commit any part of their ritual to ordinary writing, preserved the memory of it by the use of the letters of the Greek alphabet. The Cabalists concealed many words by writing them backward: a method which is still pursued by the French Freemasons. The old alchemists also made use of cipher writing, in order to conceal those processes the knowledge of which was intended only for the adepts. Thus Roger Bacon, who discovered the composition of gunpowder, is said to have concealed the names of the ingredients under a cipher made by a transposition of the letters.

Cornelius Agrippa tells us, in his *Occult Philosophy*, that the ancients accounted it unlawful to write the mysteries of God with those characters with which profane and vulgar things were written; and he cites Porphyry as saying that the ancients desired to conceal God, and divine virtues, by sensible figures which were visible, yet signified invisible things, and therefore delivered their great mysteries in sacred letters, and explained them by symbolical representations. Porphyry here, undoubtedly, referred to the invention and use of hieroglyphics by the Egyptian priests; but these hieroglyphic characters were in fact nothing else but a form of cipher intended to conceal their instructions from the uninitiated profane.

Peter Aponas, an astrological writer of the thirteenth century, gives us some of the old ciphers which were used by the Cabalists, and among others one alphabet called "the passing of the river," which is referred to in some of the advanced degrees of Freemasonry.

But we obtain from Agrippa one alphabet in cipher which is of interest to Freemasons, and which he says was once in great esteem among the Cabalists, but which has now, he adds, become so common as to be placed among profane things. He describes this cipher as follows in *De Occulta Philosophia* (book iii, chapter 3): The twenty-seven characters (including the finals) of the Hebrew alphabet were divided into three classes of nine in each, and these were distributed into nine squares, made by the intersection of two horizontal and two vertical lines, forming the accompanying figure.

In each of these compartments three letters were placed; as, for instance, in the first compartment, the first, tenth, and nineteenth letters of the alphabet; in the second compartment, the second, eleventh, and twentieth, and so on. The three letters in each compartment were distinguished from each other by dots or accents. Thus, the first compartment, or L, represented the first letter, or א; the same compartment with a dot, thus, L̇, represented the tenth letter, or י;

or with two dots, thus, Ḷ; it represented the nineteenth letter, or p; and so with the other compartments; the ninth or last representing the ninth, eighteenth, and twenty-seventh letters, n, z, or y, accordingly as it was figured 7, 7̣ or 7̣̣, without a dot in the center or with one or two.

About the middle of the eighteenth century, the French Freemasons adopted a cipher similar to this in principle, but varied in the details, among which was the addition of four compartments, made by the oblique intersection of two lines in the form of a Saint Andrew's Cross. This French cipher was never officially adopted by the Freemasons except in the American Royal Arch. It is, however, still recognized in all the *Tuileurs* or handbooks of the French Rite. It has become so common as to be placed, as Agrippa said of the original scheme, "among profane things." Its use would certainly no longer subserve any purpose of concealment. Rockwell openly printed it in his

3	2	1
6	5	4
9	8	7

A CIPHER CHART

Ahiman Rezon of Georgia; and it is often used by those who are not initiated, as a means of amusement.

However the use of these curious characters is common on the Royal Arch Ark of the Chapters and is officially recognized by the General Grand Chapter of the United States. In the instructions of the Oliver Ritual, purporting to be used in 1749 at London, there is this explanation, "You are also, my brethren, entitled as Master Masons to the use of an alphabet which our venerable Grand Master Hiram Abif employed in communications with King Solomon at Jerusalem and King Hiram at Tyre. It is geometrick in its character and is therefore eminently useful to Master Masons in general. By means of two squares and a mallet a brother may make the whole alphabet and even silently convey his ideas to another. That this geometrick alphabet may be easily learned and remembered, I will now entrust you with the key thereof."

Some present-day Lodge Boards have characters which must be read backwards. Brother Edward H. Dring (*Transactions*, Quatuor Coronati Lodge, volume xxix, pages 243-64) has an article on "The Evolution and Development of the Tracing or Lodge Board" in which he states that this reversal took place about the year 1825, and has been perpetuated ever since. On the old-time Lodge Board the dot is not used to indicate the second time the key diagram is used, and thus each character may stand for either of two letters.

Browne and Finch printed books intended only for Freemasons, and not as expositions, invented ciphers for their own use, and supplied their initiated readers with the key. Without a key, their works are unintelligible, except by the art of the decipherer.

Although not used in the first three degrees, the cipher is common in the advanced degrees, of which there is scarcely one which has not had its peculiar cipher. But for the purposes of concealment, the cipher is no longer of any practical use. The art of deciphering has been brought to so great a state of perfection that there is no cipher so complicated as to bid defiance for many hours to the penetrating skill of the experienced decipherer. Hence, the cipher has gone out of general use in Freemasonry as it has among diplomatists, who are compelled to communicate with their respective countries by methods more secret than any that can be supplied by a dispatch written in cipher. Edgar A. Poe has justly said, in his story of *The Gold Bug*, that "it may well be doubted whether human ingenuity can construct an enigma of the kind, which human ingenuity may not, by proper application, resolve."

But there are some interesting instances of the use of a cipher outside the field of fiction (see *Masonic Cipher Message, A Mysterious*).

CIPRIANI, JEAN BAPTISTE. Born in 1727, died in 1785. A famous Florentine artist, who came to England in 1755, and co-operated with Bartolozzi in the production of the frontispiece of the 1784 edition of the *Book of Constitutions*.

CIRCLE. The circle being a figure which returns into itself, and having therefore neither beginning nor end, has been adopted in the symbology of all countries and times as a symbol sometimes of the universe and sometimes of eternity. With this idea in the Zoroastrian mysteries of Persia, and frequently in the Celtic mysteries of Druidism, the temple of initiation was circular. In the obsolete lectures of the old English system, it was said that "the circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy." But whatever refers especially to the Masonic symbolism of the circle will be more appropriately contained in the article on the *Point within a Circle*.

CIRCLES. The name in German is *Kränzchen*. There are in Germany many small Masonic clubs, or *Circles*, which are formed in subordination to some Lodge which exercises a supervision over them and is responsible for their good behavior to the Grand Lodge, by whose permission they have been established. The members devote themselves to Masonic work, organize lectures, etc., and acquire a Masonic library (see *Ars Quatuor Coronatorum*, ix, 66).

CIRCUIT. Fort, in his *Early History and Antiquities of Freemasonry*, says: "Northern kings, immediately upon acceding to the throne, made a 'gait' or procession about their realms. According to the Scandinavian laws, when real property was sold, granted, or conveyed, the transfer of possession was incomplete until a circuit was made around the estate by the buyer and vendor, in which tour all the inhabitants of the nearest hamlet united"

"During the installation ceremonies of the Master of a Masonic Lodge, a procession of all the Craftsmen march around the room before the Master, to whom an appropriate salute is tendered. This Circuit is

designed to signify that the new incumbent reduces the Lodge to his possession in this symbolic manner" (Fort's *Early History*, page 320; see also *Circumambulation*).

CIRCULAR TEMPLES. These were used in the initiations of the religion of Zoroaster. Like the square temples of Freemasonry, and the other mysteries, they were symbolic of the world; and the symbol was completed by making the circumference of the circle a representation of the zodiac. In the mysteries of Druidism also, the temples were sometimes circular.

CIRCUMAMBULATION, RITE OF. *Circumambulation* is the name given by sacred archeologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar, or other holy and consecrated object. The same Rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession, great care was taken to move in imitation of the course of the sun. For this purpose, they commenced at the east, and passing on by the way of the south to the west and thence by the north, they arrived at the east again.

The *strophe* of the ancient hymn was sung in going from the east to the west; the *antistrophe* in returning to the east, and the *epode* while standing still. The *strophe* in Greek choral poetry was the first in a pair of two corresponding stanzas, or rhymed lines; the second being called the *antistrophe*. The *epode* was the name for the last part of an ancient ode or poem.

In this procession, as it will be observed, the right hand was always placed to the altar.

"After this," says Potter, "they stood about the altar, and the priest, turning towards the right hand, went round it and sprinkled it with meal and holy water" (*Antiquities of Greece*, Book II., chapter iv, page 206).

This ceremony the Greeks called moving, *ἐκ δεξιᾶς εἰς δεξιᾶν*, from the right to the right, which was the direction of the motion, and the Romans applied to it the term *dextroversum*, or *dextrorsum*, which signifies the same thing. Thus, Plautus (*Curculio*, I, i, 70), makes Palinurus, a character in his comedy of *Curculio*, say: "If you would do reverence to the gods, you must turn to the right hand," *Si deos salutas dextroversum censeo*. Gronovius, in commenting on this passage of Plautus, says: "In worshiping and praying to the gods, they were accustomed to turn to the right hand."

A hymn of Callimachus has been preserved, which is said to have been chanted by the priests of Apollo at Delos, while performing this ceremony of *circumambulation*, the substance of which is "we imitate the example of the sun, and follow his benevolent course."

Among the Romans, the ceremony of *circumambulation* was always used in the rites of sacrifice, of expiation or purification. Thus, Vergil (*Aeneid*, vi, 229), describes Corynaeus as purifying his companions at the funeral of Misenus, by passing three times around them while aspersing them with the lustral waters; and to do so conveniently, it was necessary that he should have moved with his right hand toward them.

*Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicitis olivæ.*

That is:

Thrice with pure water compass'd he the crew,
Sprinkling, with olive branch, the gentle dew.

In fact, so common was it to unite the ceremony of *circumambulation* with that of expiation or purification, or, in other words, to make a circuitous procession in performing the latter rite, that the term *lustrare*, whose primitive meaning is to purify, came at last to be synonymous with *circumire*, to walk round anything, and hence a purification and a *circumambulation* were often expressed by the same word.

The circuit of sacred places as a significant religious rite has many recorded examples. William Simpson (*The Jonah Legend*, page 18), says: "With the Semites there is one example which appears to be a good illustration of the principle. The pilgrims of Mecca perform what is considered to be a very sacred part of the ceremonies; that is, the *tawuf*, or *circumambulation of the Kaabah*. The reason given for this is, that the first Kaabah was an imitation of the celestial throne which is constantly being circumambulated by the angels. Going round sacred places and things is not peculiar to the Semites; it is a ritualistic custom that can be traced through most parts of the ancient world, and in many cases it is continued down to our own times. Being part of the ritual at the Kaabah, it is not difficult to understand how it gave birth to the mythos of the angels and the throne."

Among the Hindus, the same *Rite of Circumambulation* has always been practised. As an instance, we may cite the ceremonies which are to be performed by a Brahman, upon first rising from bed in the morning, an accurate account of which has been given by Colebrooke in the sixth volume of the *Asiatic Researches*. The priest having first adored the sun, while directing his face to the east, then walks toward the west by the way of the south, saying, at the same time, "I follow the course of the sun," which he thus explains: "As the sun in his course moves round the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by the way of the south."

Lastly, we may refer to the preservation of this Rite among the Druids, whose "mystical dance" around the *cairn*, or heap of sacred stones, was in the opinion of Brother Mackey nothing more nor less than the *Rite of Circumambulation*. On these occasions, the priest always made three circuits from east to west, by the right hand, around the altar or *cairn*, accompanied by all the worshipers. And so sacred was the rite once considered, that we learn from Toland (*Celtic Religion and Learning*, II, xvii), that in the Scottish Isles, once a principal seat of the Druidical religion, the people "never come to the ancient sacrificing and fire-hallowing *cairns*, but they walk three times around them, from east to west, according to the course of the sun." This sanctified tour, or round by the south, he observes, is called *Deaseal*, as the contrary, or unhallowed one by the north, is called *Tuapholl*. And, he further remarks, that this word *Deaseal* was derived "from *Deas*, the right (understanding in this case the hand) and *soil*, one of the ancient names of the sun; the right hand in this round being ever next the heap."

This *Rite of Circumambulation* undoubtedly refers to the doctrine of sun-worship, because the *circumambulation* was always made around the sacred place, just

as the sun was supposed to move around the earth; and although the dogma of sun-worship does not of course exist in Freemasonry, we find an allusion to it in the *Rite of Circumambulation*, which it preserves, as well as in the position of the officers of a Lodge and in the symbol of a point within a circle.

The *Rite of Circumambulation* may not be without some suggestion of the old ceremony of *beating the bounds* or, as it is called in Scotland, *riding the marches*, a custom still observed in some cities. The procession usually started and ended at the town cross if there should be one. So much we are told on page 16 of *By-Gone Church Life in Scotland* in an essay by Reverend George S. Tyack.

A more elaborate discussion of the old ceremony of *beating the bounds* is given by John T. Page in the collection of essays contained in *Curious Church Customs* edited by William Andrews. From this we learn that in the early days when deities were called into existence at the will of any human power we may note the fact that somewhere between the years 715 and 672 B.C. Numa Pompilius introduced to the Roman cities the worship of the god, Terminus. The king originated a plan by which the fields of the cities were separated from each other by means of boundary stones. These were dedicated and made sacred to a god Terminus. *Terminalia*, as the Feast of Terminus was called, was celebrated annually on the 23rd of February. On this day the people turned out in force and visiting the several boundary stones, bedecked them out with flowers and performed various sacrificial rites with great rejoicing.

From the seventh century before Christ to the present time is a long step, but it is generally admitted that in this yearly *Terminalia* of the ancient Romans we have the germ of the custom known as *beating the bounds* which in many parishes throughout England is still carried out either annually or every third or seventh year as the case may be.

The early Christians readily adopted some of the heathen customs to their own requirements. Thus we soon find them making a perambulation around their fields accompanied by their bishops and clergy. They repeated litanies and implored God to avert plague and pestilence and to enable them in due season to reap the fruits of the earth. We find these processions recorded as early as the 550th year of the Christian era.

The curious custom of *whipping* during these processions around the bounds of any particular locality came to form a part of the ceremony. In order that the boundaries of the parish might be deeply impressed on the younger portion of the community, it became common to publicly whip a boy while he was near one of these landmarks in the course of the procession. In order to encourage the youngsters to undergo this treatment, we find that a present was usually given to them at the close of the proceedings.

Something of the same sort has been preserved in certain religious observances whenever a piece of property has been dedicated for sacred use. Then the procession marches around the various boundary marks and dedicates them solemnly.

In all this there is a kinship showing the ancient source of the *Rite of Circumambulation*.

CIRCUMSPECTION. A necessary watchfulness is recommended to every man, but in a Freemason it

becomes a positive duty, and the neglect of it constitutes a heinous crime. On this subject, the *Old Charges of 1722* (vi, 4) are explicit. "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be imitated; and sometimes you shall divert a discourse and manage it prudently for the Honour of the Worshipful Fraternity" (*Constitutions*, 1723, page 55).

CITY OF DAVID. A section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood, which David reduced, and where he built a new palace and city, to which he gave his own name.

CITY OF THE GREAT KING. Jerusalem, so called in Psalm lxxviii, 2, and by the Savior in Matthew v, 35.

CIVILIZATION AND FREEMASONRY. Those who investigate in the proper spirit the history of Speculative Freemasonry will be strongly impressed with the peculiar relations that exist between the history of Freemasonry and that of civilization. They will find these facts to be patent: that Freemasonry has ever been the result of civilization; that in the most ancient times the spirit of Freemasonry and the spirit of civilization have always gone together; that the progress of both has been with equal strides; that where there has been no appearance of civilization there has been no trace of Freemasonry; and, finally, that wherever Freemasonry has existed in any of its forms, there it has been surrounded and sustained by civilization, which social condition it in turn elevated and purified.

Speculative Freemasonry, therefore, seems to have been a necessary result of civilization. It is, even in its primitive and most simple forms, to be found among no barbarous or savage people. Such a state of society has never been capable of introducing or maintaining its abstract principles of Divine truth.

But while Speculative Freemasonry is the result of civilization, existing only in its bosom and never found among barbarous or savage races, it has, by a reactionary law of sociology, proved the means of extending and elevating the civilization to which it originally owed its birth. Civilization has always been progressive. That of Pelasgic Greece was far behind that which distinguished the Hellenic period of the same country. The civilization of the ancient world was inferior to that of the modern, and every century shows an advancement in the moral, intellectual, and social condition of mankind.

But in this progress from imperfection to perfection the influence of those speculative systems that are identical with Freemasonry has always been seen and felt. Let us, for an example, look at the ancient heathen world and its impure religions. While the people of Paganism bowed, in their ignorance, to a many-headed god, or, rather, worshiped at the shrines of many gods, whose mythological history and character must have exercised a pernicious effect on the moral purity of their worshipers, Speculative Philosophy, in the form of the Ancient Mysteries, was exercising its influence upon a large class of neophytes and disciples, by giving this true symbolic interpretation of the old religious myths. In the adyta or secret shrines of their temples in Greece and Rome and Egypt, in the sacred caves of

India, and in consecrated groves of Scandinavia and Gaul and Britain, these ancient sages were secretly divesting the Pagan faith of its polytheism and of its anthropomorphic deities, and were establishing a pure monotheism in its place, and illustrating, by a peculiar symbolism, the great dogmas—since taught in Freemasonry—of the unity of God and the immortality of the soul.

And in modern times, when the religious thought of mankind, under a better dispensation, has not required this purification, Freemasonry still, in other ways, exerts its influence in elevating the tone of civilization; for through its working the social feelings have been strengthened, the amenities and charities of life been refined and extended, and, as we have had recent reason to know and see, the very bitterness of strife and the blood-guiltiness of war have been softened and oftentimes obliterated.

We then arrive at these conclusions, namely, that Speculative Freemasonry is a result of civilization, for it exists in no savage or barbarous state of society, but has always appeared with the advent in any country of a condition of civilization, "grown with its growth and strengthened with its strength"; and, in return, has proved, by a reactionary influence, a potent instrument in extending, elevating, and refining the civilization which gave it birth, by advancing its moral, intellectual, and religious character.

CLANDESTINE. The ordinary meaning of this word is *secret, hidden*. The French word *clandestin*, from which it is derived, is defined by Boiste to be something *fait en cachette et contre les lois*, a phrase meaning in the French language *Done in a hiding-place and against the laws*, which better suits the Masonic signification, which refers to what is *illegal*, or *not authorized*. *Irregular* is the word which is often used for small departures from custom.

Brothers Newton R. Parvin, former Grand Secretary of Iowa, and C. C. Hunt, who succeeded him in office, have sent us an account of the *American Masonic Federation*. A book, the *Thomson Masonic Fraud, a Study in Clandestine Masonry*, has also been written by Brother Isaac Blair Evans, United States Attorney for Utah in 1921, who not only prepared the case, with the assistance of Brother M. G. Price, for presentation to the Grand Jury but also drew the indictment upon which Messrs. Thomson, Perrot, and Bergera were convicted. The principal reason for the financial success of the American Masonic Federation was, as Brothers Parvin, Hunt and Blair point out, due to the general ignorance of the Craft on the subject of Masonic history and law. By setting forth claims on this subject, which very few Freemasons because of lack of knowledge were able to disprove, the convicted persons were able to impose upon the public. We may here point out that neither the Judge nor any member of the jury were Freemasons. From these two sources of first hand information the following particulars are obtained.

Brother Evans says in the introduction to his book, page 1:

The conviction in the Federal Court at Salt Lake City, Utah, on May 15, 1922, of Matthew McBlain Thomson, Thomas Perrot and Dominic Bergera, of using the mails to defraud, was the culmination of efforts of the United States Government, begun in 1915, to have a reckoning with the perpetrators of one of the most ingenious mail

frauds, and the most daring and spectacular Masonic imposture in American history. No one can study the facts in the case without sensing keenly the great importance of this trial, both in the history of crimes and the history of Masonry. Future accounts of celebrated American mail frauds will surely be incomplete without some mention of this bold swindle which had gone its way without molestation for more than a decade.

For about fifteen years there had been an organization at work in the United States headed by one Matthew McBlain Thomson, formerly a member of two Lodges in Scotland and a Past Master of one of them. He came to America and affiliated with King Solomon Lodge No. 27 of Montpelier, Idaho. Later on he took a dimit from this Lodge and then formed an organization, which became the *American Masonic Federation*. Thomson claimed to have 10,000 members, and that his organization had been recognized in practically every country in the world. He put forth plausible arguments to convince people that he had authority to form his organization and confer Masonic Degrees. This he was able to do by making statements which only those who were posted in Masonic history and jurisprudence could refute. He claimed that with the exception of Louisiana, the United States was unoccupied territory Masonically, and that not one of the Grand Lodges in the United States had a Charter authorizing it to work; that each of the thirteen Colonies organized a Grand Lodge of its own, without obtaining consent of the Grand Lodge from which their Charters had originally been issued; that the Lodges in the Colonies, by this breaking away from the home Grand Lodges of Great Britain without first obtaining consent, became irregular and clandestine organizations, and that, therefore, the field in the United States was open to any regular organization that chose to occupy it; that later recognition by the Grand Lodges of Great Britain did not make these self-formed Grand Lodges of the United States legitimate; that they are clandestine, also, because of the alleged fact that they are not universal and refuse to recognize Freemasons in other countries on account of religion, race, or some other assumed reason, contrary to the principles of universality.

As for himself, Thomson claimed descent through lawful Charters from Mother Kilwinning Lodge No. 0, of Scotland, to Saint Johns Mother Lodge at Marseilles, France, and that this latter body chartered Polar Star Lodge in New Orleans, Louisiana, in 1794; that Polar Star Lodge became a constituent part of the Supreme Council of Louisiana, and that this Supreme Council, on September 14, 1906, granted a Charter of authority to Matthew McBlain Thomson to form Craft or Symbolic Grand and Subordinate Lodges of Masons, and that by virtue of this Charter he, Thomson, granted a Charter to the Grand Lodge Inter-Montana. Thus, he claimed that he alone had the true Scottish Rite Masonry since his came from Scotland, while the so-called Scottish Rite Masonry of the United States either originated in the United States or came from France, not Scotland. For the Higher Degrees of Masonry, as he called them, he claimed authority by virtue of a Charter from the Grand Council of Rites of Scotland, which he asserted to be "The oldest High Degree Body in the world and all High Degree Diplomas came directly from

the Grand Council in Scotland." He also claimed that the Grand Council of Rites derived from Mother Kilwinning Lodge. Such in brief is the "chain of title" claimed by Thomson. As a matter of fact there is not a sound link in the entire chain, but only a student of Masonic history could disprove his claim, and from among his statements, pick the true from the false.

Thomson sent out paid organizers whose duty it was to organize Lodges and confer Masonic Degrees. The charge for the Craft Degrees ranged from \$35 up to \$50 or more, the usual charge being about \$50. For the Scottish Rite Degrees from the Fourth to the Thirty-third the charge was from \$135 to \$200. Sometimes for this amount were added the Shrine and Templar Degrees. Occasionally these organizers would be arrested by the police on the charge of obtaining money under false pretenses. Sometimes convictions were had, but usually these were hard to obtain, for the reason that it was difficult to disprove statements made by Thomson and his organizers. This difficulty existed because of lack of knowledge by Freemasons called to testify in such trials.

In 1915 one of these organizers by the name of Ranson was arrested in Saint Louis. The Post Office Inspector in charge at Saint Louis concluded that the United States Government take up the charge of using the mails to defraud. He assigned his inspector, M. G. Price, to investigate. Price was not able to enter actively upon this work until 1919. Since then and up to the date of the trial he spent practically his entire time making an investigation in the United States, Scotland and France. As a result an indictment was found against Matthew McBlain Thomson, Thomas Perrot, Dominic Bergera and Robert Jamieson, and the case came to trial in the United States District Court at Salt Lake City, Utah. As the regular judge in this district was a Freemason, Judge Wade of Iowa was assigned to try the case and he impressed all who attended the trial with his absolute fairness to both prosecution and defense. As witnesses for the Government there were summoned several ex-members of Thomson's organization, three officers of various Masonic Grand Bodies of Scotland, and several Brethren representing the regular Masonic organizations in the United States. The former members of Thomson's organization testified as to methods used and representations made in obtaining members. The Scotch Brethren testified as to Masonic history and law in Scotland. They also testified that Mother Kilwinning Lodge had a copy of every Charter issued by her and that she never chartered a Lodge in Marseilles, France; as for the Grand Council of Rites of Scotland, it was considered clandestine and that members of legitimate Lodges in Scotland were forbidden to be members of it or have anything to do with it Masonically. Two officers of the Supreme Council of Louisiana testified that their Council never granted a Charter to Thomson to work Craft Degrees. The Government also was able to show contradictory statements in Thomson's publications. The jury brought in a verdict of guilty, and the Judge sentenced each of the defendants to serve a term of two years in the penitentiary and pay a fine of \$5,000.

Judge Wade, in passing sentence upon the defendants, said:

Nobody can hear this evidence in this case without being convinced, absolutely convinced, that this thing has been a fraudulent scheme from the beginning. I can see where an ignorant person might find some possible excuse for the methods employed in this case. For intelligent people and experienced people to try to convince the Court that this organization and this plan and this work that had been going on is on the square—it can't be done. Of course now we are living in a time when some of the brightest minds in the country are devoting themselves to securing money by short cuts, by taking advantage of the gullible for their enterprises. In fact that is one of the dominant crimes of the present time. I know of one state in which in the last two years, within two, there has been sold over twenty-nine million dollars worth of stock in packing houses which never were built, and practically every dollar of the money lost, just by shrewd practises, by trying to get the other fellow's money in some way without working for it. Now, of course, after all that was stated in this case from the beginning and all through I confess that I was astounded when I heard Mr. Thomson testify that there was no pretense, that there was no record anywhere of a Charter to Marseilles Lodge, on the existence of which lay the right and practically the foundation of all claims of legitimacy on that branch of the case and to have him admit that such a lodge existed only in tradition—I realize that some things can be proven by tradition, but tradition cannot exist with one man, tradition must have—before it has any force as proof—such general recognition among men in that particular occupation or relation that it forces itself upon the mind as a truth the record of which has been lost—and it was conceded on the witness stand that so far as this particular thing was concerned there was no record anywhere and no one who was skilled in the history of Freemasonry had ever met any such a tradition so far as the record in this case is concerned, in any history or book or pamphlet or anything else outside of this organization. So was I surprised when I found that the Council of Rites of Scotland which had been one of the chief points urged by these gentlemen, had no record behind it but a few years and it was represented—entirely aside from the question of the origin and history of this organization and those that preceded it—it was represented time and time again without dispute to these poor devils that were led largely by their attraction to an ancient organization and to the rites and rituals of the organization, it was represented to them specifically and it has not been denied that by virtue of their association with this organization the doors of Freemasonry the world over were open to them outside of the United States, which is of course an absurd claim under the evidence in this case. Then the trip that Bergera made to Europe on the investigation, in view of what transpired according to his own testimony, has all the appearance of being a plan or scheme that he might come back here and state to those whose membership was sought his capacity to enter the Lodges of Europe to support their claim, that the members immediately on getting across the water would have the doors wide open to them. And then after making a trip and going to one or two Lodges or three under peculiar circumstances, in fact never going to the Grand Lodge of Scotland, and that was included in the representation made, that is to say, all Europe was included, never going to the Grand Lodge of Scotland, the Grand Lodge of England and never going to the Grand Lodge of France, whatever it is called, and coming back here no doubt to back up the representation that membership in this organization was opening the doors of all Masonic Orders, all of the regular Masonic orders in Europe—it was a pretense, gentlemen, you can't come to any other conclusion. If Bergera went over there for the purpose of confirming what these organizers were representing and which is not denied here he certainly would have gone to the Grand Lodge of Scotland or England or France or Germany or somewhere to find out whether the doors would be open to these fellows that were joining their ranks.

But it is not necessary to recite the details. One cannot listen to this evidence without being forced to the

conclusion that so far as the representation as to the standing and the brotherhood and the association of people with which they would become immediately affiliated was concerned, that aside entirely from the genealogy of the lodge, nobody can claim that there was any truth in what was said except insofar as they had access to certain Lodges with which Mr. Thomson through his relation had some affiliation. The spectacle of Mr. Thomson going to Switzerland to this great conference, and parading afterwards through the journal a conference where eight men from the entire world were present—that in itself is sufficient to condemn the whole thing and the manner in which this business had been done is sufficient in itself. No pretense here on the part of the defendants that this money was kept in any business-like way for the benefit of this organization. What became of it I don't know but there was more than a million dollars taken in here, of that there can be no question in view of the prices charged for little printed sheets of paper in the form of diplomas and certificates and things of that kind, entirely aside from the membership fee. What became of that money is not indicated here. The head of this organization testified before the Court that he didn't know and in fact had some difficulty in recalling whether there was ever an account of the organization in a bank anywhere in the world. As far as the Secretary is concerned, there is no suggestion of a report indicating that this business was conducted as an honest organization, not a word.

So that, gentlemen, there is only one thing for the Court to do. If it were not for the age of Mr. Thomson at this time there would be a long prison sentence because I think he is the chief actor. I think he is more responsible than anyone else. As far as Bergera is concerned, of course, I cannot understand at all how a man would presume to parade himself as the Treasurer-General of the organization of ten thousand members which had received from them in the neighborhood of a million or more dollars and never handle a cent of the money. I cannot understand it at all, that is all, that any honest man would allow his name to be used in that connection under such condition and the concealment of the methods of doing business and where this money went even up to the present time. I cannot comprehend the whole thing. There is only one thing that saves these men a long prison term. I don't feel justified in sending any of these men to prison any longer than I do Mr. Thomson. As I say, when it comes to this point, in a trial of the case the charity of the law asserts itself. Old age and sickness, of course, has a strong appeal to the Court, when it comes to the question of a prison term and I think that the District Attorney has been very generous in his suggestion. This Court hasn't really any power to impose a penalty here which would be adequate punishment for this thing that has been going on when we stop to think of the honest fellows who parted with their fifty or seventy-five or a hundred and fifty dollars for membership in this organization. So far as the evidence in this case is concerned not one dollar of it was ever used for any of the business of the society except to carry on this work of getting members. Not a word of charity or charitable funds or anything of that kind before this Court. I am very much inclined to be lenient in all things. I am inclined to look in a charitable way upon the mistakes of men, but this thing has in it that deliberateness and continuous conduct which sort of overcomes my tendency. Stand up, gentlemen. The judgment of this Court is that each one of you serve a period of two years in Fort Leavenworth Prison and each one of you pay a fine of five thousand dollars and costs

Brother Evans says in his work that although the public at large knows little of Freemasonry it expects much of Freemasons. In the eyes of those who are not Freemasons one Freemason would have the same standing as another. How could the public know a spurious from a genuine Freemason? No argument is needed to show that the misdeeds of one such spurious claimant can do more damage to the Fraternity than can be overcome by the good conduct of regular Freemasons. Thus, the Fraternity at large

has to answer to the public for any bad conduct of both the genuine and the bogus who claim to be members of the Craft. This is indeed a truth which all Freemasons may well afford to take to heart.

Brother Evans says further, on page 7 of his book:

Thomson also knew some other things about regular Masons. He knew that they read very little about their own institution, and that, therefore, they are generally ill-informed in matters of Masonic history and law. Many times his degree peddlers were haled into petty criminal courts to answer to the charge of obtaining money under false pretenses. In all too many instances the prisoner was discharged because the prosecution could not show wherein the fraud lay. The prosecution was dependent, of course, for its proof of fraud upon the testimony of regular Masons. This testimony was often without value and all Masons will know why. Every little victory won by Thomson in the courts gave him just one more argument to make to his dupes. Thomson also knew that regular Masons in general entertain acute indifference towards all things clandestine. The chances of his being caught up for his gross falsehoods were few, because, first, no one knew enough both about his institutions and regular Masonry to answer him, and, secondly, no one would take the pains to run his lies to earth. These things account, in part, for his enormous success for so many years.

This Thomson case is typical and because of its scope deserves liberal space. Other instances are numerous where the Masonic Institution has defended itself in the courts of law. Volumes two and three, *History of Freemasonry in Ohio*, 1914, contain many references to the seceders from the Grand Lodge and the lawsuits resulting from "Cerneauism" in that State. On the latter subject see Mackey's revised *History of Freemasonry* (volume vi); General Albert Pike's *Cerneauism*, 1885, his report on Joseph Cerneau, 1886, and other works; *A History of Spurious Supreme Councils in the Northern Jurisdiction*, William Gardiner, Past Grand Master, Massachusetts, 1863-4, republished 1884; *The History of the Peckham Supreme Council*, E. T. Carson, 1884; *The Ancient Accepted Scottish Rite of Freemasonry*, William Homan, 1905, this latter work containing valuable reports on proceedings against unauthorized conferring of Craft as well as other Degrees. Forrest Adair, 33°, a Brother memorable for his labors for crippled children, spent freely his time and money protecting Masonic interests, as in the rights of the Nobles of the Mystic Shrine determined by the Supreme Court of Georgia in 1915, and the Supreme Court of the United States in 1918. A Committee headed by Brother Frank C. Jones on behalf of the Imperial Council continued this work successfully for the Shrine in other States, as in Texas, 1925, and the results will probably end the matter for the whole country (see *Infringing upon Freemasonry*).

CLANDESTINE FREEMASON. One made in or affiliated with a clandestine Lodge. With clandestine Lodges or Freemasons, regular Freemasons are forbidden to associate or converse on Masonic subjects.

CLANDESTINE LODGE. A body of Freemasons or of those improperly claiming to be Freemasons, uniting in a Lodge without the consent of a Grand Lodge, or, although originally legally constituted, continuing to work after its Charter has been revoked, is styled a *Clandestine Lodge*. Neither Anderson nor Entick employ the word. It was first used in the *Book of Constitutions* in a note by Noorthouck, on page 239

of his edition (see the *Constitutions* of 1784). *Irregular Lodge* would be the better term.

CLARE DE GILBERT. Marquis of Pembroke. According to Masonic tradition, said to have been, with Ralph Lord Monthermer, and Walter Gifford, Archbishop of York, given charge of the Operative Masons in 1272.

CLARE, MARTIN. A London schoolmaster and a celebrated Freemason of England in the eighteenth century. The date of Brother Clare's birth is not on record, but it is known that his death occurred May 19, 1751. Martin Clare served the Fraternity as Grand Steward in 1734, as Junior Warden in 1735, Deputy Grand Master in 1741, continuing his activity in the work of the Grand Lodge up to 1749. He was elected a Fellow of the Royal Society on March 27, 1735. He was, in 1736, Master of the Lodge at the Shakespeare's Head, Saint James, which was constituted in 1721, then No. 4, and later became the Lodge of Friendship, No. 6. The Minutes of the Lodge from January, 1738, to December, 1749, were recorded in his handwriting.

He was distinguished for zeal and intelligence in Freemasonry, and it has been pretty well established that he was the author of *A Defence of Masonry*, which was issued in 1730 in answer to Prichard's *Masonry Dissected*, and which was reproduced in the 1738 Edition of the *Constitutions*.

Brother Henry Sadler, in his *Thomas Dunckerley, his Life, Labours and Letters*, tells on page 114 that on January 25, 1742, "The Master proposed the Revival of the Lectures in this place and this seeming universally agreeable to the Society, his Worship requested the D.G.M., to entertain the Lodge this Day Fortnight at nine o'clock and the Subject was left to his own choice. After him Brother Wagg promised to read this Day Month." On page 114, Brother Sadler says, "The scientific lectures had been omitted for several months past. The word *Revival* was originally written *Revisal* by Clare, but as the proceedings were transcribed by him, from rough minutes, probably taken by some one else, he doubtless mistook the word and afterwards altered the *s* into a *v*, although at first sight and taken without the context the word might now easily be mistaken for *Revisal*. This trifling error may have given rise to the tradition that Clare revised the Craft Lectures by request of the Grand Lodge; I am not, however, aware of the existence of the least evidence or indication that he did anything of the kind."

Clare's oration before the Grand Lodge on December 11, 1735, was translated into several foreign languages. A reprint of it is in the *Pocket Companion and History of Freemasons* for 1754, also in Oliver's *Masonic Institutes*, reprints of the Lodge of Research at Leicester, etc. (see the *Transactions*, Quatuor Coronati Lodge, volume iv, pages 33-41). He translated into English a work which had been published the preceding year, in Dublin, under the title of *Relation Apologique et Historique de la Société des Franc-Maçons*, or *A Defence and Historical Account of the Society of Freemasons*.

The *Freemason* of June 6, 1925, says: "The second name in the roster of Old King's Arms Lodge, No. 28, London, is that of Sir Cecil Wray's Senior Warden in 1730—Martin Clare; one of the greatest worthies the

Craft in England has known, who represented the Lodge on the Board of Grand Stewards in 1734, became Junior Grand Warden in the following year, and in 1741 was appointed Deputy Grand Master to the Earl of Morton. There seems little doubt that he was initiated in the Lodge, and, although he never sat in the Master's Chair, the Minute Books contain many references which testify to his love for it and to the great services he rendered to it. When Sir Cecil Wray was invited to become the Master he accepted on condition that Martin Clare would undertake the duties of Senior Warden. Many of the Lodge Minutes are in his handwriting, and those Minutes are certainly a model, both in penmanship and composition, of what such chronicles should be. He frequently lectured at the Old King's Arms Lodge. It was the custom for many years for his Oration to be read in the Lodge annually. He was also the author of numerous lectures or discourses dealing with Freemasonry which he delivered at various Lodges, and the Minutes intimate his keenness in promoting discussions on matters of Masonic interest. The first act of his, on rejoining the Lodge in 1747, after a short absence, was to revive the custom of lectures and papers, which he had also inaugurated in the Lodge of Friendship. Clare presided on, at least, four Communications of the Grand Lodge."

CLARENCE, H. R. H. THE DUKE OF, afterward King William IV, was initiated in Lodge 86, Plymouth, on March 9, 1796.

CLASSIFICATION OF FREEMASONS. Oliver says, in his *Dictionary of Symbolical Masonry*, that ancient Masonic tradition informs us that the Speculative and Operative Freemasons who were assembled at the building of the Temple were arranged in nine classes, under their respective Grand Masters; namely 30,000 Entered Apprentices, under their Grand Master Adoniram; 80,000 Fellow-Crafts, under Hiram Abif; 2,000 Mark Men, under Stolkyn; 1,000 Master Masons under Mohabin; 600 Mark Masters, under Ghiblim; 24 Architects, under Joabert; 12 Grand Architects, under Adoniram; 45 Excellent Masons, under Hiram Abif; 9 Super-Excellent Masons, under Tito Zadok; besides the Ish Sabbal or laborers. The tradition is, however, rather apocryphal, a matter of doubt.

CLAVEL, F. T. BÉGUE. An abbé. A French Masonic writer, who published, in 1842, a *Histoire Pittoresque de la Franc-Maçonnerie et des Sociétés Secrètes Anciennes et Modernes* or *Picturesque History of Freemasonry and of Ancient and Modern Secret Societies*. This work contains a great amount of interesting and valuable information, notwithstanding many historical inaccuracies, especially in reference to the Ancient Accepted Scottish Rite, of which the author was an adversary. For the publication of the work without authority he was suspended by the Grand Orient for two months, and condemned to pay a fine. Clavel appealed to the intelligence of the Fraternity against this sentence. In 1844, he commenced the publication of a Masonic Journal called the *Grand Orient*, the title of which he subsequently changed to the *Orient*. As he had not obtained the consent of the Grand Orient, he was again brought before that body, and the sentence of perpetual exclusion from the Grand Orient pronounced against him. Rebold says that it was the act of a faction, and obtained by

unfair means. It was not sustained by the judgment of the Craft in France, with whom Clavel gained reputation and popularity. Notwithstanding the Masonic literary labors of Clavel, an account of the time of his birth, or of his death, appears to be obscure. His desire seemed to be to establish as history, by publication, those views which he personally entertained and formed; gathered from sources of doubtful character, he desired they should not be questioned in the future, *semel pro semper, once for all*.

CLAY. See *Chalk, Charcoal, and Clay*.

CLAY GROUND. In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the Temple, as well as the pillars of the porch. This spot was about thirty-five miles in a northeast direction from Jerusalem; and it is supposed that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making molds. The Masonic tradition on this subject is sustained by the authority of Scripture (see First Kings vii, 46, and Second Chronicles iv, 17). Morris, in his *Freemasonry in the Holy Land*, gives the following interesting facts in reference to this locality. "A singular fact came to light under the investigations of my assistant at Jerusalem. He discovered that the jewellers of that city, at the present day, use a particular species of *brown, arenaceous clay* in making moulds for casting small pieces in brass, etc. Inquiring whence this clay comes, they reply, 'From *Seikoot*, about two days' journey north-east of Jerusalem.' Here, then, is a satisfactory reply to the question, Where was the 'clay ground' of Hiram's foundries? It is the best matrix-clay existing within reach of Hiram Abif, and it is found only in 'the clay ground between Succoth and Zeredatha'; and considerable as was the distance, and extremely inconvenient as was the locality, so important did that master-workman deem it, to secure a sharp and perfect mould for his castings, that, as the Biblical record informs us, he established his furnaces there."

CLAY, HENRY. American statesman and orator; born April 12, 1777; died June 29, 1852. At twenty-two elected delegate to Kentucky Constitutional Convention; at twenty-six to legislature, at twenty-nine United States Senator, at thirty-four Speaker of House of Representatives, Secretary of State 1825-9. "An active, zealous Mason, as the records of the Grand Lodge (Kentucky) abundantly prove" (Centennial History, Grand Secretary H. B. Grant, 1900, page 72). Elected Grand Master, August 29, 1820. He advocated a General Grand Lodge of the United States and at the Washington (D.C.) conference, March 9, 1822, offered the resolutions unanimously adopted favoring his views.

CLEAN HANDS. *Clean hands* are a symbol of purity. The Psalmist says "that he only shall ascend into the hill of the Lord, or shall stand in his holy place, who hath *clean hands* and a pure heart." Hence, the washing of the hands is an outward sign of an internal purification; and the Psalmist says in another place, "I will wash my hands in innocence. And I will encompass thine altar, Jehovah." In the Ancient Mysteries the washing of the hands was always an introductory ceremony to the initiation; and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who

sought admission into the sacred rites; and hence, on a temple in the Island of Crete, this inscription was placed: "Cleanse your feet, wash your hands, and then enter." Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer (in the *Iliad* vi, 266) makes Hector say:

Χερσὶ δ' ἀνίπτουσιν Ἀλὶ λείβειν αἶθρα οἶνον Ἀξομαι.

I dread with unwashed hands to bring
My incensed wine to Jove an offering.

In a similar spirit of religion, Aeneas, when leaving burning Troy, refuses to enter the Temple of Ceres until his hands, polluted by recent strife, had been washed in the living stream (see the *Aeneid* ii, 718).

Me bello e tanto digressum et coede recenti,
Attractare nefas, donec me flumine vivo
Abluero.

In me, now fresh from war and recent strife,
'Tis impious the sacred things to touch,
Till in the living stream myself I bathe.

The same practice prevailed among the Jews, and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man, see ye to it" (see Matthew xxvii, 24).

The white gloves worn by Freemasons as a part of their clothing, as well as the white gloves presented to the initiate in the Continental and Latin Rites, allude to this symbolizing of clean hands; and what in some of the advanced Degrees has been called *Masonic Baptism* is nothing else but the symbolizing, by a ceremony, this doctrine of *clean hands* as the sign of a pure heart (see *Baptism Masonic, and Lustration*).

CLEAVE. The word *cleave* is twice used in Freemasonry, and each time in an opposite sense. First, in the sense of adhering, where the sentence in which it is employed is in the Past Master's Degree, and is taken from the 137th Psalm: "Let my tongue cleave to the roof of my mouth"; second, in the Master's Degree, where, in the expression "The flesh cleaves from the bone," it has the intransitive meaning of *to separate*, and is equivalent to "the flesh parts, or separates, itself from the bone." In this latter use the word is less common, and in the above expression is used only technically as a Masonic term.

CLECHE. Pronounced *kleesh-a*, and in heraldry usually described as a cross charged with another of the same figure, but whose color is that of the field, but the reader may understand it as being a cross designed to show merely a border or outline or having the ends of the four arms enlarged, one or the other.

CLEFTS OF THE ROCKS. The whole of Palestine is mountainous, and these mountains abound in deep *clefts* or caves, which were anciently places of refuge to the inhabitants in time of war, and were often used as lurking places for robbers. It is, therefore, strictly in accordance with geographical truth that the statement, in relation to the concealment of certain persons in the *clefts of the rocks*, is made in the *Third Degree* (see the latter part of the article *Caverns*).

CLEMENT AUGUSTUS. Born 1700; died 1766. Duke of Bavaria and Elector of Cologne, a Free-

mason until 1738 when, at the publication of Pope Clement XII's Bull, he withdrew from the Masonic Order openly although said to have privately maintained affiliation with it and to have founded the Society of Mopses.

CLEMENT V. Before his election, as Pope of Rome, known as Bertrand d'Agoust, or Bertrand de Gôt, Archbishop of Bordeaux. As the price of the papal crown, said to have made an agreement with Philippe le Bel for the destruction of the Knights Templar. It is also recorded that either Jacques de Molay, or Guy, the Dauphin d'Auvergne, when at the stake, summoned Clement V before God in forty days. A few days after the execution, March 11, 1314, an illness began for the Pope, ending in his death on April 20, 1314.

CLEMENT XII. A Pope who assumed the pontificate on the 12th of August, 1730, and died on the 6th of February, 1740. On the 24th of April, 1738, he published his celebrated Bull of Excommunication, entitled *In Eminenti Apostolatus Specula*, in which we find these words: "For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palaces, or elsewhere, under pain of excommunication *ipso facto*, for all acting in contradiction to this, and from which the pope only can absolve the dying." Clement was a bitter persecutor of the Masonic Order, and hence he caused his Secretary of State, the Cardinal Firrao, to issue on the 14th of January, 1739, a still more stringent edict for the Papal States, in which death and confiscation of property, without hope of mercy, was the penalty or, as the original has it, "sotto Pena della morte, e confiscazione de beni da incorressi, irremissibilmente senza speranza di grazia."

CLEMENT XIV. Pope of Rome, previously having the name of J. V. A. Ganganelli, who suppressed the Jesuits by his order of June 14, 1773, although it was later on revived by a successor.

CLERKS OF STRICT OBSERVANCE. Known also as the *Spiritual Branch of the Templars*, or *Clerici Ordinis Templarii*. This was a schism from the Order or Rite of Strict Observance, and was founded by Starck in 1767. The members of this Rite established it as a rival of the latter system. They claimed a pre-eminence not only over the Rite of Strict Observance, but also over all the Lodges of ordinary Freemasonry, and asserted that they alone possessed the true secrets of the Order, and knew the place where the treasures of the Templars were deposited (for a further history of this Rite, see *Starck*). The Rite consisted of seven Degrees, viz.: 1, 2, and 3. Symbolic Freemasonry. 4. Junior Scottish Freemason, or *Jungschothe*. 5. Scottish Master, or Knight of Saint Andrew. 6. Provincial Captivity of the Red Cross. 7. Magus, or Knight of Purity and Light.

Clavel (*Histoire Pittoresque, or Picturesque History*, page 186) gives different names to some of these Degrees. This last was subdivided into five sections, as follows: I. Knight Novice of the third year. II. Knight Novice of the fifth year. III. Knight Novice of the seventh year. IV. Levite, and V. Priest. Ragon errs in calling this the Rite of Lax Observance unless he said it satirically.

CLERMONT, CHAPTER OF. On the 24th of November, 1754, the Chevalier de Bonneville established in Paris a Chapter of the Advanced Degrees under this name, which was derived from what Doctor Mackey deemed the Jesuitical *Chapter of Clermont*. This society was composed of many distinguished persons of the court and city, who, disgusted with the dissensions of the Parisian Lodges, determined to separate from them. They adopted the Templar system, which had been created at Lyons, in 1743, and their Rite consisted at first of but six Degrees, namely, 1, 2, 3. Saint John's Freemasonry. 4. Knight of the Eagle. 5. Illustrious Knight or Templar. 6. Sublime Illustrious Knight. But soon after that time the number of these Degrees was greatly extended. The Baron de Hund received the advanced Degrees in this Chapter, and derived from them the idea of the Rite of Strict Observance, which he subsequently established in Germany.

CLERMONT, COLLEGE OF. A college of Jesuits in Paris, where James II, after his flight from England, in 1688, resided until his removal to St. Germain. During his residence there, he is said to have sought the establishment of a system of Freemasonry, the object of which should be the restoration of the House of Stuart to the throne of England. Relics of this attempted system are still to be found in many of the advanced Degrees, and the Chapter of Clermont, subsequently organized in Paris, appears to have had some reference to it.

CLERMONT, COUNT OF. Louis of Bourbon, prince of the blood royal and Count of Clermont, was elected by sixteen of the Paris Lodges Perpetual Grand Master, for the purpose of correcting the numerous abuses which had crept into French Freemasonry. He did not, however, fulfil the expectations of the French Freemasons; for the next year he abandoned the supervision of the Lodges, and new disorders arose. He still, however, retained the Grand Mastership, and died in 1771, being succeeded by his nephew, the Duke of Chartres.

CLINTON, DE WITT. A distinguished statesman, who was born at Little Britain, New York, March 2, 1769, and died on the 11th of February, 1828. He entered the Masonic Order in 1793, and the next year was elected Master of his Lodge. In 1806, he was elevated to the position of Grand Master of the Grand Lodge of New York, and in 1814, to that of Grand Master of the Grand Encampment. In 1816, he was elected General Grand High Priest of the General Grand Chapter of the United States. In 1813, he became unwittingly complicated with the Spurious Consistory, established by Joseph Cerneau in the city of New York, but he took no active part in its proceedings, and soon withdrew from all connection with it. When the anti-Masonic excitement arose in this country in 1826, in consequence of the affair of William Morgan, whom the Freemasons were accused of having put to death, Brother Clinton was Governor of the State of New York, and took all the necessary measures for the arrest of the supposed criminals. But, although he offered a liberal reward for their detection, he was charged by the Anti-Masons with official neglect and indifference, charges which were undoubtedly false and malicious. Spenser, the special attorney of the State, employed for the prosecution of the

offenders, went so far as to resign his office, and to assign, as a reason for his resignation, the want of sympathy and support on the part of the Executive. But all of the accusations and insinuations are properly to be attributed to political excitement, Anti-Masonry having been adopted soon after its origin by the politicians as an engine for their advancement to office. Brother Clinton was an honorable man and a true patriot, an ardent and devoted Freemason. (For details as to his farsighted and successful activity in the foundation of the Public School System in New York City and State see *Public Schools*.)

CLOSING. The duty of closing the Lodge is as imperative, and the ceremony as solemn, as that of opening; nor should it ever be omitted through negligence, nor hurried over with haste. Everything should be performed with order and precision, so that no Brother shall go away dissatisfied. From the very nature of our Constitution, a Lodge cannot properly be adjourned. It must be closed either in due form, or the Brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to the Order. The Master can alone dismiss the Brethren, and that dismissal must take place after a settled usage. In Grand Lodges which meet for several days successively, the session is generally continued from day to day, by calling to refreshment at the termination of each day's sitting.

CLOTHED. A Freemason in the United States of America is said to be properly clothed when he wears white leather gloves, a white apron, and the jewel of his Masonic rank. The gloves are now often, but improperly, dispensed with, except on public occasions. "No Mason is permitted to enter a Lodge or join in its labors unless he is properly clothed." Lenning, speaking of Continental Freemasonry, under the article *Kleidung* in his *Lexicon*, says that the clothing of a Freemason consists of apron, gloves, sword, and hat. In the York and American Rites, the sword and hat are used only in the Degrees of chivalry. In the catechisms of the early eighteenth century the Master of a Lodge, was described as *clothed in a yellow jacket and a blue pair of breeches*, in allusion to the brass top and steel legs of a pair of compasses. After the middle of the century, he was said to be "clothed in the old colors, namely, purple, crimson, and blue"; and the reason assigned for it was "because they are royal, and such as the ancient kings and princes used to wear." The actual dress of a Master Mason was, however, a full suit of black, with white neck-cloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar. (For the clothing and decorations of the different Degrees, see *Regalia*.)

Brother Preston (*Illustrations of Freemasonry*, 1772, page 235) describes the dress of the Brethren when "properly clothed" for public processions. He says "All the Brethren, who walk in procession, should observe, as much as possible an uniformity in their dress. Decent mourning, with white stockings, gloves and aprons, is most suitable and becoming; and no person ought to be distinguished with a jewel, unless he is an officer of one of the Lodges invited to attend in form. The officers of such Lodges should be ornamented with white sashes and hatbands; as also the officers of the Lodge to whom the dispensation

is granted, who should likewise be distinguished with white rods."

One of the earliest accounts of Masonic clothing and regalia in a procession on Saint John's Day is recorded in *Faulkner's Dublin Journal* (January 10-4, 1743-4, and on pages 98-9, *Freemasonry in Ireland*, Brothers Lepper and Crossle, 1925):

Saint John's Day, celebrated by the Lodge in Youghall (Ireland), No. 21.

Imprimis, The first Salutation on the Quay of Youghall, upon their coming out of their Lodge Chamber, was, the Ships firing their guns with their colours flying.

Secondly, The first appearance was, a Concert of Musick with two proper Centinels with their Swords drawn.

Thirdly, Two Apprentices, bare-headed, one with twenty four Inch Gage, the other a Common Gavel.

Fourthly, The Royal Arch carried by two excellent Masons.

Fifthly, Master with all his proper Instruments, his Rod gilt with Gold, his Deputy on his left with the Square and Compass.

Sixthly, The two Wardens with their Truncheons gilt in like manner.

Seventhly, The two Deacons with their Rods gilt after the same manner.

Eighthly, Two Excellent Masons, one bearing a Level, and the other a Plum Rule.

Ninthly, Then appeared all the rest most gallantly dressed, following by Couples, each of them having a Square hanging about his Neck to a blue Ribbon. From the Quay, they took the whole length of the Town, the Streets being well lined, the Gentlemen and Ladies out of their Windows constantly saluting them, until they went to Church. The two Centinels stood at the Pews, holding the Doors open, until the Whole went in. And after Divine Service, came in the same Order, to their House of Entertainment, where at the Approach of Evening, the Windows were illuminated with Candles, and the Street with Bonfires. They were greatly applauded, and allowed to be the finest and most magnificent Sight that was ever seen in this Country.

An early reference to the clothing of the Brethren in the United States is in the By-laws adopted by the Lodge at Boston, Massachusetts, on November 14 and October 24, 1733. The thirteenth and fourteenth regulations read as follows:

XIIIthly. The Master of this Lodge, or in absence, the Grand Master, Deputy Grand Master or Wardens, when there is a private Lodge ordered to be held for a Making shall be obliged to give all the Members timely notice of the time and place in writing where such Lodge is held that they may give their attendee and every member being duly warned as aforesaid and neglecting to attend on such private Making shall not be clothed.

XIVthly. No member that is absent from the Lodge of a Lodge night when there is a Making, shall have the Benefit of being clothed for that time.

Brother Melvin M. Johnson comments on the foregoing rules in his *Beginnings of Freemasonry in America* (page 107), "'Being clothed' refers to the very ancient custom, now forgotten, of requiring the candidate to furnish each member present with an apron and a pair of white gloves" (see *Clothing the Lodge*).

At a celebration of the Festival of Saint John the Baptist, reported in the *Boston Gazette* for July 2, 1739, and also given by Brother Johnson in the above work (page 222) we learn that,

At three in the Afternoon They assembled at the House of their Brother John Wagborn, from whence they walk'd in Procession to His Excellency's House, properly Cloathed, and Distinguished, with Badges, and other Implement pertaining to the several Orders and Degrees

of the Society, proceeded by a Combleat band of Musick, consisting of Trumpets, Kettle Drums, etc.

The *American Apollo*, a magazine printed in Boston, had an account of the procession in verse by Joseph Green, who tells us of the visit to the House of Brother Wagborn,

Here, having drank and giv'n the sign,
By which he was oblig'd to join,
From hence in leather apron drest
With tinsel ribbons on their breast
In pompous order march'd the train,
First two, then three, then two again.

The lines wind up with an allusion to the decorated ship, *Hallowell*, of which Brother Alexander French was part owner and in command. This vessel, trimmed with red baize on top and with colors hoisted, was given a peculiarly Masonic significance.

And on the mizzen peak was spread,
A leather apron, lin'd with red.
The men on board all day were glad,
And drank and smoked like any mad.
And from her sides three times did ring
Great guns, as loud as anything,
But at the setting of the sun,
Precisely ceas'd the noise of gun,
All ornaments were taken down,
Jack, ensign, pendant, and Apron.

A further mention of the clothing is seen in the lines written by Green to burlesque the celebration of Saint John the Evangelist's Day at Boston, December 27, 1749. These lines are entitled *Entertainment for a Winter's Evening*, and alluding to the public procession to and from church of the Freemasons the author speaks of them as "in scarlet aprons drest," see the verse in this work under the heading of *Sermons, Masonic*. We need not speculate too curiously about the use of scarlet aprons at the time. The suggestion may however be offered that the apron so lined was capable of being used either side to the front according to the Body or Degree in which the wearer participated. Aprons in certain cases are still so worn though not usually in connection with the first three Degrees of the Craft (see also *Regalia*).

The modern regalia and clothing, as for example those approved by the Constitutions and Regulations of the Grand Lodge of Massachusetts, as shown in the Revision adopted in 1918, may here be appropriately given. The references to *saltire*, or *saltier*, being an expression in heraldry meaning *cross-wise*, as in the letter x.

The Jewels of the Grand Officers shall be as follows:

That of the Grand Master, the Compasses extended to 45°, with the segment of a circle at the points and a gold plate included, on which is represented an eye, radiated within a triangle, also radiated.

That of the Deputy Grand Master the Compasses and Square united, with a five-pointed star in the center.

That of the District Grand Masters, the Compasses and Square united, with a five-pointed star in the center upon which shall be superimposed a Roman letter D.

Those of the District Deputy Grand Masters, the Compasses extended to 45°, with the segment of a circle at the points and a crescent in the center.

Senior Grand Warden, the Level.

Junior Grand Warden, the Plumb.

Grand Treasurer, a chased Key.

Grand Secretary, two Pens in saltire tied by a ribbon.

Grand Chaplains, a Book within a Triangle, surmounting a glory.

Grand Marshal, two Rods in saltire tied by a ribbon.

Grand Lecturers, an open Book upon the Square and Compasses.

Grand Deacons, a Dove and Olive Branch.

Grand Stewards, a Cornucopia.

Grand Sword Bearer, two Swords in saltire.

Grand Standard Bearer, a Banner.

Grand Pursuivants, a Rod and a Sword saltire-wise.

Grand Organist, a Lyre.

Grand Tyler, a Sword.

Each Past Grand Officer may be distinguished by the jewel prescribed for the office he has filled, with this difference, that such jewel shall be fixed within a circle or oval, of gold or metal gilt. It shall be worn over the left breast, pendant to a purple ribbon or metal chain. It may be suspended from the neck by a purple ribbon when another authorized jewel is worn over the left breast.

The Jewel of each Grand Officer, with the exception of the District Deputy Grand Masters, shall be enclosed within a wreath composed of a sprig of Acacia and an ear of Wheat.

The Collars of the Grand Officers shall be chains of gold or metal gilt.

The Apron of the Grand Master shall be of white lambskin, lined with purple, ornamented with the blazing Sun, embroidered in gold in the center; on the edging the pomegranate and lotus, with the seven-eared wheat at each corner, and also on the fall,—all in gold embroidery, the fringe of gold bullion, with purple edging and strings.

The Apron of the Deputy Grand Master and of a District Grand Master shall be of the same material and lining, having the emblem of his office in gold embroidery in the center, and the pomegranate and lotus alternately embroidered in gold on the edging.

The emblem of the District Grand Master shall be within a double circle bearing the name of his District.

The Aprons of the other Grand Officers shall be of white lambskin, lined with purple; edging of purple three and a half inches wide; with purple strings; ornamented with gold, having the emblems of office, in gold, in the center.

Each officer of a Lodge shall wear a blue velvet collar trimmed with silver lace, or a white metal chain collar upon blue ribbon of such pattern or patterns as shall be approved by the Grand Master, from which shall be suspended the jewel of the office in silver. The aprons may bear the emblems of the offices and a fringe of silver.

The Jewels of the officers of a Lodge shall be as follows:

That of the Master, the Square; Senior Warden, the Level; Junior Warden, the Plumb; Treasurer, two Keys in saltire; Secretary, two Pens in saltire; Chaplain, the Bible within a circle; Marshal, a Baton within a square; Deacons, the Square and Compasses united within a circle; Stewards, a Cornucopia within a circle; Organist, a Lyre within a circle; Inside Sentinel, two Swords in saltire within a circle; Tyler, a Sword within a circle.

The Jewel of a Past Master shall be the blazing Sun within the Square and Compasses extended on a Quadrant. This Jewel may be of gold or silver, and shall be worn over the left breast, pendant to a blue ribbon or metal chain. It may be suspended from the neck by a blue ribbon when another authorized Jewel is worn over the left breast.

The Apron of a Master Mason shall be a plain white lambskin, fourteen inches wide by twelve inches deep. The Apron may be adorned with sky-blue lining and edging, and three rosettes of the same color. No other color shall be allowed, and no other ornament shall be worn except by officers and past officers.

The Grand Encampment of Knights Templar and the General Grand Chapter of Royal Arch Masons made a public procession in the City of New York on September 16, 1841. The notice giving the order of the procession as well as the instructions for the clothing of the Brethren is of a considerable degree of interest and appears in the *History of the Origin and Development of the Royal Arch Degree*, by Charles A. Conover, 1926. That portion which refers to the clothing of the Brethren is as follows:

All Templars to appear in the following uniform: Dress Black, black stock and gloves, plain black scarf over the left shoulder; Chapeau with black satin cockade, black apron of triangular form, and straight sword. Officers and members of the Grand Encampment to wear the trimmings of the Chapeau, apron and sword of Gold, all others of Silver. No feathers to be worn by any one.

Royal Arch Masons to appear in black hat and stock, dark coat, white vest, pantaloons, and gloves, white apron, trimmed with scarlet, scarlet sash over the left shoulder and black cane. Presiding Officers of Chapters in Chapeaus trimmed with scarlet and gold.

Master Masons to appear in black hat and stock, dark coat, white vest, pantaloons, and gloves, with white apron trimmed with blue, blue sash over the left shoulder. The Master of each Lodge to wear Chapeau trimmed with blue and silver, and the Gavel in his hand.

The three Committees appointed by the three Grand Bodies are to act as Marshals to their respective Grand Bodies in the uniform of their constituents, with Chapeaus and swords, and are to be distinguished by a thin white rod and acorn, with bow of ribbon of three colours (Blue, Scarlet, and Black), and a Rosette of five inches, of the same three colours on the left breast.

Each subordinate Body will appoint two Marshals to assist the Grand Marshals, to be distinguished by a truncheon or scroll, trimmed with ribbon of the colour of his grade.

An early reference to Aprons is in the *Book of Constitutions* (1738, page 153). On March 17, 1731, it was resolved that "Masters and Wardens of particular Lodges may line their white Leather Aprons with white Silk, and may hang their Jewels at white Ribbons about their Necks." Article xxiii also records that "The Stewards for the Year were allow'd to have Jewels of Silver, tho not gilded, pendent to Red Ribbons about their Necks, to bear White Rods, and to line their White Leather Aprons with Red Silk. Former Stewards were also allow'd to wear the same Sort of Aprons, White and Red."

Laurence Dermott (*Ahiman Rezon*, 1764) gives a regulation of Grand Lodge that blue or purple, is the peculiar badge of Grand Officers. However, he states that he "is certain that every member of the Grand Lodge has an undoubted right to wear purple, blue, white or crimson." From this time blue seems the Masonic color except for Grand Stewards, who wear crimson.

Another exception was the Grand Lodge at York, which used only white and pink; no other color is named. In the schedule of January 1, 1776, of Grand Lodge Regalia, we read "one Grand Master's Apron, five Aprons lined with pink silk and ten common Aprons," and again in 1779, "An Apron for the Grand Master, four Aprons lined with pink silk, five Aprons."

None of the early Aprons had tassels and Brother Fred J. W. Crowe declares it is certain that these were never intended, as is so frequently asserted, to represent the two great Pillars. He says they are neither more nor less than the ends of broadened strings ornamented with fringe and that the fringe on the Apron is coeval with fringing the ends of strings.

Down to the Union in 1813, many engraved, painted and embroidered Aprons were in common use. At the Union, however, the clothing under the United Grand Lodge of England was clearly laid down. The same Apron was sometimes used for the Craft and Royal Arch during the eighteenth century, the distinguishing mark being the binding of purple and crimson when used for the latter.

The Collar was originally a simple ribbon supporting the jewel of office. This ribbon was white in 1727, except in the case of Stewards, when it was red. But in 1731 it was ordered that Grand Officers wear their jewels of gold suspended from blue ribbons. From the ribbon has gradually evolved the broad, decorative collar worn so generally in Great Britain.

Gloves were a part of the Freemason's clothing from the earliest time, but gauntlets, although Brother Crowe says these were undoubtedly worn before the Union, were only comparatively recently authoritatively laid down as a part of the regalia.

In Scotland, the clothing of Grand Lodge and of Provincial and District Grand Lodges is of thistle-green, doubtless from the color used in the national Order of the Thistle; but private Lodges may select any color they please, and may also add a considerable amount of ornament and embellishment, which is usually on the fall or flap. This fall in Scottish Aprons is circular, not triangular as in English and American Aprons. The Grand Lodge in 1736 ordered that the jewels of the Grand Master and Wardens shall be worn "at a green ribbon." Embroidered Aprons with Officers' emblems were introduced in 1760, and in 1767, the "garters," which in the days of knee-breeches formed part of the regalia, and the "ribbands for the jewels" were ordered to be renewed. Sashes for office-bearers were adopted in 1744, jewels in 1760. The Lodge of Dundee wore white Aprons in 1733, and the Lodge of Edinburgh in 1739 ordered "a new blew ribband for the whole fyve jewells."

In Ireland, most Lodges wear very simple cotton Aprons, edged with blue, and bearing the number of the Lodge, but at their annual Festivals, the Brethren wear lambskin Aprons almost identical with the English Master Mason's Apron, except that there is a narrow silver braid in the center of the ribbon. The Grand Lodge Clothing is of the same color, with gold fringe, but the bottom of the fall is squared off, and curiously enough, there are no tassels. The rank of the wearer is indicated by the number and width of the rows of gold braid. Although the Grand Lodge of Ireland was formed in 1725 or earlier, there has never been any regulation as to Clothing in its Constitutions, the only authority, until quite recently, being in a book entitled *Clothing and Insignia*, with colored plates, first published in 1860. Brother F. C. Crossle says that in days gone by the Worshipful Master in many parts of Ireland, if not everywhere, was always attired in a red cloak and top hat, and this custom had obtained even within the memory of living Brethren, although now obsolete.

The only jewels which may be worn in English Craft Lodges are those of Craft and Royal Arch Masonry, including Past Master, Past Zerubbabel, Grand and Provincial Lodge jewels, Presentation jewels of Craft or Royal Arch offices, Founders' jewels and Charity jewels. All others are illegal.

In Denmark all the Brethren wear small trowels; that of the Entered Apprentice is of rough silver on a string of leather, that of the Fellow Craft of polished silver on white silk, that of the Master Mason of gold on a blue ribbon. Brethren who have taken Degrees above the seventh, wear a special attire in Bodies of their own Order, which is not allowed to be seen by Brethren of the lower Degrees.

In the case of the Grand Lodges of Norway and Sweden, the Clothing is practically identical with that of Denmark. It also includes a Collarette, trowel, and an ivory key. The latter is still worn in many Grand Lodges as it was once in England, and a reference to it is found in some old "catch" questions of the Fraternity. In Sweden, the brotherhood is so highly esteemed, that it has its own Order of Knighthood, that of Charles XIII, and membership of the higher Degrees also carries civil nobility.

Under the Grand Orient of France the Aprons are elaborately embroidered or painted, and edged sometimes with crimson or with blue. Blue embroidered Sashes, lined with black for the Third Degree, are in common use.

In Italy, the Entered Apprentice Apron is a plain white skin; the Fellow Craft has one edged and lined with green, and with a square printed in the center; the Master Mason wears one lined and edged with crimson, bearing the square and compasses. Master Masons also wear a handsome sash of green silk, edged with red, richly embroidered in gold, and lined with black silk on which are embroidered the emblems of mortality in silver. Members of the Third Degree can wear more elaborately ornamented Aprons.

In Greece, Master Masons formerly wore silk or satin Aprons, painted or embroidered, and edged with crimson, with a beautiful sash similar to that worn in Italy, but of blue and red instead of green; later on the clothing became identical with that worn in England.

In Holland, a custom similar to that in Scotland prevails, and each Lodge selects its own color or colors for the clothing and the ribbons to which seals are attached. Considerable additional ornament in embroidery, painting, fringes, etc., is freely employed at the pleasure of the Lodge or the individual.

In Belgium, the Grand Lodge clothing is of light blue silk bordered with gold fringe, and without tassels. The collars are embroidered in gold with the jewel of the office to which they pertain, and with acacia and other emblems.

In Switzerland, under the Grand Lodge Alpina, the clothing is simple. The Entered Apprentice Apron is of white leather, and only varied from the English one in having the lower corners round. That of Fellow Craft has blue silk edging and strings. The Master Mason Apron has a wider border, with three rosettes on the body of the Apron, whilst the flap is entirely covered with blue silk; a small blue sash, with a white rosette at the point is also worn with this. The Apron of a Grand Officer is edged with crimson, and has neither tassels nor rosettes, except in the case of the Grand Master, distinguished by three crimson rosettes; the collar is of crimson watered ribbon, edged with white, from which is suspended the jewel, a gold square and compasses, enclosing a star, on which is enamelled the white Geneva Cross on a red field, the shield of the Republic. Each Lodge has its own distinctive jewel.

In Hungary, the members of the Grand Lodge wear collars of light blue watered silk, with a narrow edging of red, white and green—the national colors—from which is suspended a five-pointed star, enamelled in the center with a number of emblems, and bearing

the inscription *Magnus Latom Hunc Coetus Symbolicus*. The Grand Officers wear collars or orange-colored ribbon, with a narrow edging of dark green, lined with white silk, and embroidered with the emblem of office and acacia leaves. The Aprons are simple, with blue edging, and, for Master Masons, three rosettes; that of the Grand Master is the same.

In Germany, the various Grand Lodges exhibit considerable variation in size and shape of Aprons; some are diminutive, others large, whilst the shape varies, square, rounded or shield-shaped. Some bear rosettes, others levels, the latter even on the Entered Apprentice Apron, so that obviously their symbolism is not the same as in England, where they designate Past Masters only. Each German Lodge possesses its own distinctive jewel.

Under the Grande Oriente Nacional de Spain, the Entered Apprentice Apron is of white leather, rounded at the bottom, but with a pointed flap, worn raised; that of Fellow Craft is identical, the flap being turned down; the Master Mason Apron is of white satin, with curved flap, edged with crimson, and embroidered with square and compasses, enclosing the letter G., the letters M. and B. and three stars. The Apron is lined with black brocaded silk, and embroidered with skull, cross-bones and three stars, for the Third Degree. The Officers' jewels are identical with those of England.

In Portugal, the Grand Officers wear white satin Aprons edged with blue and gold, and with three rosettes. The collar is of blue watered silk embroidered with acacia in gold. The gauntlets have also G. O. L. U., Grande Oriente Lusitania Unido, embroidered on them, with the date of its formation, 1869. The ordinary Craft clothing is simple.

The clothing of the Grand Orient of Egypt is practically identical with that of England, but the colors are thistle and sea-green instead of dark and light blue. The Organists' jewel is an Ood, a kind of guitar, instead of a lyre, and the rank of the wearer is indicated by the number of stars embroidered on the collar.

For the above information regarding European procedure we are indebted to a paper by Brother Fred J. W. Crowe (*Transactions*, 1901-2, page 81, Lodge of Research, Leicester, England; see also *American Union Lodge*).

CLOTHING THE LODGE. In the *General Regulations*, approved by the Grand Lodge of England in 1721, it is provided in article seven that "Every new Brother at his making is decently to cloath the Lodge, that is, all the Brethren present; and to deposit something for the relief of indigent and decayed Brethren." By "clothing the Lodge" was meant the furnishing of the Brethren with gloves and aprons. The regulation no longer exists. It is strange that Oliver should have quoted as the authority for this usage a subsequent regulation of 1767. In Scotland this was practised in several Lodges to a comparatively recent date and continues to be frequently observed in many Lodges in South and Central America, the Continent of Europe, and in Lodges receiving their Masonic customs therefrom.

CLOUDED CANOPY. See *Canopy*, *Clouded*.

CLOUD, PILLAR OF. See *Pillars of Cloud and Fire*.

CLOUDY. A word sometimes improperly used by the Wardens of a Lodge when reporting an unfavorable result of the ballot. The proper word on such an occasion is *foul*.

CLUBS. The eighteenth century was distinguished in England by the existence of numerous local and ephemeral associations under the name of *Clubs*, where men of different classes of society met for amusement and recreation. Each profession and trade had its club, and "whatever might be a man's character or disposition," says Oliver, "he would find in London a club that would square with his ideas." Addison, in his paper on the origin of *clubs* (*Spectator*, No. 9) remarks: "Man is said to be a social animal, and as an instance of it we may observe that we take all occasions and pretences of forming ourselves into those little nocturnal assemblies which are commonly known by the name of *Clubs*. When a set of men find themselves agreed in any particular, though never so trivial, they establish themselves into a kind of fraternity and meet once or twice a week, upon the account of such a fantastic resemblance." Hard drinking was characteristic of those times, and excesses too often marked the meetings of these societies. It was at this time that the Institution of Freemasonry underwent its revival commonly known as the revival of 1717, and it is not strange that its social character was somewhat affected by the customs of the day. The Lodges therefore assumed at that time too much of a convivial character, derived from the customs of the existing clubs and coteries; but the moral and religious principles upon which the Institution was founded prevented any undue indulgence; and although the members were permitted the enjoyment of decent refreshment, there was a standing law which provided against all excess (see *Masonic Clubs*, *National League* of).

COAT OF THE TILER. In olden times it was deemed proper that the Tiler of a Lodge, like the beadle of a parish—whose functions were in some respects similar—should be distinguished by a tawdry dress. In a schedule of the regalia, records, etc., of the Grand Lodge of all England, taken at York in 1779, to be found in Hughan's *Masonic Sketches and Reprints* (page 33), we find the following item: "a blue cloth coat with a red collar for the Tyler."

COCHIN CHINA. A country in the southeast of Asia in the extreme south of French Indo-China. The name was formerly applied to the whole Annamese Empire but is now usually applied to the six southern provinces annexed by France in 1862 and 1867. The Grand Orient of France opened a Lodge in Cochin China, at Saigon, Le Réveil de l'Orient, meaning *The Awakening of the East*, in 1868. The Grand Lodge of France in 1908 also established a Lodge at Saigon, La Ruche d'Orient, meaning *The Beehive of the East* (see *Indo-China*, *French*).

COCHLEUS. A very corrupt word in the Fourth Degree of the Scottish Rite; there said to signify in the form of a screw, and to be the name of the winding staircase which led to the middle chamber. The true Latin word is *cochlea*. But the matter is so historically absurd that the word ought to be and is rejected in the modern rituals.

COCK. The ancients made the *cock* a symbol of courage, and consecrated him to Mars, Pallas, and

Bellona, deities of war. Some have supposed that it is in reference to this quality that the cock is used in the jewel of the Captain-General of an Encampment of Knights Templar.

Reghellini, however, gives a different explanation of this symbol. He says that the *cock* was the emblem of the sun and of life, and that as the ancient Christians allegorically deplored the death of the solar orb in Christ, the *cock* recalled its life and resurrection. The *cock*, we know, was a symbol among the early Christians, and is repeatedly to be found on the tombs in the catacombs of Rome. Hence it seems probable that we should give a Christian interpretation to the jewel of a Knight Templar as symbolic of the resurrection.

COCKADE. Some few of the German Lodges have a custom of permitting their members to wear a blue *cockade* in the hat as a symbol of equality and freedom—a symbolism which, as Lenning says, it is difficult to understand, and the decoration is inappropriate as a part of the clothing of a Freemason. Yet it is probable that it was a conception of this kind that induced Cagliostro to prescribe the *cockade* as a part of the investiture of a female candidate in the initiation of his Lodges. Clavel says the Venerable or Master of a French Lodge wears a black *cockade*.

COCKLE-SHELL. The *cockle-shell* was worn by pilgrims in their hats as a token of their profession; later on was used in the ceremonies of Templarism.

CODY, COLONEL WILLIAM FREDERICK. Born February 26, 1845; died January 10, 1917. Famous American scout and showman, pony express mail carrier covering seventy-five miles daily in wild country among hostile Indians; served as cavalry man and guide through Civil War; contracted to supply laborers on construction of Kansas-Pacific railroad with meat and in eighteen months killed four thousand buffaloes and became known as *Buffalo Bill*; served as army scout against Sioux and Cheyennes, 1868-72, and again in 1876, when in single combat he killed Chief Yellow Hand; member of Nebraska Legislature; again serving as scout against Sioux Indians, 1890-1. A member of Platte Valley Lodge No. 32, North Platte, Nebraska, Initiated March 5, 1870; Passed April 2, 1870; Raised January 10, 1871. Became Mark Master, Past Master and Most Excellent Master, November 14, 1888, and was exalted on November 15, 1888, in Euphrates Chapter No. 15, Royal Arch Masons at North Platte, Companion Cody selecting as his Mark a buffalo's head. He was created a Knight Templar, April 2, 1889, in Palestine Commandery No. 13, at North Platte. This information sent to us by Worshipful Master Abner J. Wessling of Platte Valley Lodge. Brother Cody was given Masonic burial by Golden City Lodge No. 1 at Golden, Colorado, and his remains rest on Look-out Mountain where there is also a Memorial Museum in that State.

COETUS. Latin word meaning an *assembly*. It is incorrectly used in some old Latin Masonic diplomas for a Lodge. It is used by Laurence Dermott in a diploma dated September 10, 1764, where he signs himself *Sec. M. Coetus*, or *Secretary of the Grand Lodge*.

COFFIN. In the Ancient Mysteries the aspirant could not claim a participation in the highest secrets

until he had been placed in the Pastos, a bed or *coffin*. The placing him in the *coffin* was called the symbolical death of the mysteries, and his deliverance was termed a raising from the dead. "The mind," says an ancient writer, quoted by Stobaeus, "is affected in death just as it is in the initiation into the mysteries. And word answers to word, as well as thing to thing; for τελευτᾶν is to die, and τελεῖσθαι, to be initiated." The *coffin* in Freemasonry is found on tracing boards of the early part of the eighteenth century, and has always constituted a part of the symbolism of the Third Degree, where the reference is precisely the same as that of the Pastos in the Ancient Mysteries.

COGHLAN, REVEREND L. Grand Chaplain of England in 1814.

COHEN. כהן. A Hebrew word pronounced *ko-hane*, signifying a *priest*. The French Masonic writers, indulging in a Gallic custom of misspelling all names derived from other languages, universally spell it *coën*.

COHENS, ELECTED. See *Paschalis, Martinez*.

COLE, BENJAMIN. He published at London, in 1728, and again in 1731, the *Old Constitutions*, engraved on thirty copper plates, under the title of *A Book of the Ancient Constitutions of the Free and Accepted Masons*. In 1751, Cole printed a third edition with the title of *The Ancient Constitutions and Charges of Freemasons, with a true representation of their noble Art in several Lectures or Speeches*. Subsequent editions were published up to 1794. Brother Richard Spencer, the well-known Masonic bibliographer, says that Cole engraved his plates from a manuscript which he calls the *Constitutions of 1726*, or from a similar manuscript by the same scribe. Brother Hughan published in 1869 in his *Constitutions of the Freemasons*, in a limited edition of seventy copies, a lithographed facsimile of the 1729 edition of Cole, and in 1897 a facsimile of the 1731 edition, which was limited to 200 copies, was published by Richard Jackson of Leeds, with an introduction by Brother Hughan.

COLE, SAMUEL. He was at one time the Grand Secretary of the Grand Lodge of Maryland, and the author of a work entitled *The Freemason's Library, or General Ahiman Rezon*, the first edition of which appeared in 1817, and the second in 1826. It is something more than a mere monitor or manual of the Degrees, and in Brother Mackey's opinion greatly excels in literary pretensions the contemporary works of Webb and Cross.

COLE'S MANUSCRIPT. The record from which Cole is supposed to have made his engraved *Constitutions*, now known as the *Spencer Manuscript*. It was in the possession of Brother Richard Spencer, who published it in 1871, under the title of *A Book of the Ancient Constitutions of the Free and Accepted Masons. Anno Dom., 1726*. The subtitle is *The Beginning and First Foundation of the Most Worthy Craft of Masonry, with the charges thereunto belonging*. In 1875 it was bought by Brother E. T. Carson of Cincinnati, Ohio.

COLLAR. An ornament worn around the neck by the officers of Lodges, to which is suspended a jewel indicative of the wearer's rank. The color of the *collar* varies in the different grades of Freemasonry. That of a symbolic Lodge is blue; of a Past Master, purple; of a Royal Arch Mason, scarlet; of a Secret

Master, white bordered with black; of a Perfect Master, green, etc. These colors are not arbitrary, but are each accompanied with a symbolic signification.

In the United States, the *collar* worn by Grand Officers in the Grand Lodge is, properly, purple edged with gold. In the Grand Lodge of England, the Grand Officers wear chains of gold or metal gilt instead of collars, but on other occasions, *collars* of ribbon, garter blue, four inches broad, embroidered or plain.

The use of the *collar* in Freemasonry, as an official decoration, is of very old date. It is a regulation that its form should be triangular; that is, that it should terminate on the breast in a point. The symbolical reference is evident. The Masonic *collar* is derived from the practises of heraldry; they are worn not only by municipal officers and officers of State, but also by knights of the various orders as a part of their investiture.

COLLEGE. The regular Convocation of the subordinate bodies of the Society of Rosicrucians is called an *Assemblage of the College*, at which their mysteries are celebrated by initiation and advancement, at the conclusion of which the Mystic Circle is broken.

COLLEGES, IRISH. These were established in Paris between 1730 and 1740, and were rapidly being promulgated over France, when they were superseded by the Scottish Chapters.

COLLEGES, MASONIC. There was at one time a great disposition exhibited by the Fraternity of the United States to establish *Colleges*, to be placed under the supervision of Grand Lodges. The first one ever endowed in this country was that at Lexington, in Missouri, established by the Grand Lodge of that State, in October, 1841, which for some time pursued a prosperous career. Other Grand Lodges, such as those of Kentucky, Mississippi, Arkansas, North Carolina, Florida, and a few others, subsequently either actually organized or took the preliminary steps for organizing Masonic colleges in their respective Jurisdictions. But experience has shown that there is an incongruity between the official labors of a Grand Lodge as the Masonic head of the Order, and the superintendence and support of a *college*. Hence, these institutions have been very generally discontinued, and the care of providing for the education of indigent children of the Craft has been wisely committed to the subordinate Lodges and other branches of the Masonic Institutions.

Brother Thomas Brown, a distinguished Grand Master of Florida, thus expressed the following views on this subject:

"We question if the endowment of colleges and large seminaries of learning, under the auspices and patronage of Masonic bodies, be the wisest plan for the accomplishment of the great design, or is in accordance with the character and principles of the Fraternity. Such institutions savor more of pageantry than utility; and as large funds, amassed for such purposes, must of necessity be placed under the control and management of comparatively few, it will have a corrupting influence, promote discord, and bring reproach upon the Craft. The principles of Freemasonry do not sympathize with speculations in stock and exchange brokerage. Such, we fear, will

be the evils attendant on such institutions, to say nothing of the questionable right and policy of drawing funds from the subordinate Lodges, which could be appropriated by their proper officers more judiciously, economically, and faithfully to the accomplishment of the same great and desirable object in the true Masonic spirit of charity, which is the bond of peace."

The above summary of the situation by Doctor Mackey may be extended to the extent of a few comments on some of the enterprises of the past in which the Craft was interested for substantially the same benevolent reasons that in these modern days of ours prompt the Brethren to suggest somewhat similar activities.

Stephen W. B. Carnegy, born 1797, died 1892, Grand Master in 1836-8, was the author of a resolution at the Grand Lodge Communication of 1841 to establish a Masonic College in Missouri "for the education of the sons of indigent Masons and others" and this was approved. Subscriptions were reported at the Communication of 1842 as \$3,556.25 for sons, and \$3,926.25 for daughters, and \$185 for the erection of a Masonic Hall. Brother Carnegy was an active force. We find him in attendance at the Grand Lodge of Kentucky in 1844 and on being invited at 3:30 to make any desired suggestions, he asked aid for the Masonic College then under construction in his State and "a voluntary collection was taken up" (*Doings of the Grand Lodge of Kentucky, 1800-1900*, H. B. Grant). In all likelihood this enthusiasm encouraged the Kentucky Brethren to undertake a Masonic College of their own. The regulations for the Masonic College in Missouri required a preparatory school and a collegiate department, the Faculty to consist of a Professor for each of the following departments: "On Natural Philosophy and Astronomy"; "On Mathematics"; "On Mental and Moral Science"; and "Ancient Languages and Literature." This is some course, even if not a very practicable one, as seen in the eyes of this age. The conditions were: six months' tuition free, but charges for board; the Grand Lodge to designate the number of students each subordinate Lodge could send free of charge. The College was chartered by the State. In those days \$25 paid the board and washing of a student for a whole Session, and a cord of good wood could be purchased for a dollar.

COLLEGES, ROMAN. See *Roman Colleges of Artificers*.

COLLEGIA ARTIFICUM. Colleges of Artificers. See *Roman Colleges of Artificers*.

COLLEGIUM. In Roman jurisprudence, a *collegium*, or *college*, expressed the idea of several persons united together in any office or for any common purpose. It required not less than three to constitute a college, according to the Latin law maxim, *Tres faciunt collegium*, meaning *Three make a college*, and hence, perhaps, the Masonic rule that not fewer than three Master Masons can form a Lodge.

COLLOCATIO. The Greek custom of exposing the corpse on a bier over night, near the threshold, that all might be convinced of the normal death.

COLOGNE, CATHEDRAL OF. The city of Cologne, on the banks of the Rhine, is memorable in the history of Freemasonry for the connection of its celebrated Cathedral with the labors of the Stein-

metzen of Germany, whence it became the seat of one of the most important Lodges of that period. It has been asserted that Albertus Magnus designed the plan, and that he there also altered the Constitution of the Fraternity, and gave it a new code of laws. It is at least clear that in this Cathedral the symbolic principles of Gothic architecture, the distinguishing style of the Traveling Freemasons, were carried out in deeper significance than in any other building of the time. Whether the document known as the *Charter of Cologne* be authentic or not, and it is fairly well established that it is not, the fact that it is claimed to have emanated from the Lodge of that place, gives to the Cathedral an importance in the views of the Masonic student.

The *Cathedral of Cologne* is one of the most beautiful religious edifices in the world, and the vastest construction of Gothic architecture. The primitive Cathedral, which was consecrated in 873, was burned in 1248. The present one was commenced in 1249, and the work upon it continued until 1509. But during that long period the labors were often interrupted by the sanguinary contests which raged between the city and its archbishops, so that only the choir and the chapels which surrounded it were finished. In the eighteenth century it suffered much from the ignorance of its own canons, who subjected it to unworthy mutilations, and during the French Revolution it was used as a military depot.

In 1820, this edifice, ravaged by men and mutilated by time, began to excite serious anxieties for the solidity of its finished portions. The *débris* of the venerable pile were even about to be overthrown, when archeologic zeal and religious devotion came to the rescue. Societies were formed for its restoration by the aid of permanent subscriptions, which were liberally supplied; and it was resolved to finish the gigantic structure according to the original plans which had been conceived by Gerhard de Saint Trond, the ancient master of the works. The works were renewed under the direction of M. Zwinger. The building is now completed; Seddon says in his *Rambles on the Rhine* (page 16), "It is without question, one of the most stupendous structures ever conceived."

There is a story, that may be only a tradition, that there was a book written by Albertus Magnus called *Liber Constructionum Alberti*, which contained the secrets of the Operative Freemasons, and particularly giving directions of how to lay the foundations of cathedrals.

Even though these builders had a special treatise on laying the foundations of cathedrals, they had not made provision for inventions which came later. It has been shown that within these modern days the foundations of the Cathedral were being loosened by the constant shaking from the railway trains that now run near, so that they became unsafe and seriously threatened the destruction of this wonderful masterpiece of Gothic architecture. The German Government came to the relief and saved the structure.

COLOGNE, CHARTER OF. This is an interesting Masonic document, originally written in Latin, and purporting to have been issued in 1535. Its history, as given by those who first offered it to the public, and who claim that it is authentic, is as

follows: From the year 1519 to 1601, there existed in the city of Amsterdam, in Holland, a Lodge whose name was *Het Vredendall*, or *The Valley of Peace*. In the latter year, circumstances caused the Lodge to be closed, but in 1637 it was revived by four of its surviving members, under the name of *Frederick's Vredendall*, or *Frederick's Valley of Peace*. In this Lodge, at the time of its restoration, there was found a chest, bound with brass and secured by three locks and three seals, which, according to a protocol published on the 29th of January, 1637, contained the following documents:

1. The original warrant of constitution of the Lodge *Het Vredendall*, written in the English language. 2. A roll of all the members of the Lodge from 1519 to 1601. 3. The original charter given to the Brotherhood at the City of Cologne, and which is now known among Masonic historians as the *Charter of Cologne*.

It is not known how long these documents remained in possession of the Lodge at Amsterdam. But they were subsequently remitted to the charge of Brother James Van Vasner, Lord of Opdem, whose signature is appended to the last attestation of The Hague register, under the date of the 2d of February, 1638. After his death, they remained among the papers of his family until 1790, when M. Walpenaer, one of his descendants, presented them to Brother Van Boetzelaer, who was then the Grand Master of the Lodges of Holland. Subsequently they fell into the hands of some person whose name is unknown, but who, in 1816, delivered them to Prince Frederick.

There is a story that the Prince received these documents accompanied by a letter, written in a female hand, and signed "C., child of V. J." In this letter the writer states that she had found the documents among the papers of her father, who had received them from Brother Van Boetzelaer. It is suspected that the authoress of the letter was the daughter of Brother Van Jeylinger, who was the successor of Van Boetzelaer as Grand Master of Holland.

Another version of the history states that these documents had long been in the possession of the family of Wassenaer Van Opdem, by a member of which they were presented to Van Boetzelaer, who subsequently gave them to Van Jeylinger, with strict injunctions to preserve them until the restitution of the Orange regency. The originals are now, or were very lately, deposited in the archives of a Lodge at Namur, on the Meuse; but copies of the charter were given to the Fraternity under the following circumstances:

In the year 1819, Prince Frederick of Nassau, who was then the Grand Master of the National Grand Lodge of Holland, contemplating a reformation in Freemasonry, addressed a circular on this subject to all the Lodges under his Jurisdiction, for the purpose of enlisting them in behalf of his project, and accompanied this circular with copies of the charter, which he had caused to be taken in facsimile, and also of the register of the Amsterdam Lodge, Valley of Peace, to which Brother Hawkins has already referred as contained in the brass-mounted chest.

A transcript of the charter in the original Latin, with all its errors, was published, in 1818, in the

Annales Maçonniques. The document was also presented to the public in a German version, in 1819, by Dr. Fred Heldmann; but his translation has been proved, by Lenning and others, to be exceedingly incorrect. In 1821, Doctor Krause published it in his celebrated work entitled *The Three Oldest Masonic Documents*. It has been frequently published since in a German translation, in whole or in part, but is accessible to the English reader only in Burnes' *Sketch of the History of the Knights Templar*, published at London in 1840; in the English translation of Findel's *History of Freemasonry*, and in the *American Quarterly Review of Freemasonry*, where it was published with copious notes by Brother Mackey.

P. J. Schouten, a Dutch writer on the history of Freemasonry, who had undoubtedly seen the original document, describes it as being written on parchment in Masonic cipher, in the Latin language, the characters uninjured by time, and the subscription of the names not in cipher, but in the ordinary cursive character. The Latin is that of the Middle Ages, and is distinguished by many incorrectly spelled words, and frequent grammatical solecisms. Thus, we find *bagistri* for *magistri*, *trigesimo* for *tricesimo*, *ad nostris ordinem* for *ad nostrum ordinem*, etc.

Brother Hawkins who prepared this article concluded, that of the authenticity of this document, it is but fair to say that there are well-founded doubts among many Masonic writers. The learned antiquaries of the University of Leyden have testified that the paper on which the register of the Lodge at The Hague is written, is of the same kind that was used in Holland at the commencement of the seventeenth century, which purports to be its date, and that the characters in which it is composed are of the same period. This register, it will be remembered, refers to the *Charter of Cologne* as existing at that time; so that if the learned men of Leyden have not been deceived, the fraud—supposing that there is one in the charter—must be more than two centuries old.

Doctor Burnes professes to have no faith in the document, and the editors of the *Hermes* at once declare it to be surreptitious. But the condemnation of Burnes is too sweeping in its character, as it includes with the charter all other German documents on Freemasonry; and the opinion of the editors of the *Hermes* must be taken with some grains of allowance, as they were at the time engaged in a controversy with the Grand Master of Holland, and in the defense of the Advanced Degrees, whose claims to antiquity this charter would materially impair. Doctor Oliver, on the other hand, quotes it unreservedly, in his *Landmarks*, as a historical document worthy of credit; and Reghellini treats it as authentic. In Germany, the Masonic authorities of the highest reputation, such as Heldermann, Morsdorf, Kloss, and many others, have repudiated it as a spurious production, most probably of the beginning of the nineteenth century.

Kloss objects to the document, that customs are referred to in it that were not known in the rituals of initiation until 1731; that the Advanced Degrees were nowhere known until 1725; that none of the eighteen copied documents have been found; that the disclaimer against Templar Freemasonry was unnecessary in 1535, as no Templar Degrees existed until 1741; that some of the Latin expressions are not such as

were likely to have been used; and a few other objections of a similar character. Bobrik, who published, in 1840, the *Text, Translation, and Examination of the Cologne Document*, also advances some strong critical arguments against its authenticity.

Summing up the above evidence, Brother E. L. Hawkins was convinced that on the whole, the arguments to disprove the genuineness of the charter appear to be very convincing, and are strong enough to throw at least great doubt upon it as being anything else but a modern forgery. See Mackey's revised *History of Freemasonry* (page 780) and Gould's *History of Freemasonry* (i, 496), where the question of the authenticity of the document is examined, and it is classed among the doubtful manuscripts.

COLOGNE, CONGRESS OF. A Congress which is said to have been convened in 1525, by the most distinguished Freemasons of the time, in the City of Cologne, as the representatives of nineteen Grand Lodges, who are said to have issued the celebrated manifesto, in defense of the character and aims of the Institution, known as the *Charter of Cologne*. Whether this Congress was ever held is a moot point among Masonic writers, most of them contending that it never was, and that it is simply an invention of the early part of the nineteenth century (see *Cologne, Charter of*).

COLOMBIA. A republic in the northwestern part of South America. In 1824 Colonel James Hamilton was appointed by England head of the Masonic Province of Colombia. The Republic of Colombia consisted at first of New Granada, Ecuador, and Venezuela. In 1831, however, all these became independent and in 1861 Colombia was constituted by New Granada.

Concord Lodge, No. 792, was established by England in 1824 but its authority was withdrawn in 1862. A Scotch Lodge, Eastern Star of Colombia, was opened the same year as Concord Lodge.

On June 19, 1833, the Grand Orient of New Granada was established at Carthagena and has continued work up till the present day. Towards a Grand Orient founded June 13, 1864, at Bogota for the southern states of the Republic, it maintained, with occasional interruptions, a friendly attitude. A Supreme Council of Colombia had existed at Bogota as early as 1825 but ceased work. The present Supreme Council was created later.

The Grand Lodge of Colombia was opened on November 30, 1919, with all due ceremony by delegates from the four Lodges, Astrea, No. 56; Siglo XX, No. 61; Libertad, No. 54, and Luz de la Verdad, No. 46, at Barranquilla.

Three other Bodies, the National Grand Lodge of Colombia at Barranquilla, the Most Serene National Grand Lodge of Colombia at Carthagena and the Grand Lodge of the Republic of Colombia, at Carthagena, established in 1918, 1920 and 1922 respectively, are still in existence and all six, according to Brother Oliver Day Street, are more or less independent.

COLONIAL LODGES. Lodges in the colonies of Great Britain are under the immediate supervision and jurisdiction of District Grand Lodges, to which title the reader is referred.

COLONIAL MASTERS, ORDER OF. This organization was instituted at Halifax, North Carolina,

December 30, 1912, and comprises in its membership Worshipful Masters and Past Masters of Colonial Lodges. No application on the part of such Brethren was ever to be required but whenever such a Brother shall present himself and pay the fee he is to be initiated without ballot and that no objection shall debar him except for nonaffiliation with some Lodge. The first lesson of the Order was to honor the Fathers by perpetuating and building up their Colonial Lodges and not only to glorify the early guardians of Freemasonry on the Continent of America but to also listen to the call for service, fidelity and faith, and to be pledged to a higher consecration and a more vivid realization of duty.

COLORADO. When Auraria, or Denver as it later came to be called, sprang up in consequence of the discovery of gold in Jefferson Territory, the Brethren in the town applied to the Grand Master of Kansas for a Dispensation to open a Lodge. This was granted on October 1, 1859. While their request for a Charter, granted on October 15, 1862, was being considered by the Grand Lodge of Kansas they resigned the Dispensation from that State and as Denver Lodge accepted one, and in due course received a Charter, December 11, 1861, from the Grand Lodge of Colorado. The Grand Lodge of Colorado was organized by representatives of Golden City Lodge, No. 34; Summit Lodge, No. 7, and Rocky Mountain Lodge, No. 8, who met on August 2, 1861. Brother Eli Carter of Golden City presided over the Convention and Brother Whitemore acted as Secretary. A Constitution drawn up by a Committee composed of Brothers J. A. Moore, C. F. Holly, and S. M. Robbins was submitted and approved. John M. Chivington was elected Grand Master and O. A. Whitemore, Grand Secretary.

The first Chapter in Colorado was Central City, No. 1, in Central City. Its Dispensation, dated March 23, 1863, was granted by the General Grand King. On May 11, 1875, a Convention was held at Denver City by authority of Elbert H. English, the General Grand High Priest, and the Grand Chapter of Colorado was duly established. Companion William H. Byers was the first Grand High Priest, Companion Irving W. Stanton, Deputy Grand High Priest, and Companion Francis E. Everett, Grand Secretary.

The General Grand Council of Royal and Select Masters issued a Dispensation to Denver, No. 1, at Denver, on January 16, 1892, and a Charter on August 21, 1894. Denver, No. 1, with Rocky Mountain, No. 2, and Durango, No. 3, met and organized the Grand Council of Colorado on December 6, 1894.

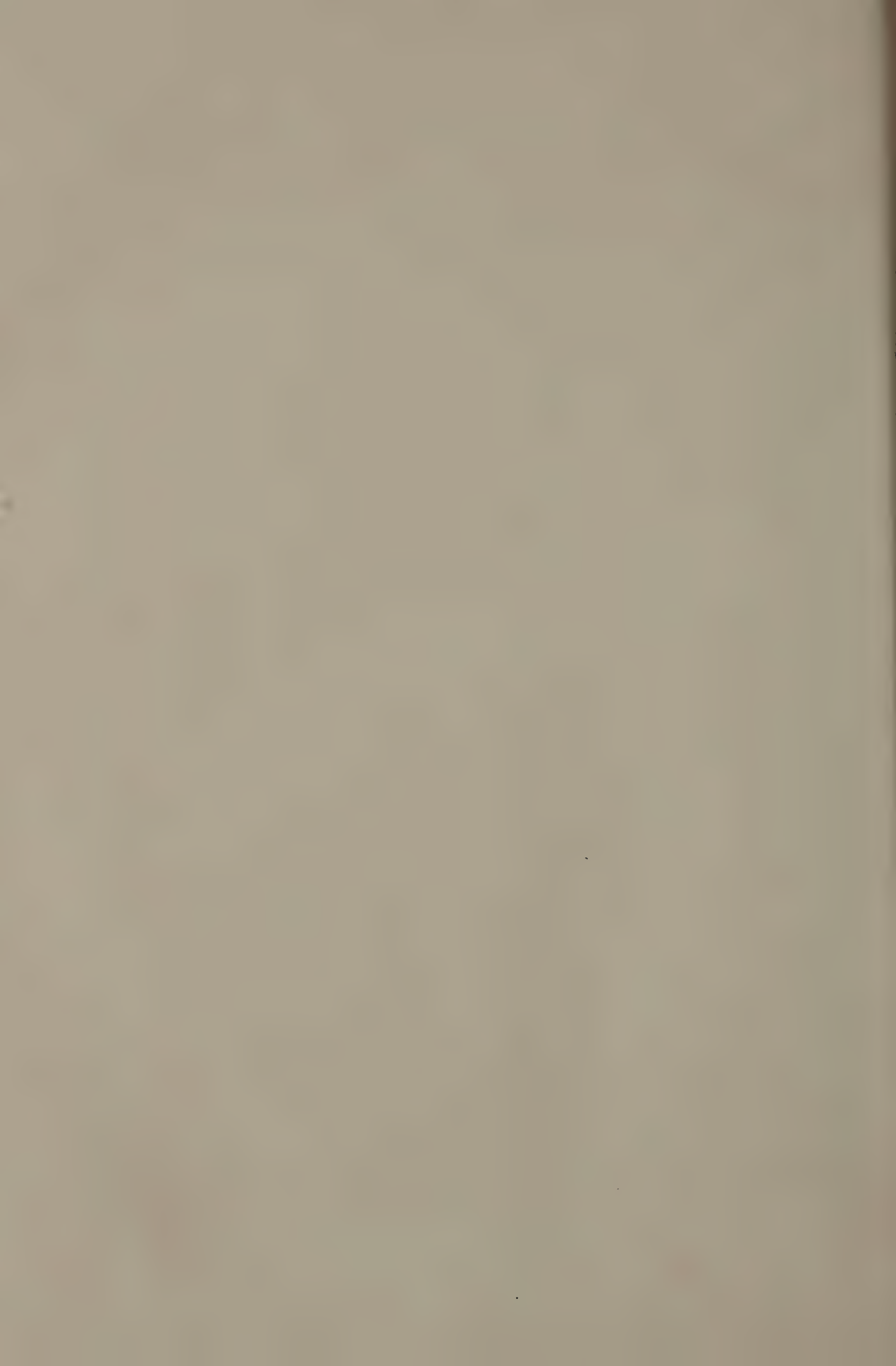
In the year 1866 a Commandery, namely Colorado, No. 1, was established by Dispensation dated January 13. On September 10, two years later, a Charter was granted and it was constituted on January 26, 1869. With Central City, No. 2, and Pueblo, No. 3, Colorado, No. 1, organized a Grand Commandery which was opened on March 14, 1876.

A Lodge of Perfection, Delta, No. 1, was chartered at Denver on January 26, 1877; a Chapter of Rose Croix, Mackey, No. 1, on April 11, 1878; a Council of Kadosh, Denver, No. 1, on September 3, 1888, and a Consistory, Colorado, No. 1, on October 17, 1888.

COLORED FRATERNITIES. The secret societies of negroes claiming to be Masonic are quite



CATHEDRAL OF COLOGNE
Spirit of the Craft Carved in Stone



extensive, embracing Grand Lodges in practically every State (see *Negro Masonry*).

COLORS, SYMBOLISM OF. Wemyss, in his *Clavis Symbolica*, the Latin meaning *Symbolic Key*, says: "Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature." This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system. Frederic Portal, a French archeologist, has written a valuable treatise on the symbolism of colors, under the title of *Des Couleurs Symboliques dans l'antiquité, le moyen âge et les temps modernes*, meaning *Symbolic Colors in Antiquity, the Middle Ages and Modern Times*, which is well worth the attention of Masonic students. The Masonic colors are seven in number, namely: 1, blue; 2, purple; 3, red; 4, white; 5, black; 6, green; 7, yellow; 8, violet (see those respective titles in this *Encyclopedia*).

About the Church of God as well as the Bodies of Freemasonry has clustered a rich store of symbolism. Their foundation is the same. Writers through the centuries have found peculiar significances galore in the various features of church construction and adornment. Among these the symbolism of colors has been prominently mentioned. Bishop William Durandus, was born at Puy-moisson in Province about the year 1220 A.D., and died at Rome in 1296. A book of his dealing freely with symbolism was finished in 1286 and from it we take the following item to illustrate the early ceremonial symbolism of colors:

On festivals, curtains are hung up in churches, for the sake of the ornament they give; and that by visible, we may be led to invisible beauty. These curtains are sometimes tintured with various hues, as is said afore; so that by the diversity of the colours themselves we may be taught that man, who is the temple of God, should be ordained by the variety and diversity of virtues. A white curtain signifieth pureness of living; a red, charity; a green, contemplation; a black, mortification of the flesh; a livid-coloured, tribulation. Besides this, over white curtains are sometimes suspended hangings of various colours: to signify that our hearts ought to be purged from vices: and that in them should be the curtains of virtues, and the hangings of good works.

We must not overlook the authorities whose comments on the symbolism of colors are not in complete accord with the findings of Bishop Durandus and with those who have accepted and continued his conclusions. While an exact meaning may not universally have been applied to the individual colors there is found a striking correspondence with several of them. Anyway, a difference in the symbolic meanings does not destroy or even impair the circumstance that colors have long been and are now freely employed as symbols. The preface to *English Liturgical Colours*, by Sir Wm. St. John Hope and E. G. Cuthbert F. Atchley, published in 1918 by the Society for Promoting Christian Knowledge, refers to the discussion of the subject in 1860 in the *Ecclesiologist* (volume xxi, pages 133-4), by a writer over the initials

J. C. J. who, after showing the considerable variety of the colors recorded, and that no strict rule for their use was possible, pointed out that

In early times richness of material seems to have been the chief point aimed at; a good deal being left to the fancy and taste of the donors, most of all to the bishops, sacristans, and clergy.

This commentator arrives at the following conclusion:

First of all then, it is quite clear that the English did not bind themselves down to the so-called ecclesiastical colours. By this I do not mean to say that they never had particular colours for particular days, but that they allowed themselves much more liberty than modern Rome allows to her members.

Of the growth of such symbolism and the outcome, Messrs. Hope and Atchley have this to say on page viii:

As soon as churches began to acquire more vestments than a set for everyday use, a second set for Sundays, and a best set for festivals, it was natural that different colours should be appropriated to the various festivals and several classes of saints, and the choice of the colour was determined in each country in Western Europe by the prevailing ideas of fitness. In point of fact, however, there was a fairly general unanimity in the schemes which developed everywhere outside the Roman diocese, while within that a scheme of another type gradually took shape. No colour has any essential and necessary meaning, consequently a "teaching sequence" rests on purely arbitrary conventions. Durandus and other writers have explained at length from Holy Writ and elsewhere how "each hue mysteriously is meant"; but it is perfectly easy to put together quite as plausible a set of reasons for precisely the opposite or any other signification. At the same time it is not to be denied that there are a few quasi-natural symbolical meanings which have obtained for so many centuries that they have now become common ideas of Western Europe. Such are the use of black or dark colours for mourning and sadness, of white as a symbol of purity and innocence, and of bright red for royalty; as well as the ideas connoted by such phrases as "in the blues," and the like. Medieval writers, as is shown in *Essays on Ceremonial*, differ widely among themselves in the significance that they attribute to different colours, and no certainty is anywhere to be found.

COLUMN. A round pillar made to support as well as to adorn a building, whose construction varies in the different orders of architecture. In Freemasonry, *columns* have a symbolic signification as the supports of a Lodge, and are known as the *Columns of Wisdom, Strength, and Beauty*. The broken column is also a symbol in Freemasonry (see the titles *Supports of the Lodge* and *Broken Column*).

COLUMNS, THE WARDENS'. In Freemasonry the Senior Warden's Column represents the pillar Jachin while the Junior Warden's Column represents the pillar Boaz. The Senior Warden's Column is in an erect position and the Junior Warden's placed horizontally during labor, these positions being reversed during refreshment.

COMACINE MASTERS. It has long been a theory of some writers, secular and Masonic, that there was a direct succession of the Operative Guilds from the Roman Colleges to those who merged into Speculative Freemasonry in 1717, and as investigation proceeded, the proofs became stronger and stronger until now it can no longer reasonably be doubted. At first it was not attempted to prove the succession, it was only inferred, but recently more careful investigators have come to view, whose results go far in establishing the direct succession from Roman Colleges to Speculative Freemasonry.

The principal purpose of this article is to put a link in the chain of Operative Gilds and establish a continuous connection from the oldest Gild formation, that of the Roman Colleges, which see, through the Lombard period and Renaissance to the formation of Speculative Freemasonry by the English Gilds.

Before beginning the description of the *Comacine Masters*, which, from the controversial character of the subject, must of necessity be kindred to a discussion resting heavily on citations and quoted authorities who have worked in this special field, it will be necessary to draw a fair picture of the Roman possessions and civilization at this period.

When Rome had passed the zenith of her power and had begun to decline from internal and external causes, it is but natural to suppose that her neighboring enemies noticed this, and as they had long looked upon Italy with avaricious eyes, felt the time had arrived for them to attain what they had most desired. The year 476 A.D., when the last of the nominal Caesars ceased to rule in the West, is usually taken by historians as marking the fall of the Roman Empire. However true that may be, the falling began when Constantine established the seat of his empire at Constantinople, in 327, and drew much strength from Rome, thereby making it easier for the Vandals and Goths to renew their attacks. For five centuries horde after horde of barbarians flung themselves against the Roman frontiers, each striking deeper than the last, and being repelled with greater and greater difficulty, the Empire sinking beneath internal decay more than from her external enemies.

When the Western Empire ceased in the fifth century and Europe was plunged into what has been called *The Dark Ages* and all progress in letters and the arts of peace is supposed to have ceased, it is refreshing to quote what John Fiske said in *Old and New Ways of Treating History*, when speaking of that period: "In truth the dull ages which no Homer has sung or Tacitus described, have sometimes been critical ages for human progress. . . . This restriction of the views to literary ages has had much to do with the popular misconception of the 1,000 years that elapsed between the reign of Theodoric the Great and the Discovery of America. For many reasons that period might be called the *Middle Ages*; but the popular mind is apt to lump these ten centuries together, as if they were all alike, and apply to them the misleading epithet *Dark Ages*. A portion of the darkness is in the minds of those who use the epithet."

Brother E. E. Cauthorne who wrote this article says he also wishes to take exception to their position and conclusions, for in the success of these exceptions lies the potency and possibility of the subject, the Comacine Masters, who lived and built at this period, having descended from branches of the Roman Colleges of Artificers who had come to Como as colonists or had fled to this free republic for safety during barbaric invasions, creating and developing what is called Lombard architecture, and forming a powerful gild which later not only influenced, but had a connection with the gilds of France and Germany at the Renaissance, thereby establishing a direct line of descent of Roman Colleges to the Operative Gilds that grew into Speculative Freemasonry.

It can be understood how a tribe or a small section of people may, from various causes, recede in letters, science and civilization, but how the world could do so is difficult to comprehend, yet the historians and literature attempted to confirm this in describing the "gloom when the sun of progress was in a total or partial eclipse from the fifth to the twelfth centuries," or, between the period of ancient Classic Art of Rome and that early rise of Art in the twelfth century, which led to the Renaissance. Leader Scott says that "this hiatus is supposed to be a time when Art was utterly dead and buried, its corpse in Byzantine dress lying embalmed in its tomb at Ravenna. But all death is nothing but the germ of new life. Art was not a corpse; it was only a seed laid in Italian soil to germinate and it bore several plants before the great reflowering period of the Renaissance."

Those who produced these several plants which it bore before the great Cathedral Building period that followed the Renaissance, will furnish the subject of this article, and trust it will be as interesting and important to the Masonic student as it is new in the literature of Freemasonry.

Most things will become more and more clear as we follow up the traces of the Comacine Gild from the chrysalis state, in which Roman Art hibernated during the dark winter of the usually called Dark Ages, as Scott says "through the grub state of the Lombard period to the glorious winged flight of the full Gothic of the Renaissance."

Many historians, Masonic and profane, who wrote as long as a generation ago, are inclined to give the impression that there was but little or nothing that transpired during the so-called Dark Ages which was essential to the world's progress at the time, or worthy of contemplation at present. Had their views of the importance of historical matter prevailed, we would now know very little of what transpired from the Fall of the Western part of the Roman Empire to the Renaissance. We know that many cities in Italy were rebuilt after they had been sacked and partly destroyed by the Goths and Huns. Many cathedrals were built during this period, some of which work lasts till today, and is worthy workmanship. The historical architects have approached this period from another angle and the results of their efforts now make this article possible and open up a new and important field for Masonic students.

Toward the end of the fifth century a new wave of barbaric invasions swept over the West. North and East Gaul—all not previously held by the Visigoths—fell into the hands of the Franks in 486 A.D. Theodoric and the Ostrogoths wrested Italy from Odoacer and established the Ostrogothic Kingdom in Italy, with its capital at Ravenna. This kingdom was established and governed on exceptionally enlightened lines. Theodoric, often called *The Great*, was the most broad-minded and advanced of all the German conquerors. He was a man of culture, yet some have said that he could not read. He had been educated from his eighth to his eighteenth year at Constantinople. His rule was, therefore, more like the revival of Roman ideas than a barbarous conquest. Accordingly we need not be surprised to find him decorating his capital city, Ravenna, during the period of his occupation, 493-526, A.D., with a series of monuments

which, although strongly tintured with Byzantine influence, yet constitute, perhaps, the finest examples we possess of the early Christian style. Theodoric was an Aryan and opposed to the Bishop of Rome. This fact and his education at Constantinople are sufficient to explain the strong Byzantine elements so noticeable even in those monuments at Ravenna, which antedate the Byzantine conquest.

Charles A. Cummings in his *History of Architecture in Italy* says: "One of the earliest acts of Theodoric after his accession to the throne was the appointment of an architect to have charge of all the public buildings—including the aqueducts and the city walls—of Ravenna and Rome, putting at his disposal for this purpose, yearly, twelve hundred pounds of gold, two hundred and fifty thousand bricks, and the income of the Lucrine Haven. A remarkable letter from Theodoric to this official on his appointment is preserved by Cassiodorus, who was the minister of the Empire. 'These excellent buildings,' he says, 'are my delight. They are the noble image of the power of the Empire, and bear witness to its grandeur and glory. The palace of the sovereign is shown to ambassadors as a monument worthy of their admiration, and seems to declare to them his greatness. It is then a great pleasure for an enlightened prince to inhabit a palace where all the perfections of art are united, and to find there relaxation from the burden of public affairs. . . . I give you notice that your intelligence and talents have determined me to confide to your hands the care of my palace. It is my wish that you preserve in its original splendor all which is ancient, and that whatever you add to it may be comfortable to it in style. It is not a work of small importance which I place in your hands, since it will be your duty to fulfill by your art the lively desire which I feel to illustrate my reign by many new edifices; so that whether the matter in hand be the rebuilding of a city, the construction of new castles, or the building of a Pretorium, it will be for you to translate my projects into accomplished realities. And this is a service highly honorable and worthy of any man's ambition:—to leave to future ages the monuments which shall be the admiration of new generations of men. It will be your duty to direct the mason, the sculptor, the painter, the worker in stone, in bronze, in plaster, in mosaic. What they know not, you will teach them. The difficulties which they find in their work, you will solve for them. But behold what various knowledge you must possess, thus to instruct artificers of so many sorts. But if you can direct their work to a good and satisfactory end, their success will be your eulogy, and will form the most abundant and flattering reward you could desire.'"

From this it may be seen that an architect of those days was a complete Master of the art of building. He was required to be able to construct a building from foundation to roof and also to be able to decorate it with sculpture and painting, mosaics and bronzes. This broad education prevailed in all the schools or Lodges up to 1335, when the painters seceded, which was followed by other branches separating themselves into distinct guilds.

It is a well-known fact that when the barbarians were sacking and carrying away the riches of many

Italian cities and particularly of Rome, people fled to more secure places for the better protection of their lives and property. Of the various places to which they fled only one interests us in this article. Como was a free republic and many fled there for the protection it afforded. Rome had previously colonized many thousands in Como before the Christian Era (see *Como*).

The first we hear of the Comacines was that they were living on an island called Isola Comacina in Lake Como, that most beautiful of lakes. They were so well fortified that it was years before the island was captured and then only by treachery. Their fortifications and buildings were similar to those built by the Colleges of Artificers at Rome, which gave rise to the belief that they were the direct descendants from these Roman builders, who had built for the Roman Empire for several centuries.

In offering the form of building as best evidence of the descent of the Comacines from the Roman Colleges, it is appreciated how recorded literature, which is usually the word and opinions of one person, can be biased, changed and often wrong. But all who have studied a people in their social, political or religious aspects, know how permanent these things are and how subject to slow changes. Their forms of dress, songs, folk-lore and language undergo changes but slowly, climate, unsuccessful wars and amalgamation proving the most disastrous. But probably none of these change so slowly as forms of building, unless the latter be subjected to a marked change of climate from migration. Architecture is one of the noblest and most useful of arts and one of the first to attract the attention of barbarous people when evolving into a higher civilization, and is at all times an accurate measure of a people's standing in civilization.

A law we learn from biology in the morphology of animals is, that nature never makes a new organ when she can modify an old one so as to perform the required functions. New styles of architecture do not spring from human intellect as *creations*. Cattaneo says: "Monuments left by a people are truer than documents, which often prove fallacious and mislead and prove no profit for those who blindly follow them. The story of a people or a nation, if not known by writings, might be guessed through its monuments and works of art."

The Lombards, who had come from northern Germany and settled in northern Italy in 568 A.D., at once began to develop along many lines which made Lombardy known all over Europe—the result of which influence Europe feels today. They developed along lines which in our everyday parlance may be called business. They were not primarily architects or builders and they employed the Comacines for this kind of work and it was the Comacines who developed what is known today as Lombard architecture, covering a period that we may roughly put as from the seventh century to the Renaissance.

The first to draw attention to the name *Magistri Comacini* was the erudite Muratori, that searcher out of ancient manuscripts, who unearthed from the archives an edict, dated November 22, 643 A.D., signed by Rotharis, in which are included two clauses treating of the *Magistri Comacini* and their colleagues. The two clauses, Nos. 143 and 144, out of the 388

inscribed in cribbed Latin, says Leader Scott, are, when anglicized, to the following intent:

Art. 143. Of the Magister Comacinus. If the Comacine Master with his colleagues shall have contracted to restore or build a house of any person whatsoever, the contract for payment being made, and it chances that someone shall die by the fall of the said house, or any material or stone from it, the owner of said house shall not be cited by the Master Comacinus or his Brethren to compensate them for homicide or injury; because having for their own gain contracted for the payment of the building, they just sustain the risk and injuries thereof.

Art. 144. Of the engaging and hiring of Magistri. If any person has engaged or hired one or more of the Comacine Masters to design a work, or to daily assist his workmen in building a palace or a house, and it shall happen by reason of the house some Comacine shall be killed, the owner of the house is not considered responsible; but if a pole or stone shall injure some extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.

Charles A. Cummings says: "The code of Luitprand, eighty years later, contains further provisions regulating the practise of Comacini, which had now become much more numerous and important. Fixed rates of payment were established for their services, varying according to the kind of building on which they were engaged; definite prices being allowed for walls of various thicknesses, for arches and vaults, for chimneys, plastering and joiners' work. The difficulty which these early builders found in the construction of vaults is indicated by the allowance of a charge per superficial foot, from fifteen to eighteen times as great as in the case of a wall. The price of provisions and wine furnished to the workmen is also determined and is counted as part of their pay."

Scott maintains that "these laws prove that in the seventh century the Magistri Comacini were a compact and powerful gild, capable of asserting their rights, and that the gild was properly organized, having degrees of different ranks; that the higher orders were entitled Magistri, and could 'design' or 'undertake' a work; that is, act as architects; and that the colligantes or colleagues worked under, or with, them. In fact, a powerful organization altogether—so powerful and so solid that it spoke of a very ancient foundation. Was it a surviving branch of a Roman Collegium? Or a decadent group of Byzantine artists stranded in Italy?"

Professor Merzario says: "In this darkness which extended all over Italy, only one small lamp remained alight, making a bright spark in the vast Italian metropolis. It was from the Magistri Comacini. Their respective names are unknown, their individual work unspecialized, but the breath of their spirit might be felt all through those centuries and their names collectively is legion. We may safely say that of all the works of art between 800 and 1000 A.D., the greater and better part are due to that brotherhood—always faithful and often secret—of the Magistri Comacini. The authority and judgment of learned men justify the assertion."

Quaternal de Quincy, in his *Dictionary of Architecture*, under the heading Comacines, remarks that "to these men who were both designers and executors, architects, sculptors and mosaicists, may be attributed the Renaissance of art and its propagation in the southern countries, where it marched with Christian-

ity. Certain it is that we owe to them that the heritage of antique ages was not entirely lost, and it is only by their tradition and imitation that the art of building was kept alive, producing works which we still admire and which become surprising when we think of the utter ignorance of all science in those Dark Ages."

Hope, in his well-balanced style, draws quite a picture of the gilds at this period which, upon the whole, is fairly accurate. He says: "When Rome, the Eternal City, was first abandoned for Milan, Ravenna and other cities in the more fertile North, which became seats of new courts and the capitals of new kingdoms, we find in northern Italy a rude and barbarous nation—the Lombards—in the space of two short centuries, producing in trade, in legislation, in finance, in industry of every description, new developments so great, that from them, and from the regions to which they attach their names, has issued the whole of that ingenious and complex system of bills of exchange, banks, insurance, double-entry bookkeeping, commercial and marine laws and public loans, since adopted all over Europe—all over Europe retaining, in their peculiar appellations the trace and landmarks of their origin—and all over Europe affording to capital and commerce an ease of captivity and a security unknown before.

"To keep pace with this progress, kings, lesser lords and the municipalities that by degrees arose, were induced, at one time from motives of public policy, at others, of private advantage, to encourage artificers of different professions. Thus of their own accord, they granted licenses to form associations possessed of the exclusive privilege of exercising their peculiar trades, and making them an object of profit; of requiring that youths anxious to be associated with their body, and ultimately to be endowed with the mastery of the profession, should submit to a fixed and often severe course of study, under the name of apprenticeship, for their master's profit, and in addition should frequently be compelled to pay a considerable premium; and of preventing any individual not thus admitted into their body, from establishing a competition against them. These associations were called *Corporations* or *Gilds*.

"These Bodies in order to enjoy exclusive exercise of their profession, and that its profits should be secure to them, not only by law, but by the inability of others to violate it, by degrees made their business, or craft, as they called it, a profound mystery from the world at large, and only suffered their own apprentices to be initiated in its higher branches and improvements, most gradually; and in every place where a variety of paths of industry and art were struck out, these crafts, these corporations, these masterpieces and these mysteries became so universally prevalent, that not only the arts of a wholly mechanical nature, but even those of the most exalted and intellectual nature—those which in ancient times had been considered the exclusive privilege of free-men and citizens, and those dignified with the name *liberal*—were submitted to all those narrow rules of corporations and connected with all the servile offices of apprenticeship."

While Hope and writers of his time recognized that some well-organized body of workers had dominated

the building trades at the Lombard period of history, they never attempted to trace their genealogy. Later historical critics of architecture have given some attention to origin and succession of these building crafts. One of the latest Italian students, Rivoiri, has devoted a separate chapter to the *Comacine Masters*. As his extensive work on *Lombard Architecture, Its Origin, Development and Derivatives* may be accessible to but few, we shall give a generous quotation from him for the importance of his sound conclusions:

"The origin of the *Comacine Masters* in the diocese of Como is explained quite naturally, according to De Dartein, Merzario, and others, by the custom, which has always existed among the craftsmen and workmen of that region, of leaving their native places in order to betake themselves in gangs wherever building works are about to be or have been begun, urged thereto by their barren mountain soil, pecuniary gain, their innate ability and enterprising character. Another explanation is to be found in the presence on the shores of the lakes of Como, Lugano and the Maggiore, of numerous stones, marble and timber yards which furnished building material for the cities of the plains. These yards gave scope for the practise of the crafts of carver, carpenter, builder, etc.; and these, in their turn, by constant practise and continuous progress, ultimately developed architects and sculptors.

"And here we may naturally feel surprise at the appearance, amid the darkness of the early centuries of the Middle Ages, of a corporation of craftsmen who, though of Roman origin, none the less enjoyed Lombard citizenship and the rights belonging to it; while the Roman or Italian subjects of Lombard rule were, if not slaves, nothing better than 'aldi,' that is to say, midway between freedmen and serfs, manumitted on the condition of performing the manual tasks assigned them by the manumitter. A corporation, too, which had a legal monopoly of public and private building work within the territories occupied by the Lombards, as the code of Rotharis proves, and can claim the honor of filling up the gap which for so long was believed, especially by non-Italian writers, to exist between the incorporated artisans of the Roman epoch, supposed to have vanished with the fall of the Empire, and the guilds of craftsmen which sprang up so luxuriantly in the thirteenth and fourteenth centuries. Such surprise, however, may easily be allayed if we consider that in reality the fraternity of craftsmen, in Italy at least, by no means came to an end with the barbarian invasions, and particularly that of the Lombards, who actually preserved those Roman institutions which best fulfilled their aim of keeping the conquered people in subjection. Accordingly, they would have maintained the corporation of artisans in order to make the exaction of tribute easier, and at the same time to be able to keep a hold over the individuals composing them.

"Hence we have good grounds for inferring that the corporation of 'Comacini,' who apparently were neither more nor less than the successors of the Master Masons who in the days of the Empire had directed the operations of the *collegia* specially devoted to building, survived the barbarian invasions which were so disastrous to Italy in the centuries preceding the accession of Rotharis to the Lombard throne.

This view is confirmed by the undoubted fact that from this time onwards the 'Comacini' formed a very important Gild, as is shown by the need which he felt of making regulations for it in his laws. This Gild cannot have sprung into existence full grown, and, as it were, by magic, just when the Code of Rotharis made its appearance in 643 A.D. It must have already been in existence and have attained some degree of importance well before Alboin's descent on Italy in 568 A.D. Troya, in fact, remarks that when the Lombards of the time of Autharis in 583-590 A.D., and of Agilulf and Theodelinda from 590-625 A.D., wanted to erect buildings, they must have made use of it; and that everything leads one to think that before the promulgation of the Code of Rotharis, some of the members, those of the highest capacity and reputation had already been enfranchised by 'impans' or express grace of the King. However that may be, the mention of the associations of Comacini in the reign of Rotharis and Luitprand is one of the earliest in the barbarian world, and earlier than that of any Gild of architects or builders belonging to the Middle Ages. . . . Whatever may have been the organization of the Comacine or Lombard Guilds, and however these may have been affected by outward events, *they did not cease to exist in consequence of the fall of the Lombard kingdom*. With the first breath of municipal freedom, and with the rise of the new brotherhoods of artisans, they, too, perhaps, may have reformed themselves like the latter, who were nothing but the continuation of the 'collegium' of Roman times preserving its existence through the barbarian ages, and transformed little by little into the mediaeval corporation. The members may have found themselves constrained to enter into a more perfect unity of thought and sentiment, to bind themselves into a more compact body, and thus put themselves in a condition to maintain their ancient supremacy in carrying out the most important building works in Italy. But we cannot say anything more. And even putting aside all tradition, the monuments themselves are there to confirm what we have said.

"Finally, toward the end of the eleventh century, the Comacine brotherhoods began to relax their bonds of union, to make room gradually for personality, and for artistic and scientific individuality, till at length they vanish at the close of the fifteenth century, with the disappearance of the Lombardic style which they had created, and the rise of the architecture of the Renaissance." Leader Scott has reasonably inferred: "1. That the architects of the same Gild worked at Rome and in Ravenna in the early centuries after Christ. 2. That though the architects were Roman, the decorations up to the fourth century were chiefly Byzantine, or had imbibed that style, as their paintings show. 3. That in the time when Rome lay in a heap of ruins under the barbarians, the Collegium, or a Collegium, I know not which, fled to independent Como, and there, in after centuries they were employed by the Lombards, and ended in again becoming a powerful Gild."

There was the greatest similarity in form of the cathedrals of this period and when changes were introduced they became general, thereby creating a unity of purpose and an interchange of ideas, which spoke the existence of some kind of Gild or fraternity

with a perfected organization. That the Comacines received ideas which somewhat influenced their building art is probably true, particularly their decorations. On the latter question Müller in his *Archæology der Kunst* says: "From Constantinople as a center of mechanical skill, a knowledge of art radiated to distant countries, and corporations of builders of Grecian birth were permitted to exercise a judicial government among themselves, according to the laws of the country to which they owed allegiance."

This was the age when more symbolism was made use of than at any other period, the reason being that the Christian religion having so lately supplanted Paganism, and as most converts could not read, the Bible was spread over the front of the cathedrals in the form of sculptured saints, animals, and symbolic figures. Hope says: "Pictures can always be read by all people and when symbolic uses are made and once explained will be ever after understood."

The Eastern branch of the Church at Constantinople prohibited imagery and other forms of adornment of their churches, and like disputants, when one denies, the other affirms, the Western branch of Rome espoused the carving of images and beautiful sculpture. This caused the Eastern sculptors to come to Italy, where they were welcomed by the Roman branch of the Church. That policy of the Roman branch was carried throughout the cathedral building period that followed in Europe for several centuries and to this day is a dominant element with them, for they still believe that properly to spread their religion, noble architecture, fine sculpturing and painting, and inspiring music are prime requisites. We Speculative Freemasons should give full credit to the Roman Catholic Church for employing and fostering our Operative Brethren through many centuries and making possible Speculative Freemasonry of today, even though the Church is now our avowed enemy.

Combining some arguments that have been reasonably put forward for the maintenance of this theory, and adding others, it may be pointed out that the identical form of Lodges in different cities is a strong argument that the same ruling Body governed them all. An argument equally strong is the ubiquity of the members. We find the same men employed in one Lodge after another, as work required. Not only were these changes or migrations from one cathedral to another accomplished in Italy, but we have many examples of Masters and special workmen going into France, Germany, and other countries. Unfortunately no documents exist of the early Lombard times, but the archives of the Opera, which in most cities have been faithfully kept since the thirteenth century, would, if thoroughly examined, prove to be valuable stores from which to draw a history of the Masonic Gild. They have only begun to examine carefully these records, and when completed we may reasonably expect to learn much concerning this period. Leader Scott has examined several and gives continuous lists of Masters of the School or Lodge in different cities. In Sienese School, a list of sixty-seven Masters in continuous succession from 1259-1423; at Florence Lodge, seventy-eight Masters from 1258-1418; at Milan Lodge; seventy-nine Masters from 1387-1647. She, for Leader Scott was a woman, whose real name was Mrs. Lucy Baxter, gives headings of laws

for these Lodges, and it may be interesting to glance over the headings of statutes of these Masonic Gilds, which will throw light on all the organizations. The Sienese Gild is a typical one. There are forty-one chapters, but the headings of only twelve will be selected:

- C.1. One who curses God or the Saints. A fine of 25 lira.
- C.2. One who opposes the Signora of city. A fine of 25 lira.
- C.5. How to treat underlings (*sottoposti* or *apprentices*).
- C.11. That no one take work from another Master.
- C.13. How the feast of the Four Holy Martyrs is to be kept. Feast of the Dead, November. Two half-pound candles and offering; grand fête of the Gild in June.
- C.16. The camerlingo shall hand all receipts to Grand Master.
- C.19. One who is sworn to another Gild cannot be either Grand Master or camerlingo.
- C.22. How members are to be buried.
- C.23. How to insure against risks.
- C.24. No argument or business discussion to be held in public streets.
- C.30. That no Master shall undertake a second work till the first has been paid.
- C.34. On those who lie against others.

These statutes are very fair and well composed and must certainly have been made from long experience in the Gild.

The genealogy of the styles of architecture has baffled many. Leader Scott believes this to be the line of descent: First, the Comacines continued Roman traditions, as the Romans continued Etruscan ones; next, they orientalized their style by their connection with the East through Aquileia, and the influx of the Greek exiles into the Gild. Later came a different influence through the Saracens into the South, and the Italian-Gothic was born. In the old times (sixth to the tenth centuries) before the painters and sculptors, and after them the metal workers, split off and formed companies of their own, every kind of decoration was practised by the Masters, as the letter of Theodoric plainly shows. A church was not complete unless it was adorned in its whole height and breadth with sculpture on the outside, mosaics or paintings on the inside, and in its completeness formed the peoples' Bible and dogma of religious belief, and this from the very early times of Constantine and his Byzantine mosaicists, and of Queen Theolinda and her fresco-painters, up to the revival of mosaics by the Cosmati and the fresco-painting in the Tuscan schools, but never were these arts entirely lost.

For the first, we have the identity of form and ornamentation in their works and the similarity of nomenclature and organization between the Roman Collegio and the Lombard Gild of Magistri. Besides this, the well-known fact that the free republic of Como was used as a refuge by Romans who fled from barbaric invasions makes a strong argument. For the second, we may plead again the same identity of form and organization and a like similarity of ornamentation and nomenclature. Just as King Luitprand's architects were called *Magistri*, and the Grand Master the *Gadaldo*, so we have the great architectural Gilds in Venice, in the thirteenth, fourteenth, and fifteenth centuries, using the very same titles and having the very same laws.

Again the hereditary descent is marked by the patron saints of the Lombard and Tuscan Lodges, being the Four Martyr Brethren from a Roman Collegio (see *Four Crowned Martyrs*).

All these and other indications are surely as strong as documentary proof, and are practically the summary of the conclusions of Leader Scott and are not overdrawn, being amply borne out by facts already known. Older writers recognized the presence of a compact gild in the work, but did not connect them with the builders of the Renaissance. More recent writers, such as Rivoira, Porter, and others declare the connection. This connection is probably without the field of historical architects, whose work is the study of the product of the workmen, and not the workmen themselves, while our interest is centered on the workmen and their relations to those who follow them in connected sequence, and not on the product of their work, further than to show and prove relationships of the building crafts.

There are many most interesting and important things pertaining to the *Comacines* that must be omitted in a cyclopedic article. Their rich, varied, and curious symbolism, which even Ruskin failed to understand, would furnish matter for a fair-sized volume.

While it is recognized that history should always be written from as nearly original sources as is possible it has not been realized in this instance, as Brother Cauthorne had to rely solely on those who have made their investigations at first-hand, and while some liberties have been taken, no violence has been done to their conclusions.

The reader will find a rich field in the following bibliography: *The Cathedral Builders, The Story of a Great Masonic Guild*, by Leader Scott. *The Comacines, Their Predecessors and their Successors*, by W. Ravencroft. *Lombard Architecture, Its Origin, Development and Derivatives*, by G. T. Rivoira. *A History of Architecture in Italy, from the Time of Constantine to the Dawn of the Renaissance*, by Charles A. Cummings. *Medieval Architecture*, by A. K. Porter. *Architecture in Italy from the Sixth to the Eleventh Century, Historical and Critical Researches*, by Raffaele Cattaneo. *Historical Essay on Architecture*, by Thomas Hope. These are English works or have been translated into English. From them an extensive bibliography embracing other languages will be found.

CO-MASONRY. There is a distinction to be drawn between that which is claimed to be the same thing and that which only resembles something else. Between identity and mere similarity there is a great difference. This fact is to be kept in mind when considering the past and present organizations allied in appearance or purpose with Freemasonry and those that are but imitating the Institution in greater or less degree. Of these we may instance the curious development known now as *Co-Masonry*. An extensive discussion of the subject has appeared in the French journal *Symbolisme*, beginning in 1920, written by Brother Albert Lantoine with the title *La Femme dans la Franc-Maçonnerie*, meaning *Woman in Freemasonry*. There is also an article in the *Builder*, April, 1917, by Brother Arthur Edward Waite, dealing more exclusively but briefly with *Co-Masonry*. There has also been published in the United States the *American Co-Mason*, Larkspur, Colorado, as the official organ of this system in America.

Some differences arose among members of the Supreme Council of France, Ancient and Accepted

Scottish Rite, and sundry Bodies withdrew in 1879 to form the Symbolic Grand Lodge, Le Grande Loge Symbolique de France, the assumption being that the ceremonies conferred in this newly-organized Body were the three fundamental Degrees of the Craft and not the advanced grades of the Ancient and Accepted Scottish Rite, Lodges and not Chapters being governed by the central authority. However, this is not so important as the action of an independent Lodge, *Les Libres Penseurs*, a name meaning the *freethinkers*, and quite expressive of the attitude of the members, well illustrated in the course of subsequent events. This Lodge met at Pecq, a small town north of Paris in the Department Seine et Oise. Made-moiselle (Miss) Maria Desraimes was on November 25, 1881, proposed at the Lodge *Les Libres Penseurs* for membership. She was a well-known French writer upon woman's suffrage and other sociological questions. Proposed by the Master, Hubron, and half a dozen other members, she was initiated on January 14, 1882, in a large gathering of the Brethren of this organization, the Symbolic Grand Lodge. Presumably the candidate was passed and raised. Of this Lodge we learn that it soon went out of existence and Lantoine (*Symbolisme*, February, 1921, page 54) records that on November 17, 1882, the Master was expelled from Freemasonry. He tells us that at her initiation, Maria Desraimes, in an address of gratitude after the ceremony, pronounced these words:

If the feeble support that I may be able to render you cannot be effective, that fact in itself is small and of little import, but it well has another importance. The door that you have opened to me will not be closed upon me and all the legion that follows me.

The prophecy did not materialize for that Lodge at least. However, the Worshipful Master of the Lodge at Pecq in order to hold his Brethren in hand had not only threatened he would dimitt if the admission of the woman was not voted but had also announced that four or five other Lodges, one of which was the Lodge La Justice, would follow the example they set for the Fraternity. But the anticipations were not soon to be realized. Disturbances had arisen in the Lodge. A profession of faith had been uttered there "that no profane should enter the Lodge if he was not imbued with the principles of freethought, utter atheism," *double d'athéisme* is the expression. On June 9, 1882, a majority of the Brethren forming this Lodge demanded a restoration of their old discipline. They exhibited a sentiment of submission and the authorities, June 15, 1883, were assured that "a Lodge is not possessed of self-control to the extent that it steps aside from the General Laws of the Constitution." Lantoine explains that this is to say that they had stricken from their program the proposed admission of women and in their list of regular members the name of Maria Desraimes does not figure.

In 1890 the Lodge La Jerusalem Ecossaise of the Symbolic Grand Lodge already mentioned, at the instigation of Dr. Georges Martin who was a member of this Lodge, addressed to all the other Lodges of France a circular letter inviting them to study the question of the admission of women through the creation of mixed or joint Lodges of both the sexes. The Lodges so approached do not appear to have well understood the purpose. Then the Lodge La Jeru-

salem Ecossaise decided to pass on to action. Its order of the day, the program or agenda for the Communication of May 8, 1891, bore among the items a "Project of Constituting Mixed Lodges." The proposition was handled with more restraint than at Peeq. The Lodge La Jerusalem Ecossaise would not itself initiate women but she would create at her side a mixed or joint, both sexes, Lodge called *Le Droit Humain*, *Human Right*, of which the by-laws had already been discussed and determined. This latter organization under cover of *adoption*, somewhat modernized, was, Lantoine affirms, a means of attaining the desired end. But the Symbolic Grand Lodge did not fail to take heed of these tactics. The Commission d'Initiative, a species of Board of General Purposes of which the prominent Brother Gustave Mesureur was Chairman, assigned the duty of examining the proposition as regularly submitted and disposed of the matter in dispute by an altogether unfavorable report which occasioned a rather stormy debate. Here are sundry extracts from the official report:

Brother Le Metayer evidenced the regret "that the Brother Georges Martin as a Mason and as a Past Master of a Lodge violated the Constitution in a style so vigorous." Brother Friquet "did not understand how the Brother Georges Martin and the brethren who collaborated with him in the founding of a mixed Lodge had the pretention to pass outside the opinion plainly established by the great majority of Lodges and of Masons. In all assemblages, the advice of the majority ought to prevail and be respected; the promoters of the foundation of a mixed Lodge when they wished to give coherency to a project like that, should forthwith quit the confederation which does not propose to enter that road. What could be said to Brother Georges Martin was that the new mixed Lodge would not be a regular Lodge and that no one has the right to make known the Masonic words and signs to any associations whatever; that would violate the Constitution; that would be the worst yet, for nobody has the right to take that which does not belong to him."

Dr. Georges Martin, observes Lantoine, took some exception to the revolutionary idea inspired by the foundation of the organization and to explain and excuse his undertaking said, "that he had never taken an obligation which prevented him from the creation of a Rite different from those already existing," but the hostile arguments followed fast upon the lips of his opponents.

Brother Rosenwald remarked that each Freemason at the moment of his initiation took a pledge that he would not reveal any of the Masonic secrets that are confided to him unless to a good and lawful Freemason or in a regularly constituted Lodge, and that a Brother had not the right to make any use of his Masonic equipment for creation of another Rite or of a mixed Lodge.

Brother Friquet, member of the Executive Commission, took anew the opportunity for a word of warning. He besought the Brother Georges Martin to consider the consequences of his determination. The Symbolic Grand Lodge would be obliged to give heed to his actions. They would be forced, in order to safeguard their relations with other Masonic Powers, and to exact obedience to the Constitution freely voted, to take necessary measures. Making an appeal to his Masonic sentiment, and to his well-known devotion, he prayed the Brother, Georges Martin, to have the wisdom of giving up his plan.

Here Brother Georges Martin seemed touched by this avowal. But the sentiment evaporated and three votes, of which his was one, refused to adopt the decision rejecting his project. The result was officially made known in the report of the proceedings of May 11, 1891, to the effect, "The Brother Georges Martin replied that the discussion came too late and the plans were made; he added that there was only one

means of hindering that creation and that was to go before the public powers for the purpose of having them refuse the authorization that was going to be asked."

Seemingly they did not intervene before the public authorities and the project was apparently abandoned, at least in the form that had been the purpose to realize it. They returned in a fresh way. Brothers Goumain-Corneille, Andrien, Schafer and Georges Martin deposited at the office of the Grand Lodge a proposition planned to admit women into Freemasonry. This plan came as an order of the day, a programmed item, on the agenda of July 6, 1891, but as none of the proposers were there to defend it, the project was unanimously rejected.

Was the Symbolic Grand Lodge opposed to feminine initiation? Did she evidence any retrograde spirit? Yes and no. As we have said above, she was tied by international relations to a conformity with the Landmarks. She had existed for a dozen years. She was treated as an equal with rival Obediences, even with the Supreme Council which finally had recognized her, says Lantoine, and it displeased her to compromise her situation by an experience, however interesting, but which might by a single stroke set her aside from the Freemasonry of the world. The gesture that she had been able to make at her birth, in adopting a program clearly new, might be more difficult for accomplishment, when, as something altogether revolutionary came along, she struggled to show herself worthy of the consideration that was accorded other Powers. For that reason from year to year, far from permitting conviction by the perseverance of Doctor Martin, she opposed him to the end.

When the mixed Lodge at last was created without the guardianship of a masculine Lodge, and announced officially its existence in January, 1894, under the title of "*Le Droit Humain—Grand Lodge Symbolique Ecossaise*," not only did she refuse to enter into relations with it but she was abusive under a plea that that might lead to confusion. She sent to all the affiliations the following communication under date of March 21, 1894:

We have been informed by a letter from Madame Maria Desraines notifying us of the foundation of an Obedience entitled *Grande Lodge Symbolique écossaise de France: Le Droit Humain* and requesting of us an exchange of fraternal relations.

The Symbolic Grand Lodge, faithful to its previous pledges, which have always refused the admission of women in Freemasonry, has refused to take that request into consideration.

We have ascertained with surprise that this new Association has borrowed, without our consent or our counsel, the same title as our Confederation and of a certain number of the articles of our Constitution; this proceeding compels us to inform you that in spite of this similarity we have not taken any part in the creation of that Society and we mean to remain strangers to its operation.

The following month the Lodge La Jerusalem Ecossaise carried on its agenda the notice of a discussion on *Secret Societies* by the Brother Mayer, "active member of the mixed Lodge *Le Droit Humain*," and the Grand Lodge, not satisfied with calling the attention of the Lodge to the observation of the rules, voted also the preparation of a circular letter calling upon the Lodges "not to admit to their solemn sessions the members, men or women, of the mixed Lodge *Le Droit Humain*."

Needless to say that the Supreme Council did not accept with any more favor the birth of the mixed Lodge. The Lodges were told "that they ought to deem as nothing the communication addressed to it by the new group and to avoid all relations with it."

One may remark, says Lantoine, that the request for recognition had been made by Maria Desraimes. Brethren felt that Georges Martin was the true founder of the Lodge La Droit Humain and he doubtless it was that the Brother Dequinsieux had in view when, at the session of June 12, 1894, of the Symbolic Grand Lodge, he demanded, "that the Symbolic Grand Lodge proceed to an investigation to ascertain who is the Brother who has given the Masonic signs and words to women, and that that Brother be put on trial."

But the defensive argument was given by a Deputy, Brother Serin, who explained by a report, probably by the Secretary of the session. "It is the Sister Maria Desraimes who had received the three symbolic degrees at the Lodge, The Freethinkers, at the East of Pecq, Seine and Oise, having grouped around her a selection of women and conferred upon them the symbolic degrees, as was incontestably her right, and in due course founded the mixed Lodge Le Droit Humain with the cooperation of a Brother."

This explanation was perhaps satisfactory to the hearers but far from acceptable to most Freemasons elsewhere. Perhaps the strain of these discussions was too severe for the continued existence of the Symbolic Grand Lodge itself, which expired, that is to say since 1896, when agreeably to a sovereignty granted by the Supreme Council to the Symbolic Lodges, these were fused with the others into the Grand Lodge of France.

After the initiating, passing and raising, on March 14, April 1 and April 4, 1893, according to Brother Waite, of some seventeen candidates, in which ceremonies Maria Desraimes and Georges Martin seem to have participated, in the year 1900 the Lodge claimed to possess and have the right to confer the whole Thirty-Three Degrees, the Ancient and Accepted Scottish Rite series united with those previously assumed. The title of Grande Loge Symbolique Ecossaise continued in use and the movement then spread from France to India, Great Britain and the United States. About 1902 the name *Maçonnerie Mixte*, or *Joint Masonry*, seems to have given way to *Co-Masonry*. There were Lodges at Benares, Paris and London by 1903. The name of the first English Lodge was *Human Duty*. In 1908 there was a division, one party being headed by Mrs. Annie Besant, prominent in public life in Great Britain and India.

The reader will have noticed in this survey of the situation that the initiating ceremonies practised by these bodies were not claimed to be other than those pertaining to the Ancient and Accepted Scottish Rite and which are not authorized by this organization to be used in the United States of America nor in Great Britain. Whatever the ritual may have been originally, when used for the initiation of Maria Desraimes, there have been intimations that it has been materially changed, though to what extent these alterations have gone is impossible for us to determine with accuracy.

Brother George Fleming Moore printed articles entitled *Notes from India* and *Co-Masonry* in the October, 1910, and February, 1911, issues of the *New Age*, of which he then was the editor. These essays examined various assertions that have been circulated, one being that made in the columns of the *Cherag*, of July, 1910, this being a journal published at Bombay, India, in the interests of a society calling itself Masonic and using the name *Universal Masonry*. This magazine published a claim that Madame H. P. Blavatsky was a Thirty-third Degree Mason. In proof of this statement reference is made to the *Franklin Register* of February 8, 1878, for a copy of her Diploma which is reprinted as follows:

To the Glory of the Sublime Architect of the Universe.

Ancient and Primitive Rite of Masonry, Derived through the Charter of the Sovereign Sanctuary of America, From the Grand Council of the Grand Lodge of France.

Salutation on all points of the triangle. Respect to the Order. Peace, Tolerance, Truth.

To all illustrious and enlightened Masons throughout the World—Union, Prosperity, Friendship. Fraternity.

We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary of England, Wales, etc., decorated the Grand Star of Sirius, etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adoniramite Mistress, Perfect Venerable Mistress, and a crowned Princess of Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

John Yarker, 33° Sovereign Grand Master.

M. Caspari, 33° Grand Secretary.

A. D. Loewenstark, 33° Grand Secretary.

Brother Moore comments on the above document thus:

A paper signed by John Yarker, M. Caspari, and A. D. Loewenstark, which shows on its very face that it is merely a certificate of membership in the *Rite of Adoption*. The very names of the Degrees given in this diploma show that it was and is not a *Masonic* document, and that the men who gave it had no intention of creating any such false impression by it. If Brother Wadia had known anything of Masonry he would have seen and known that the Rite of Adoption was made for women and is only an adjunct to regular Masonry and not in any sense a part of it. The degrees which Madame Blavatsky received according to this paper were those of Apprentice Companion, Perfect Mistress, Sublime Elect Scotch Lady, etc., etc., of the Rite of Adoption. To put forward such a document as evidence that a woman is a Mason is the veriest trifling and seems to us unworthy of serious comment. Thousands of women have been members of the Rite of Adoption and have not claimed to be Masons, because they knew better, and it has been reserved for a man to put forward such an utterly absurd claim for a woman who is dead and whose good friends say that she never claimed to be a Mason.

When we say the good friends of Madame Blavatsky assert that she never claimed to be a Mason we refer to members of the Theosophical Society. Shortly after the issuance of our article, *Notes from India*, we received a letter from Brother J. H. Fussell, of Point Loma, California, taking us to task for intimating that Madame Blavatsky ever claimed to be a Mason and urging us in the strongest terms to correct what he deemed an error and one that is unfair to the memory of H. P. Blavatsky.

In view of what is here said about Theosophy, it is but fair to add a frank statement bearing the imprint of the Aryan Theosophical Press at Point Loma and credited to Madame Katherine Tingley of the International Headquarters there. She states:

Let me first state what is my attitude toward Masonry. Many of the happiest recollections of my childhood are associated with my dear grandfather, who was one of the best-known Masons in Massachusetts and Rhode Island, and received some of the highest Masonic honors in these States. It was from him that I received my earliest education. It was from his Masonic books that I learned to read and spell and draw, and from his noble and sweet character I came to regard Masonry as associated with the best in life. In fact, I came to think that all the best men in the world must be Masons.

Now it does not necessarily follow that this last statement is true, for some of the noblest men I have met have not been Masons; still, on the other hand many of the best men I have known have belonged to the Masonic Order, and I have seen nothing but the best results flow from a deep interest in Masonry wherever I have known of it, and from my knowledge and acquaintance of Masons I regard Masonry and the principles which underlie it as a great force for good in the world.

I cannot understand how any true woman would wish to intrude into an Order held to be exclusively for men. There are lines of work which I hold are exclusively in the province of men, just as there are lines of work which are exclusively in the province of women. I hold that woman can only wield her full share of influence in the world from a knowledge gained by using and fulfilling her opportunities as a woman, and in her own sphere. I consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man.

Why should women be disturbed that men have an organization which is exclusively for men? As I understand Masonry it seems to inculcate all the virtues, honor, rectitude, chastity, etc., for this much has often been publicly stated by Masons; and speaking generally, I have no hesitation in saying that from my experience, the majority of them, to a degree, at least, try to exemplify these virtues in their lives. There may be some who fall far short of the Masonic ideals—in our present disturbed civilization it can hardly be expected otherwise—but that cannot be laid at the door of Masonry, but of human frailty, and as a result of men's failing to grasp their higher opportunities in life.

Many a woman has known of the uplifting and refining power, tending toward self-restraint and nobility and virtue, which Masonry has exercised in the life of brother, husband, or son; and without in any way encroaching on Masonry or seeking to pry into its secrets, every true woman, in the light of the knowledge that is publicly given out by Masons themselves of Masonic principles, can, if she will, help brother, husband, son, or friend, to be true to these principles and be a true Mason. What is needed today by both men and women is a greater respect, first for themselves, in their true natures as man and woman, and following that a greater respect each for the other—of women for men and of men for women. Such respect implies no invasion of one another's sphere, but the very contrary, and in fact can only suffer terribly from such invasion. There is a common ground on which men and women can meet, which is pre-eminently in the home. It is also in the world of art, music, literature, education, and all the highest ideals of social, civic, and national life.

I have had many letters from all classes, asking questions as to my attitude in this matter, seeing that the name Theosophy has most unfortunately and without any warrant become associated with Co-Masonry. Such association is absolutely unwarranted, and I hold that no true Theosophist will give his adherence or support to Co-Masonry. The fact that any person or body of persons should attempt to attach themselves to an organization from which, by the rules of that organization, they are excluded, would make me seriously question their motives, and one would probably find such people to be either fanatics or extremely credulous, or——! Whatever knowledge such people may think

they have in the matter, it must indeed be very limited, or rather no knowledge at all, for otherwise they would see the absurdity of trying to attach themselves to an organization in which, in the very nature of things, they would be out of place. If it were possible to conceive of the secrets of Masonry being given to a woman, from my understanding of the matter it could be only through some one unfaithful to his vows as a Mason, and no true or self-respecting woman would think of availing herself of such information; nor could it, by the nature of things be held to be reliable, for he who is unfaithful in one thing will be unfaithful in others, and I prophesy that this attempt of certain women to seek admission where they do not belong can result only in confusion, disaster, and serious embarrassment for all such women.

Let me say one other word. We know there is true coin and counterfeit, and I am inclined to think that this Co-Masonry is a counterfeit, and that it is not based on true Masonry. Whatever the basis on which it is founded, it is my opinion that most probably it has grown out of some pseudo-Masonic body. Theosophy has its counterfeits, and all truth has, and this I know from my own personal experience. And just as there are certain small coteries which use the name Theosophy and seek to impress the public as being a part of the Theosophical Movement founded by Madame H. P. Blavatsky, and against which all true Theosophists protest, so, too, I hold that the attempt to use the word Masonry by one not entitled to its use, in the manner in which it is so used, should also call forth protest. Every Theosophist will protest against the attempt to relate Co-Masonry with Theosophy, and as all true Masons repudiate Co-Masonry, so will all members of the Universal Brotherhood and Theosophical Society, the faithful followers of H. P. Blavatsky repudiate the so-called Theosophy with which the alleged Co-Masonry is claimed to be associated.

The subject in general of Woman in Freemasonry is examined freely in this work (see *Woman*).

COMBINATION OF FREEMASONS. The combination of the Freemasons in the fourteenth and fifteenth centuries to demand a higher rate of wages, which eventually gave rise to the enactment of the Statutes of Laborers, is thus described by a writer in the *Gentleman's Magazine* (January, 1740, page 17):

"King Edward III took so great an affection to Windsor, the place of his birth, that he instituted the Order of the Garter there, and rebuilt and enlarged the castle, with the church and chapel of Saint George. This was a great work and required a great many hands; and for the carrying of it on writs were directed to the sheriffs of several counties to send thither, under the penalty of £100 each, such a number of Masons by a day appointed. London sent forty, so did Devon, Somerset, and several other counties; but several dying of the plague, and others deserting the service, new writs were issued to send up supplies. Yorkshire sent sixty, and other counties proportionably, and orders were given that no one should entertain any of these runaway Masons, under pain of forfeiture of all their goods. Hereupon, the Masons entered into a combination not to work, unless at higher wages. They agreed upon tokens, etc., to know one another by, and to assist one another against being impressed, and not to work unless free and on their own terms. Hence they called themselves *Freemasons*; and this combination continued during the carrying on of these buildings for several years. The wars between the two Houses coming on in the next reign, the discontented herded together in the same manner, and the gentry also underhand supporting the malcontents, occasioned several Acts of Parliament against the combination of Masons and other persons under that denomination

the titles of which Acts are still to be seen in the printed statutes of those reigns."

Ashmole, in his *History of the Order of the Garter* (page 80), confirms the fact of the impressment of workmen by King Edward; and the combination that followed seems but a natural consequence of this oppressive act; but the assertion that the origin of Freemasonry as an organized institution of builders is to be traced to such a combination, is not supported by the facts of history, and, indeed, the writer himself admits that the Freemasons denied its truth.

COMMANDER. 1. The presiding officer in a Commandery of Knights Templar. His style is *Eminent*, and the jewel of his office is a cross, from which issue rays of light. In England and Canada he is now styled *Preceptor*. 2. The *Superintendent* of a Commandery, as a house or residence of the Ancient Knights of Malta, was so called.

COMMANDER, GRAND. See *Grand Commander*.

COMMANDER-IN-CHIEF. The presiding officer in a Consistory of Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite. His style is *Illustrious*. In a Grand Consistory the presiding officer is a Grand Commander-in-Chief, and he is styled *Very Illustrious*.

COMMANDER INSPECTOR. Seventh and last grade of the Philosophic Rite. Thory says this was arranged by the Supreme Council of the Thirty-third Degree to make up Degree Thirty-one though previously used, the Metropolitan Chapter possessing one of the same name, No. 71, eighth series.

COMMANDERY. 1. In the United States all regular assemblies of Knights Templar are called *Commanderies*, and must consist of the following officers: Eminent Commander, Generalissimo, Captain-General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Warder, Standard-Bearer, Sword Bearer, and Sentinel. These Commanderies derive their warrants of Constitution from a Grand Commandery, or, if there is no such body in the State in which they are organized, from the Grand Encampment of the United States. They confer the Degrees of Companion of the Red Cross, Knight of Malta, and Knight Templar. Under the present law of the Grand Encampment, Knight Templar of the United States, the Order of the Red Cross is conferred in the *Council Chamber*, the Order of Malta in a *Priory* and the Order of the Temple in the *Asylum of the Commandery*.

In a *Commandery of Knights Templar*, as familiar to Doctor Mackey, the throne is situated in the East. Above it are suspended three banners: the center one bearing a cross, surmounted by a glory; the left one having inscribed on it the emblems of the Order, and the right one, a paschal lamb. The Eminent Commander is seated on the throne; the Generalissimo, Prelate, and Past Commanders on his right; the Captain-General on his left; the Treasurer and Recorder, as in a Symbolic Lodge; the Senior Warden at the southwest angle of the triangle, and upon the right of the first division; the Junior Warden at the northwest angle of the triangle, and on the left of the third division; the Standard-Bearer in the West, between the Sword-Bearer on his right, and the Warder on his left; and in front of him is a stall for the initiate. The Knights are arranged in equal numbers on each side, and in front of the throne. In Eng-

land and Canada a body of Knights Templar is called a *Preceptory*.

2. The houses or residences of the Knights of Malta were called *Commanderies*, and the aggregation of them in a nation was called a *Priory* or *Grand Priory*.

COMMANDERY, GRAND. When three or more Commanderies are instituted in a State, they may unite and form a *Grand Commandery* under the regulations prescribed by the Grand Encampment of the United States. They have the superintendence of all Commanderies of Knights Templar that are holden in their respective Jurisdictions.

A *Grand Commandery* meets at least annually, and its officers consist of a Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain-General, Grand Prelate, Grand Senior and Junior Warden, Grand Treasurer, Grand Recorder, Grand Warder, Grand Standard-Bearer, and Grand Sword-Bearer.

COMMITTEE. To facilitate the transaction of business, a Lodge or Grand Lodge often refers a subject to a particular *committee* for investigation and report. By the usages of Freemasonry, committees of this character are always appointed by the presiding officer; and the Master of a Lodge, when present at the meeting of a *committee*, may act, if he thinks proper, as its chairman; for the Master presides over any assemblage of the Craft in his Jurisdiction.

COMMITTEE GENERAL. By the Constitution of the Grand Lodge of England, all matters of business to be brought under the consideration of the Grand Lodge must previously be presented to a *General Committee*, consisting of the President of the Board of Benevolence, the Present and Past Grand Officers, and the Master of every regular Lodge, who meet on the fourteenth day immediately preceding each quarterly communication. No such regulation prevails among the Grand Lodge of America.

COMMITTEE OF CHARITY. In most Lodges there is a standing *Committee of Charity*, appointed at the beginning of the year, to which, in general, applications for relief are referred by the Lodge. In cases where the Lodge does not itself take immediate action, the committee is also invested with the power to grant relief to a limited amount during the recess of the Lodge.

COMMITTEE OF FINANCE. In many Lodges the Master, Wardens, Treasurer, and Secretary constitute a *Committee of Finance*, to which is referred the general supervision of the finances of the Lodge.

COMMITTEE ON FOREIGN CORRESPONDENCE. In none of the Grand Lodges of this country up to early in the eighteenth century, was such a committee as that on foreign correspondence ever appointed. A few of them had corresponding secretaries, to whom were entrusted the duty of attending to the correspondence of the Body; a duty which was very generally neglected. A report on the proceedings of other Bodies was altogether unknown. Grand Lodges met and transacted the local business of their own Jurisdictions without any reference to what was passing abroad.

But improvements in this respect began to show themselves. Intelligent Freemasons saw that it would no longer do to isolate themselves from the Fraternity in other countries, and that, if any moral or intellec-

tual advancement was to be expected, it must be derived from the intercommunication and collision of ideas; and the first step toward this advancement was the appointment in every Grand Lodge of a committee whose duty it should be to collate the proceedings of other Jurisdictions, and to eliminate from them the most important items. These committees were, however, very slow in assuming the functions which devolved upon them, and in coming up to the full measure of their duties. At first their reports were little more than "reports of progress." No light was derived from their collation, and the Bodies which had appointed them were no wiser after their reports had been read than they were before.

As a specimen of the first condition and subsequent improvement of these committees on foreign correspondence, let us take at random the transactions of any Grand Lodge old enough to have a history and intelligent enough to have made any progress; and, for this purpose, the proceedings of the Grand Lodge of Ohio, two volumes of which lie conveniently at hand, will do as well as any other.

The Grand Lodge of Ohio was organized in January, 1808. From that time to 1829, its proceedings contain no reference to a *committee on correspondence*; and except a single allusion to the Washington Convention, made in the report of a special committee, the Freemasons of Ohio seem to have had no cognizance, or at least to have shown no recognition, of any Freemasonry which might be outside of their own Jurisdiction.

But in the year 1830, for the first time, a committee was appointed to report on the foreign correspondence of the Grand Lodge. This committee bore the title of the *Committee on Communications from Foreign Grand Lodges*, etc., and made during the session a report of *eight lines* in length, which contained just the amount of information that could be condensed in that brief space, and no more. In 1831, the report was *fifteen lines* long; in 1832, *ten lines*; in 1833, *twelve lines*; and so on for several years, the reports being sometimes a little longer and sometimes a little shorter; but the length being always measured by lines, and not by pages, until, in 1837, there was a marked falling off, the report consisting only of *one line and a half*. Of this report, which certainly cannot be accused of verbosity, the following is an exact copy: "Nothing has been presented for the consideration of your committee requiring the action of the Grand Lodge."

In 1842 the labors of the committee began to increase, and their report fills a *page* of the proceedings. Things now rapidly improved. In 1843, the report was *three pages* long; in 1845, *four pages*; in 1846, *seven*, in 1848, nearly *thirteen*; and 1853, *fourteen*; in 1856, *thirty*; and in 1857, *forty-six*. Thenceforward there is no more fault to be found. The reports of the future committees were of full growth, and we do not again find such an unmeaning phrase as "nothing requiring the action of the Grand Lodge."

The history of these reports in other Grand Lodges is the same as that in Ohio. Beginning with a few lines which announced the absence of all matters worthy of consideration, they have grown up to the full stature of elaborate essays in which the most important and interesting subjects of Masonic history, philosophy, and jurisprudence are discussed, generally with much ability.

At this day the reports of the *committees on foreign correspondence* in all the Grand Lodges of this country constitute an important portion of the literature of the Institution. The chairmen of these committees—for the other members fill, for the most part, only the post of "sleeping partners"—are generally men of education and talent, who, by the very occupation in which they are employed, of reading the published proceedings of all the Grand Lodges in correspondence with their own, have become thoroughly conversant with the contemporary history of the Order, while a great many of them have extended their studies in its previous history.

The *Reportorial Corps*, as these hard-laboring Brethren are beginning to call themselves, exercise, of course, a not trifling influence in the Order. These committees annually submit to their respective Grand Lodges a mass of interesting information, which is read with great avidity by their Brethren. Gradually—for at first it was not their custom—they have added to the bare narration of facts their comments on Masonic law and their criticisms on the decisions made in other Jurisdictions. These comments and criticisms have very naturally their weight, sometimes beyond their actual worth; and it will therefore be proper to take a glance at what ought to be the character of a report on foreign correspondence.

In the first place, then, a reporter of foreign correspondence should be, in the most literal sense of Shakespeare's words, *a brief chronicler of the times*. His report should contain a succinct account of everything of importance that is passing in the Masonic world, so far as his materials supply him with the information. But, remembering that he is writing for the instruction of hundreds, perhaps thousands, many of whom cannot spare much time, and many others who have no inclination to spare it, he should eschew the sin of tediousness, never forgetting that "brevity is the soul of wit." He should omit all details that have no special interest; should husband his space for important items, and be exceedingly parsimonious in the use of unnecessary expletives, whose only use is to add to the length of a line. In a word, he should remember that he is not an orator but a historian. A rigid adherence to these principles would save the expense of many printed pages to his Grand Lodge, and the waste of much time to his readers. These reports will form the germ of future Masonic history. The collected mass will be an immense one, and it should not be unnecessarily enlarged by the admission of trivial items.

In the next place, although we admit that these "Brethren of the reportorial corps" have peculiar advantages in reading the opinions of their contemporaries on subjects of Masonic jurisprudence, they would be mistaken in supposing that these advantages must necessarily make them Masonic lawyers. *Ex quo vis ligno non fit Mercurius*, meaning in Latin, *a Mercury* (the Roman god of commerce) *is not to be made out of any chance piece of wood*. It is not every man that will make a lawyer. A peculiar turn of mind and a habit of close reasoning, as well as a thorough acquaintance with the law itself, are required to fit one for the investigation of questions of jurisprudence. Reporters, therefore, should assume the task of adjudicating points of law with much diffidence. They should not pretend to make a decision *ex cathedra*.

(officially or with authority, from the Latin, meaning literally *from the bishop's throne or the professor's chair*), but only to express an opinion; and that opinion they should attempt to sustain by arguments that may convince their readers. Dogmatism is entirely out of place in a Masonic report on foreign correspondence.

But if tediousness and dogmatism are displeasing, how much more offensive must be rudeness and personality. Courtesy is a Masonic as well as a knightly virtue, and the reporter who takes advantage of his official position to speak rudely of his Brethren, or makes his report the vehicle of scurrility and abuse, most strangely forgets the duty and respect which he owes to the Grand Lodge which he represents and the Fraternity to which he addresses himself.

And, lastly, a few words as to style. These reports, we have already said, constitute an important feature of Masonic literature. It should be, then, the object and aim of everyone to give to them a tone and character which shall reflect honor on the society whence they emanate, and enhance the reputation of their authors. The style cannot always be scholarly, but it should always be chaste; it may sometimes want eloquence, but it should never be marked by vulgarity. Coarseness of language and slang phrases are manifestly out of place in a paper which treats of subjects such as naturally belong to a Masonic document. Wit and humor we would not, of course, exclude. The Horatian maxim bids us sometimes to unbend, and old Menander thought it would not do always to appear wise. Even the solemn Johnson could sometimes perpetrate a joke, and Sidney Smith has enlivened his lectures on moral philosophy with numerous witticisms. There are those who delight in the stateliness of Coleridge; but for ourselves we do not object to the levity of Lamb, though we would not care to descend to the vulgarity of Rabelais.

To sum up the whole matter in a few words, these reports on foreign correspondence should be succinct, and, if you please, elaborate chronicles of all passing events in the Masonic world; they should express the opinions of their authors on points of Masonic law, not as judicial *dicta* (Latin, *verdicts*), but simply as *opinions*, not to be dogmatically enforced, but to be sustained and supported by the best arguments that the writers can produce; they should not be made the vehicles of personal abuse or vituperation; and, lastly, they should be clothed in language worthy of the literature of the Order.

COMMITTEE, PRIVATE. The well-known regulation which forbids private committees in the Lodge, that is, select conversations between two or more members, in which the other members are not permitted to join, is derived from the *Old Charges*: "You are not to hold private committees or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor to interrupt the Master or Wardens, or any brother speaking to the Master" (see *Constitutions*, 1723, page 53).

COMMITTEE, REPORT OF. See *Report of a Committee*.

COMMON GAVEL. See *Gavel*.

COMMON JUDGE. Found in some early writings upon Freemasonry and probably meant for *Common Gauge*.

COMMUNICATION. The meeting of a Lodge is so called. There is a peculiar significance in this term. To *communicate*, which, in the Old English form, was to *common*, originally meant to share in common with others. The great sacrament of the Christian Church, which denotes a participation in the mysteries of the religion and a fellowship in the church, is called a *communion*, which is fundamentally the same as a *communication*, for he who partakes of the communion is said to *communicate*. Hence the meetings of Masonic Lodges are called *communications*, to signify that it is not simply the ordinary meeting of a society for the transaction of business, but that such meeting is the fellowship of men engaged in a common pursuit, and governed by a common principle, and that there is therein a communication or participation of those feelings and sentiments that constitute a true brotherhood.

The *communications* of Lodges are regular or stated and special or emergent. *Regular communications* are held under the provision of the by-laws, but *special communications* are called by order of the Master. It is a regulation that no special communication can alter, amend, or rescind the proceedings of a regular communication.

COMMUNICATION, GRAND. The meeting of a Grand Lodge.

COMMUNICATION OF DEGREES. When the peculiar mysteries of a Degree are bestowed upon a candidate by mere verbal description of the bestower, without his being made to pass through the constituted ceremonies, the Degree is technically said to be *communicated*. This mode is, however, entirely confined in America to the Ancient and Accepted Scottish Rite.

The Degrees may in that Rite be thus conferred in any place where secrecy is secured; but the prerogative of communicating is restricted to the presiding officers of Bodies of the Rite, who may communicate certain of the Degrees upon candidates who have been previously duly elected, and to Inspectors and Deputy Inspectors-General of the Thirty-third Degree, who may communicate all the Degrees of the Rite, except the last, to any persons whom they may deem qualified to receive them.

COMMUNICATION, QUARTERLY. Anciently Grand Lodges, which were then called *General Assemblies of the Craft*, were held annually. But it is said that the Grand Master Inigo Jones instituted *quarterly communications* at the beginning of the seventeenth century, which were continued by his successors, the Earl of Pembroke and Sir Christopher Wren, until the infirmities of the latter compelled him to neglect them (see *Constitutions*, 1738, page 99). On the revival in 1717, provision was made for the resumption; and in the twelfth of the thirty-nine Regulations of 1721 it was declared that the Grand Lodge must have a *quarterly communication* about Michaelmas, Christmas and Lady-Day (see *Constitutions*, 1723, page 61). These *quarterly communications* are still retained by the Grand Lodge of England, and in America by the Grand Lodge of Massachusetts, but all other American Grand Lodges have adopted the old system of annual communications.

COMMUNION OF THE BRETHREN. See *Bread, Consecrated*.

COMO. Capital of the Province of Como in Northern Italy, situated at South end of West branch of Lake of Como, about thirty miles from Milan, and today is an industrial city. Its interest to Freemasons is on account of it being the center from which radiated the Comacine Masters, who descended from the Roman Colleges of Artificers and who built for the Lombards and others during their reign and carried their Art and influence into the Cathedral building of the Renaissance (see *Comacine Masters*).

The archeologists have determined the form of the older city of Roman times to have been rectangular,



COMACINE EMBLEMS OF NINTH CENTURY CARVED IN CHURCH OF SAINT ABBONDIO AT MILAN, ITALY

enclosed by walls. Towers were constructed on walls in the twelfth century. Portions of the walls are now to be seen in the garden of Liceo Volta. Baths common in all Roman cities have been discovered. Fortifications erected previous to 1127 were largely constructed with Roman inscribed sepulchral urns and other remains, in which most all Roman cities were unusually rich.

It is usual to record that Como was the birthplace of the elder and younger Pliny. The younger Pliny had a villa here called *Comedia* and was much interested in building the city, having founded baths, a library, and aided in charity for the support of orphan children.

Of the many letters of the younger Pliny that remain, one is to his builder, Mustio, a Comacine archi-

tect, commissioning him to restore the temple of the Eleusinian Ceres, in which, after explaining the form of design he wished it to take, he concludes: "... at least, unless you think of something better, you, whose Art can always overcome difficulties of position."

There was an early church of Saints Peter and Paul in the fifth century that stood outside of the town, and the site is now occupied by the Romanesque church of Saint Abbondio, founded 1013, and consecrated 1095. There are found many interesting intrecci remains of early carvings of the Comacine or Solomon's Knot (see the illustration of parapet).

On a site of an earlier church stands the present Cathedral of Como, which is built entirely of marble. It was begun in 1396 A.D., but was altered in the period from 1487-1526 A.D., into Renaissance. Authors disagree as to whether the church was restored or rebuilt. The façade, 1457-86 A.D., follows in its lines the old Lombard form, but the dividing pilasters are lavishly enriched, being perpendicular niches with a statue in each.

Scott says that "During the years from 1468 to 1492 the books of the Lodge, preserved in the archives, abound in names of *Magistri* from the neighborhood of Como, both architects and sculptors, and among them was Tommaso Rodari, who entered the Lodge in 1490, with a letter of recommendation from the Duke, advising that he be specially trained in the Art of Sculpture. He and four others were sent to Rome to remain ten years, and perfect themselves in sculpture, to study the antique, and to return to the *laborerium* as fully qualified masters." Rodari returned and sculptured a most beautiful North door of the Cathedral in rich ornate Renaissance style, although the lions are still under the columns, thus preserving a Comacine symbol so universally common in earlier times of pure Lombard style.

The history of Como as a city with her various fortunes and defeats during the invasions of barbarians and her long conflicts with her old enemy, Milan, may be found elsewhere. What interests us is the early colonization by Rome and her subsequent relations to Architecture at the Renaissance.

Soon after 89 B.C. Rome sent 3,000 colonists to Como, and Artificers were certainly among them, and in 59 B.C. Caesar sent 5,000 more, and the place received the name *Novum comum* and received Latin rights (see *Comacine Masters*).

COMPAGNON. In French Freemasonry, a Fellow Craft is so called, and the *grade du Compagnon* is the Degree of Fellow Craft.

COMPAGNONAGE. This is the name which is given in France to certain mystical associations formed between workmen of the same or an analogous handicraft, whose object is to afford mutual assistance to the members. It was at one time considered among handicraftsmen as the Second Degree of the novitiate, before arriving at the *maîtrise*, or mastership, the first being, of course, that of apprentice; and workmen were admitted into it only after five years of apprenticeship, and on the production of a skilfully constructed piece of work, which was called their *chef-d'oeuvre* (the French for *masterpiece*).

Tradition gives to *Compagnonage* a Hebraic origin, which to some extent assimilates it to the traditional

history of Freemasonry as springing out of the Solomonic Temple. It is, however, certain that it arose, in the twelfth century, out of a part of the corporation of workmen. These, who prosecuted the labors of their Craft from province to province, could not shut their eyes to the narrow policy of the gilds or corporations, which the masters were constantly seeking to make more exclusive. Thence they perceived the necessity of forming for themselves associations or confraternities, whose protection should accompany them in all their laborious wanderings, and secure to them employment and fraternal intercourse when arriving in strange towns.

The *Compagnons du Tour*, which has been the title assumed by those who are the members of the brotherhoods of *Compagnonage*, have legends, which have been traditionally transmitted from age to age, by which, like the Freemasons, they trace the origin of their association to the Temple of King Solomon. These legends are three in number, for the different societies of *Compagnonage* recognize three different founders, and hence made three different associations which are:

1. The Children of Solomon.
2. The Children of Maître Jacques.
3. The Children of Père Soubise.

These three societies or classes of the *Compagnons* are irreconcilable enemies and reproach each other with the imaginary contests of their supposed founders.

The Children of Solomon pretend that King Solomon gave them their *devoir*, or gild, as a reward for their labors at the Temple, and that he had there united them into a brotherhood.

The Children of Maître Jacques (the French name for *Master James*), say that their founder, who was the son of a celebrated architect named *Jacquain*, or *Jacques*, was one of the chief Masters of Solomon, and a colleague of Hiram. He was born in a small city of Gaul named *Carte*, and now St. Romille, but which we should in vain look for on the maps.

From the age of fifteen he was employed in stone-cutting. He traveled in Greece, where he learned sculpture and architecture; afterward went to Egypt, and thence to Jerusalem, where he constructed two pillars with so much skill that he was immediately received as a Master of the Craft. Maître Jacques and his colleague Père Soubise, after the labors of the Temple were completed, resolved to go together to Gaul, swearing that they would never separate; but the union did not last very long in consequence of the jealousy excited in Père Soubise by the ascendancy of Maître Jacques over their disciples. They parted, and the former landed at Bordeaux, and the latter at Marseilles.

One day, Maître Jacques, being far away from his disciples, was attacked by ten of those of Père Soubise. To save himself, he fled into a marsh, where he sustained himself from sinking by holding on to the reeds, and was eventually rescued by his disciples. He then retired to St. Baume, but being soon after betrayed by a disciple, named, according to some, *Jeron*, and according to others, *Jamais*, he was assassinated by five blows of a dagger, in the forty-seventh year of his age, four years and nine days after his departure from Jerusalem. On his robe was subsequently found a reed which he wore in memory of his having been

saved in the marsh, and thenceforth his disciples adopted the reed as the emblem of their Order.

Père Soubise is not generally accused of having taken any part in the assassination. The tears which he shed over the tomb of his colleague removed in part the suspicions which had at first rested on him. The traitor who committed the crime, subsequently, in a moment of deep contrition, cast himself into a well, which the disciples of Maître Jacques filled up with stones. The relics of the martyr were long preserved in a sacred chest, and, when his disciples afterward separated into different crafts, his hat was given to the hatters, his tunic to the stone-cutters, his sandals to the locksmiths, his mantle to the joiners, his girdle to the carpenters, and his staff to the cartwrights.

According to another tradition, Maître Jacques was no other than Jacques de Molay, the last Grand Master of the Templars, who had collected under his banner some of the Children of Solomon that had separated from the parent society, and who, about 1268 A.D., conferred upon them a new *devoir* or gild. Père Soubise is said, in the same legend, to have been a Benedictine monk, who gave to the carpenters some special statutes. This second legend is generally recognized as more truthful than the first. From this it follows that the division of the society of *Compagnonage* into three classes dates from the thirteenth century, and that the Children of Maître Jacques and of Père Soubise are more modern than the Children of Solomon, from whom they were a dismemberment.

The organization of these associations of *Compagnonage* reminds one very strongly of the somewhat similar organization of the Stonemasons of Germany and of other countries in the Middle Ages. To one of these classes every handicraftsman in France was expected to attach himself. There was an initiation, and a system of Degrees which were four in number: the Accepted Companion, the Finished Companion, the Initiated Companion, and, lastly, the Affiliated Companion. There were also signs and words as modes of recognition, and decorations, which varied in the several *devoirs*; but to all, the square and compasses was a common symbol.

As soon as a Craftsman had passed through his apprenticeship, he joined one of these gilds, and commenced his journey over France, which was called the *tour de France*, in the course of which he visited the principal cities, towns, and villages, stopping for a time wherever he could secure employment. In almost every town there was a house of call, presided over always by a woman, who was affectionately called *la Mère*, or *the Mother*, and the same name was given to the house itself. There the *Compagnons* held their meetings and annually elected their officers, and traveling workmen repaired there to obtain food and lodging, and the necessary information which might lead to employment.

When two Companions met on the road, one of them addressed the other with the *topage*, or *challenge*, being a formula of words, the conventional reply to which would indicate that the other was a member of the same *devoir*. If such was the case, friendly greetings ensued. But if the reply was not satisfactory, and it appeared that they belonged to different associations, a war of words, and even of blows, was the result. Such was formerly the custom, but through

the evangelic labors of Agricol Perdiquier, a journeyman joiner of Avignon, who traveled through France inculcating lessons of brotherly love, a better spirit later on existed.

In each locality the association has a chief, who is annually elected by ballot at the General Assembly of the Craft. He is called the *First Compagnon of Dignity*. He presides over the meetings, which ordinarily take place on the first Sunday of every month, and represents the society in its intercourse with other Bodies, with the Masters, or with the municipal authorities.

Compagnonage has been exposed, at various periods, to the persecutions of the Church and the State, as well as to the opposition of the Corporations of Masters, to which, of course, its designs were antagonistic, because it opposed their monopoly. Unlike them, and particularly the Corporation of Freemasons, it was not under the protection of the Church. The practise of its mystical receptions was condemned by the Faculty of Theology at Paris, in 1655 A.D., as impious. But a hundred years before, in 1541, a decree of Francis I had interdicted the *Compagnons du Tour* from binding themselves by an oath, from wearing swords or canes, from assembling in a greater number than five outside of their Masters' houses, or from having banquets on any occasion. During the sixteenth, seventeenth, and eighteenth centuries, the parliaments were continually interposing their power against the associations of *Compagnonage*, as well as against other fraternities. The effects of these persecutions, although embarrassing, were not absolutely disastrous. In spite of them, *Compagnonage* was never entirely dissolved, although a few of the trades abandoned their devoirs; some of which, however—such as that of the shoemakers—were subsequently removed. And at more recent times the guilds of the workmen existed in France having lost, it is true, much of their original code of religious dogmas and symbols, and, although not recognized by the law, always tolerated by the municipal authorities and undisturbed by the police. To the Masonic scholar, the history of these devoirs or guilds is peculiarly interesting. In nearly all of them the Temple of Solomon prevails as a predominant symbol, while the square and compass, their favorite and constant device, would seem, in some way, to identify them with Freemasonry so far as respects the probability of a common origin.

COMPAGNONS DU TOUR. This title was assumed by the workmen in France who belong to the several guilds of *Compagnonage*, which see. The French expression, *Compagnons du Tour*, or *Companions of the Tour*, may be understood in two different ways according to the meaning applied to the last word. *Tour* is used in French as it is also freely employed in English to indicate a round trip, a rambling and returning excursion of some extent. The word might well fit those who travelled around for employment or for instruction as did the Brethren of old. *Tour* is also the French for *tower* and towers or castles were represented on the coat of arms of the Masons Company of London. In both of these meanings the allusion has a significance easily understood.

COMPANION. A title bestowed by Royal Arch Masons upon each other, and equivalent to the word *Brother* in Symbolic Lodges. It refers, most probably, to the companionship in exile and captivity of the

ancient Jews, from the destruction of the Temple by Nebuchadnezzar to its restoration by Zerubbabel, under the auspices of Cyrus. In using this title in a higher Degree, the Freemasons who adopted it seem to have intimated that there was a shade of difference between its meaning and that of Brother. The latter refers to the universal fatherhood of God and the universal brotherhood of man; but the former represents a companionship or common pursuit of one object—the common endurance of suffering or the common enjoyment of happiness. *Companion* represents a closer tie than *Brother*. The one is a natural relation shared by all men; the other a connection, the result of choice and confined to a few. All men are our Brethren, not all our *companions*.

COMPANIONS OF PENELOPE. Also known as the *Palladium of Ladies*. Said to have been established in 1740 by "seven wise men" at Paris. Both men and women were admitted to membership and the candidate when being initiated was conducted by two members of the Order into the center of the Temple where was a table on which was a white cloth with three candles placed around a statue of Minerva, where the Oath of Secrecy was administered.

COMPANIONS, THE TWELVE. George F. Fort says that "*the twelve Companions of Master Hiram* correspond unquestionably to the twelve zodiacal signs, or the twelve months of the year. The groundwork of this tradition is a fragment of ancient natural religion, common to both Oriental and European nations; or, more properly, was derived from identical sources. The treacherous Craftsmen of Hiram the Good are the three winter months which slew him. He is the sun surviving during the eleven consecutive months, but subjected to the irresistible power of three ruffians, the winter months; in the twelfth and last month, that luminary, Hiram, the good, the beauteous, the bright, the sun god, is extinguished" (*The Early History and Antiquities of Freemasonry*, page 408).

COMPASSES. As in Operative Freemasonry, the *compasses* are used for the admeasurement of the architect's plans, and to enable him to give those just proportions which will ensure beauty as well as stability to his work; so, in Speculative Freemasonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence are the compasses the most prominent emblem of virtue, the true and only measure of a Freemason's life and conduct. As the *Bible* gives us *light* on our duties to God, and the *square* illustrates our duties to our neighborhood and Brother, so the *compasses* give that additional *light* which is to instruct us in the duty we owe to ourselves—the great, imperative duty of circumscribing our passions, and keeping our desires within due bounds. "It is ordained," says the philosophic Burke, "in the eternal constitution of things, that men of intemperate passions cannot be free; their passions forge their fetters." Those Brethren who delight to trace our emblems to an astronomical origin, find in the *compasses* a symbol of the sun, the circular pivot representing the body of the luminary, and the diverging legs his rays.

In the earliest rituals of the eighteenth century, the *compasses* are described as a part of the furniture

of the Lodge, and are said to belong to the Master. Some change will be found in this respect in the ritual of the present day (see *Square and Compasses*).

The word is sometimes spelled and pronounced *compass*, which is more usually applied to the magnetic needle and circular dial or card of the mariner from which he directs his course over the seas, or the similar guide of the airman when seeking his destination across unknown territory.

COMPOSITE. One of the five orders of architecture introduced by the Romans, and compounded of the other four, whence it derives its name. Although it combines strength with beauty, yet, as it is a comparatively modern invention, it is held in little esteem among Freemasons.

CONCEALMENT OF THE BODY. See *Aphanism*.

CONCLAVE. Commanderies of Knights Templar in England and Canada were called *Conclaves*, and the Grand Encampment, the *Grand Conclave*, but the terms now in use are *Preceptory* and *Great Priory* respectively. The word is also applied to the meetings in some other of the advanced Degrees. The word is derived from the Latin *con*, meaning *with*, and *clavis*, a *key*, to denote the idea of being locked up in seclusion, and in this sense was first applied to the apartment in which the cardinals of the Roman Catholic Church are literally locked up when they are assembled to elect a Pope.

CONCORDISTS. A secret order established in Prussia, by M. Lang, on the wreck of the *Tugendverein* (*Tugendverein*, German for the *Union of the Virtuous*), which latter Body was instituted in 1790 as a successor of the *Illuminati*, and suppressed in 1812 by the Prussian Government, on account of its supposed political tendencies.

CONFEDERACIES. A title given to the yearly meetings of the Freemasons in the time of Henry VI, of England, and used it in the celebrated statute passed in the third year of his reign, which begins thus: "Whereas, by the yearly congregations and confederacies made by the Masons in their General Chapters assembled, etc." (see *Laborers, Statutes of*).

CONFERENCE LODGES. Assemblies of the members of a Lodge sometimes held in Germany. Their object is the discussion of the financial and other private matters of the Lodge. Lodges of this kind held in France are said to be *en famille*, meaning *in the family*. There is no such arrangement in English or American Freemasonry.

CONFERRING DEGREES. When a candidate is initiated into any Degree of Freemasonry in *due form*, the Degree is said to have been *conferred*, in contradistinction to the looser mode of imparting its secrets by *communication*.

CONFIRMATION OF MINUTES. This is usually understood as being to ensure the accuracy of the statements made, the reading of the Minutes enabling the Brethren to know that the proceedings have been recorded and the judgment of those present being expressed in some way as to the correctness of the statements but the proceedings may serve a further purpose and that is to express approval of what has been previously done. In fact, Rule 130 of the English *Book of Constitutions* provides that the Minutes regarding the election of a Worshipful Master must be confirmed before he can be installed.

In English Lodges any action regarding a money grant, alteration of by-laws or the election of a Master must be confirmed after the recording of the Minutes at the first subsequent regular meeting in order to become legally operative. All other points are merely confirmed for accuracy and are considered legal regardless.

CONFRATERNITY OF SAINT PAUL. The Italian name is *La Confraternita di San Paolo*. See *Paul, Confraternity of Saint Paul*.

CONFUSION OF TONGUES. The Tower of Babel is referred to in the ritual of the Third Degree as the place where *language was confounded and Masonry lost*. Hence, in Masonic symbolism, as Freemasonry professes to possess a universal language, the confusion of tongues at Babel is a symbol of that intellectual darkness from which the aspirant is seeking to emerge on his passage to that intellectual light which is imparted by the Order (see *Threshing-Floor*).

CONGREGATIONS. In the *Old Records and Constitutions* of Freemasonry the yearly meetings of the Craft are so called. Thus, in the *Halliwel* or *Regius Manuscript* it is said, "Every Master that is a Mason must be at the General Congregation" (see line 107). What are now called *Communications of a Grand Lodge* were then called *Congregations of the Craft* (see *Assembly*).

CONGRESSES, MASONIC. At various times in the history of Freemasonry conferences have been held in which, as in the General Councils of the Church, the interests of the Institution have been made the subject of consideration. These conferences have received the name of *Masonic Congresses*. Whenever a respectable number of Freemasons invested with deliberative powers, assemble as the representatives of different countries and Jurisdictions to take into consideration matters relating to the Order, such a meeting will be properly called a *Congress*. Of these Congresses some have been productive of little or no effect, while others have undoubtedly left their mark; nor can it be doubted, that if a General or Ecumenical Congress, consisting of representatives of all the Masonic powers of the world, were to meet, with an eye single to the great object of Masonic reform, and were to be guided by a liberal and conciliatory spirit of compromise, such a Congress might be of incalculable advantage.

The most important Congresses that have met since the year 926 A.D. are those of York, Strassburg, Ratisbon, Spire, Cologne, Basle, Jena, Altenberg, Brunswick, Lyons, Wolfenbuttel, Wilhelmsbad, Paris, Washington, Baltimore, Lexington, and Chicago (see them as listed under their respective titles).

CONGRESSES OF FREEMASONS. See *Conventions*.

CONNECTICUT. On August 12, 1750, the Saint John's Grand Lodge of Massachusetts granted a Charter to Hiram Lodge, at New Haven, and David Wooster was installed as Master. A Convention held on March 13, 1783, discussed the formation of a Grand Lodge of Connecticut. Nothing definite was completed and another Convention, held on April 29, 1783, again had no result. A third Convention, however, on May 14, 1789, composed of representatives of twelve Lodges, made some progress in the necessary

arrangements but adjourned the meeting until July 8, 1789, when a Constitution was adopted and the Grand Lodge of Connecticut duly opened. The Anti-Masonic Movement had a serious effect upon the Craft in Connecticut. Up to the year 1800 Freemasonry had flourished exceedingly in the district. During the next thirty years, however, it was calumniated to such an extent that, at the annual session of 1831, all the officers of the Grand Lodge, except the Grand Treasurer, resigned and new officers were elected in their places. At the next annual session only the Grand Master and the Grand Treasurer were present. For several years Freemasonry lay under a cloud, but at last, towards 1840, the agitation began to subside and after another five years the Craft in this State was once more possessed of its early vigor.

The first Chapter in the district seems to have comprised six members of Saint John's Lodge, No. 2, of Middletown. These six Brethren opened the first regular Grand Chapter of Connecticut on September 12, 1783.

In 1818, Jeremy L. Cross, a prominent authority on Masonic Ritual in his day and author of *The True Masonic Chart or Hieroglyphic Monitor* and of *The Templars' Chart*, formed a Council of Royal and Select Masters. On May 18, 1819, ten of the eleven Councils which had been formed in 1818 and 1819 met at Hartford for the purpose of establishing a Grand Council. Two days later a Constitution was adopted, the Grand Officers elected and the Council duly constituted.

The first Encampment of Knights Templar was formed at Colchester in July, 1796, and was granted a Charter from London on September 5, 1803. New Haven Encampment took the initiative in adopting a resolution to join with other Encampments in forming a Commandery in the State. Washington and Clinton sent representatives and the meeting was held at the Masonic Hall on September 13, 1827. A Grand Encampment of Knights Templar of the State of Connecticut was formed and Sir John Watrous was installed Grand Master.

The year 1858 saw the establishment of four Bodies of the Ancient and Accepted Scottish Rite in Connecticut. Three were chartered on June 1: namely, Lafayette Consistory, Pequonnock Chapter of Rose Croix, Washington Council of Princes of Jerusalem. The fourth, the De Witt Clinton Lodge of Perfection, was granted a Charter on May 11.

CONSECRATION. The appropriating or dedicating, with certain ceremonies, anything to sacred purposes or offices by separating it from common use. Hobbes, in his *Leviathan* (part iv, chapter 44), gives the best definition of this ceremony. "To consecrate is, in Scripture, to offer, give, or dedicate, in pious and decent language and gesture, a man, or any other thing, to God, by separating it from common use." Masonic Lodges, like ancient temples and modern churches, have always been consecrated. The *rite of consecration* is performed by the Grand Master, when the Lodge is said to be consecrated in *ample form*; by the Deputy Grand Master, when it is said to be consecrated in *due form*; or by the proxy of the Grand Master, when it is said to be consecrated in *form*. The Grand Master, accompanied by his officers,

proceeds to the hall of the new Lodge, where, after the performance of those ceremonies which are described in all manuals and monitors, he solemnly consecrates the Lodge with the elements of corn, wine, and oil, after which the Lodge is dedicated and constituted and the officers installed.

CONSECRATION, ELEMENTS OF. Those things, the use of which in the ceremony as constituent and elementary parts of it, are necessary to the perfecting and legalizing of the act of consecration. In Freemasonry, these elements are *corn, wine, and oil*, which see in this work listed under their respective names.

CONSERVATORS, GRAND. See *Grand Conservators*.

CONSERVATORS OF FREEMASONRY. About the year 1859 Brother Rob Morris, a Freemason of some distinction in America, professed to have discovered, by his researches, what he called the *true Preston-Webb Work*, and attempted to introduce it into various Jurisdictions, sometimes in opposition to the wishes of the Grand Lodge and leading Freemasons of the State. To aid in the propagation of this ritual he communicated it to several persons, who were bound to use all efforts—to some, indeed, of questionable propriety—to secure its adoption by their respective Grand Lodges. These Freemasons were called by him *Conservators*, and the order or society which they constituted was called the *Conservators Association*. This association, and the efforts of its chief to extend his ritual, met with the general disapproval of the Freemasons of the United States, and in some Jurisdictions led to considerable disturbance and bad feeling.

CONSISTORY. The meetings of members of the Thirty-second Degree, or Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite, are called *Consistories*. The elective officers are, according to the ritual of the Southern Jurisdiction of the United States, a Commander-in-Chief, Seneschal, Preceptor, Chancellor, Minister of State, Almoner, Registrar, and Treasurer. In the Northern Jurisdiction it is slightly different, the second and third officers being called Lieutenant-Commanders. A *Consistory* confers the Thirty-first and Thirty-second Degrees of the Rite in the Southern Jurisdiction; in the Northern Jurisdiction the *Consistory* confers the Degrees from the nineteenth to the thirty-second inclusive.

CONSISTORY, GRAND. See *Grand Consistory*.

CONSTABLE, GRAND. The fourth officer in a Grand Consistory. It is the title which was formerly given to the leader of the land forces of the Knights Templar.

CONSTANTINE. See *Red Cross of Rome and Constantine*.

CONSTANTINOPLE, KNIGHT OF. In the year 1864 Brother F. G. Irwin, a distinguished Freemason, lived at Devonport, England. He became a welcome visitor to, and subsequently a member of the then recently established Lodge, Saint Aubyn, No. 954. Among other Masonic acquirements he had authority to establish the Order of the Knights of Constantinople. It was found that other authority to establish this Order did not exist in England, although it had been conferred on a few individuals by Brother Irwin, and according to the usages of the

Fraternity, those who first established an Order became the ruling power. The ground being thus clear, the authority of Brother Irwin, Past Junior Warden of the Province of Andalusia, Past Grand Master Overseer of Mark Masonry in England, First Grand Standard Bearer of Knights Templar in England, and Past Most Wise Sovereign Rose Croix, &c., was brought into operation. He accordingly presided over a meeting of Freemasons in the Saint Aubyn Lodge, No. 954, at Morice Town, Devonport, on January 18, 1865, and after intrusting them with the secrets of the Order and elevating to the honor of Knighthood, appointed the following Brethren as Officers of the First or Saint Aubyn Council of Knights of Constantinople, namely: Samuel Chapple, Horace Byron Kent, John R. H. Spry, Vincent Bird, Philip B. Clemens. At this meeting several prominent Freemasons were admitted, Brother Shuttleworth, Thirty-third Degree, the Grand Vice-Chancellor of the Knights Templar of England, being among the number. At the February meeting several active Freemasons were admitted, amongst them Brother W. J. Hughan, initiated in Lodge No. 954, and who later attained world-wide Masonic fame. At the January meeting, 1866, a Warrant was granted to certain distinguished Freemasons in Cornwall to open a Council at Truro, the Fortitude, Brother W. J. Hughan to be first Illustrious Sovereign, and a number of Cornish Freemasons were enlisted. The Saint Aubyn Council of the Knights of Constantinople developed into a Grand Council of Sovereigns of the Order and exercised such functions as organizing subordinate bodies. It became affiliated and a part of the organization at Mark Masons Hall, England, the Grand Council of the Allied Degrees. The Order of Knights of Constantinople is of a Christian character, associated in legend with the Emperor Constantine, and teaches the lesson of universal equality. The jewel of the organization is a Cross surmounted by a Crescent.

CONSTITUTED, LEGALLY. The phrase, a *legally constituted Lodge*, is often used Masonically to designate any Lodge working under proper authority, which necessarily includes Lodges working under Dispensation, although, strictly, a Lodge cannot be legally constituted until it has received its Warrant or Charter from the Grand Lodge. But so far as respects the regularity of their work, Lodges under Dispensation and Warranted Lodges have the same standing.

CONSTITUTION OF A LODGE. Any number of Master Masons, not less than seven, being desirous of forming a new Lodge, having previously obtained a Dispensation from the Grand Master, must apply by petition to the Grand Lodge of the State in which they reside, praying for a Charter, or Warrant of Constitution, to enable them to assemble as a regular Lodge. Their petition being favorably received, a Warrant or Charter for the Lodge is immediately granted, and the Grand Master appoints a day for its consecration and for the installation of its officers. The Lodge having been consecrated, the Grand Master, or person acting as such, declares the Brethren "to be constituted and formed into a regular Lodge of Free and Accepted Masons," after which the officers of the Lodge are installed. In this declaration of the

Master, accompanied with the appropriate ceremonies, consists the *constitution* of the Lodge. Until a Lodge is thus *legally constituted*, it forms no component of the constituency of the Grand Lodge, can neither elect officers nor members, and exists only as a *Lodge under dispensation* at the will of the Grand Master.

CONSTITUTION, PARIS. See *Paris Constitutions*.

CONSTITUTIONS, BOOK OF. See *Book of Constitutions*.

CONSTITUTIONS OF 1762. This is the name of one of that series of Constitutions, or Regulations, which have always been deemed of importance in the history of the Ancient and Accepted Scottish Rite; although the *Constitutions of 1762* have really nothing to do with that Rite, having been adopted long before its establishment. In the year 1758, there was founded at Paris a Masonic Body which assumed the title of the *Chapter, or Council, of Emperors of the East and West*, and which organized a Rite known as the *Rite of Perfection*, consisting of twenty-five Degrees, and in the same year the Rite was carried to Berlin by the Marquis de Bernez.

In the following year, a Council of Princes of the Royal Secret, the highest Degree conferred in the Rite, was established at Bordeaux. On September 21, 1762, nine Commissioners met and drew up *Constitutions* for the government of the Rite of Perfection, which have been since known as the *Constitutions of 1762*. Of the place where the Commissioners met, there is some doubt. Of the two copies, hereafter to be noticed, which are in the archives of the Southern Supreme Council, that of Delahogue refers to the Orients of Paris and Berlin, while that of Aveilhé says that they were made at the Grand Orient of Bordeaux. Thory also (*Acta Latomorum*, i, 79), names Bordeaux as the place of their enactment, and so does Ragon (*Orthodoxie Maçonnique*, 133); although he doubts their authenticity, and says that there is no trace of any such document at Bordeaux, nor any recollection there of the Consistory which is said to have drawn up the *Constitutions*.

To this it may be answered, that in the Archives of the Mother Supreme Council at Charleston there are two manuscript copies of these *Constitutions*—one written by Jean Baptiste Marie Delahogue in 1798, which is authenticated by Count de Grasse, under the seal of the Grand Council of the Princes of the Royal Secret, then sitting at Charleston; and another, written by Jean Baptiste Aveilhé in 1797. This copy is authenticated by Long, Delahogue, De Grasse, and others. Both documents are written in French, and are almost substantially the same. The translated title of Delahogue's copy is as follows:

Constitutions and Regulations drawn up by nine Commissioners appointed by the Grand Council of the Sovereign Princes of the Royal Secret at the Grand Orients of Paris and Berlin, by virtue of the deliberation of the fifth day of the third week of the seventh month of the Hebrew Era, 5662, and of the Christian Era, 1762. To be ratified and observed by the Grand Councils of the Sublime Knights and Princes of Masonry as well as by the particular Councils and Grand Inspectors regularly constituted in the two Hemispheres.

The title of Aveilhé's manuscript differs in this, that it says the *Constitutions* were enacted "at the Grand

Orient of Bordeaux," and that they were "transmitted to our Brother Stephen Morin, Grand Inspector of all the Lodges in the New World." Probably this is a correct record, and the *Constitutions* were prepared at Bordeaux.

The *Constitutions of 1762* consist of thirty-five articles, and are principally occupied in providing for the government of the Rite established by the Council of Emperors of the East and West and of the Bodies under it.

The *Constitutions of 1762* were published at Paris, in 1832, in the *Recueil des Actes du Conseil Suprême de France* or *Collected Proceedings of the Supreme Council of France*. They were also published, in 1859, in America; but the best printed exemplar of them is that published in French and English in the *Book of Grand Constitutions*, edited by Brother Albert Pike, which is illustrated with copious and valuable annotations by the editor, who was the Sovereign Grand Commander of the Southern Supreme Council.

CONSTITUTIONS OF 1786. These have been generally regarded by the members of the Ancient and Accepted Scottish Rite as the fundamental law of their Rite. They are said to have been established by Frederick II, of Prussia, in the last year of his life; a statement, however, that has been denied by some writers (see Mackey's revised *History of Freemasonry* under *Early History of the Scottish Rite*; Findel's *History of Freemasonry* under *Declaration of the Grand Lodge of the Three Globes at Berlin*; also Gould's *History of Freemasonry* under *The Ancient and Accepted Scottish Rite*). The controversies as to their authenticity have made them a subject of interest to all Masonic scholars. Brother Albert Pike, the Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, published them, in 1872, in Latin, French, and English; and his exhaustive annotations are valuable because he has devoted to the investigation of their origin and their authenticity more elaborate care than any other writer.

Of these *Constitutions*, there are two exemplars, one in French and one in Latin, between which there are, however, some material differences. For a long time the French exemplar only was known in this country. It is supposed by Brother Pike that it was brought to Charleston by Count de Grasse, and that under its provisions he organized the Supreme Council in that place. They were accepted by the Southern Supreme Council, and have been regarded by the Northern Supreme Council as the only authentic *Constitutions*. But there is abundant internal evidence of the incompleteness and incorrectness of the French *Constitutions*, of whose authenticity there is no proof, nor is it likely that they were made at Berlin and approved by Frederick, as they profess.

The Latin *Constitutions* were probably not known in France until after the Revolution. In 1834, they were accepted as authentic by the Supreme Council of France, and published there in the same year. A copy of this was published in America, in 1859, by Brother Pike. These Latin *Constitutions* of 1786 have been accepted by the Supreme Council of the Southern Jurisdiction in preference to the French version. Most of the other Supreme Councils—those, namely, of England and Wales, of Italy, and of South America

—have adopted them as the law of the Rite, repudiating the French version as of no authority.

The definite and well-authorized conclusions to which Brother Pike has arrived on the subject of these *Constitutions* have been expressed by that eminent Freemason in the following language:

"We think we may safely say, that the charge that the *Grand Constitutions* were forged at Charleston is completely disproved, and that it will be contemptible hereafter to repeat it. No set of speculating Jews constituted the Supreme Council established there; and those who care for the reputations of Colonel Mitchell, and Doctors Dalcho, Auld, and Moultrie, may well afford to despise the scurrilous libels of the Ragons, Clavels, and Folgers.

"And, secondly, that it is not by any means *proven* or *certain* that the *Constitutions* were *not* really made at Berlin, as they purport to have been, and approved by Frederick. We think that the preponderance of evidence, internal and external, is on the side of their authenticity, apart from the positive evidence of the certificate of 1832.

"And, thirdly, that the Supreme Council at Charleston had a perfect right to adopt them as the law of the new Order; no matter where, when, or by whom they were made, as Anderson's *Constitutions* were adopted in Symbolic Masonry; that they are and always have been the law of the Rite, because they *were* so adopted; and because no man has ever lawfully received the degrees of the Rite without swearing to maintain them as its supreme law; for as to the articles themselves, there is no substantial difference between the French and Latin copies.

"And, fourthly, that there is not one particle of *proof* of any sort, circumstantial or historical, or by argument from improbability, that they are not genuine and authentic. In law, documents of great age, found in the possession of those interested under them, to whom they rightfully belong, and with whom they might naturally be expected to be found, are admitted in evidence without proof, to establish title or facts. They prove themselves, and to be avoided must be disproved by evidence. *There is no evidence against the genuineness of these Grand Constitutions.*"

We have alluded to the controversies aroused by the historical concepts formed of these documents. But we must warn the readers against assuming that this was ever understood by the leading disputants as any argument against the legality of them. That was quite another thing.

Both Brothers Pike and Carson, differing widely as they did upon the source of the *Constitutions* in 1786, were agreed upon the legal aspect. Brother Enoch Terry Carson, then Deputy of the Scottish Rite for Ohio, says, "We shall not enter into a discussion of the question as to whether these *Constitutions* had the origin claimed for them or not, it is sufficient to say that they were recognized, and that under and by authority of them the Southern Supreme Council, at Charleston, the first in the world, was organized and until 1813, possessed exclusive jurisdiction over the United States; and all other regular Supreme Councils from that day down to the present have, and still recognize them. If they, the *Constitutions of 1786*, ever were irregular, they ceased to be so to any and every Supreme Council the very

moment they recognized and adopted them. Without them there can be no Thirty-third Degree of the Ancient and Accepted Scottish Rite."

Brother Albert Pike is equally direct to the point where he says very plainly, "But the validity and effect of these *Constitutions* did not depend on their emanating from Frederick. On the contrary, he had no power to make any such laws. Their force and effect as law depended on their adoption as such by the first Body of the Rite" (see Mackey's revised *History of Freemasonry*, pages 1836-7).

CONSTITUTIONS, OLD. See *Records, Old*.

CONSUMMATUM EST. Latin, meaning *It is finished*. A phrase used in some of the higher degrees of the Ancient and Accepted Scottish Rite. It is borrowed from the expression used by our Lord when He said, on the cross, "It is finished," meaning that the work which had been given him to do had been executed. It is, therefore, appropriately used in the closing ceremonies to indicate that the sublime work of the degrees is finished, so that all may retire in peace.

CONTEMPLATIVE. To contemplate is, literally, to watch and inspect the Temple. The augur, or prophet, among the Romans, having taken his stand on the Capitoline Hill, marked out with his wand the space in the heavens he intended to consult. This space he called the *templum*, the Latin word for a designated or marked-off area. Having divided his *templum* into two parts from top to bottom, he watched to see what would occur. The watching of the *templum* was called *contemplating*; and hence those who devoted themselves to meditation upon sacred subjects assumed this title. Thus, among the Jews, the Essenes and the Therapeutists, and, among the Greeks, the school of Pythagoras, were contemplative sects. Among the Freemasons, the word *speculative* is used as equivalent to *contemplative* (see *Speculative Freemasonry*).

CONTINENTAL LODGES. This expression is used throughout this work, as it constantly is by English writers, to designate the Lodges on the Continent of Europe which retain many usages which have either been abandoned by, or never were observed in, the Lodges of England, Ireland, and Scotland, as well as the United States of America. The words *Continental Freemasonry* are employed in the same sense.

CONTUMACY. In civil law, *contumacy*, or stubbornness, is the refusal or neglect of a party accused to appear and answer to a charge preferred against him in a court of justice. In Masonic jurisprudence, it is disobedience of or rebellion against superior authority, as when a Freemason refuses to obey the edict of his Lodge, or a Lodge refuses to obey that of the Grand Master or the Grand Lodge. The punishment, in the former case, is generally suspension or expulsion; in the latter, arrest of Charter or forfeiture of Warrant.

CONVENTION. In a state or territory where there is no Grand Lodge, but three or more Lodges holding their Warrants of Constitution from Grand Lodges outside of the territory, these Lodges may meet together by their representatives—who should properly be the first three officers of each Lodge—and take the necessary steps for the organization of a Grand Lodge in that state or territory. This pre-

paratory meeting is called a *Convention*. A President and Secretary are chosen, and a Grand Lodge is formed by the election of a Grand Master and other proper officers, when the old Warrants are returned to the Grand Lodges, and new ones taken out from the newly formed Grand Lodge. Not less than three Lodges are required to constitute a *Convention*. The first *Convention* of this kind ever held was that of the four old Lodges of London, which met at the Apple-Tree Tavern, in 1716, and in the following year formed the Grand Lodge of England.

CONVENTION NIGHT. A title sometimes given in the Minutes of English Lodges to a Lodge of Emergency. Thus, in the minutes of Constitution Lodge, No. 390 (London), we read: "This being a *Convention Night* to consider the state of the Lodge," etc. (see Sadler's *History and Records of the Lodge of Emulation*, page 64).

CONVENTIONS or CONGRESSES of Freemasons, arranged in chronological order:

- 926. York, under Prince Edwin of England.
- 1275. Strassburg, under Edwin Von Steinbach.
- 1459. Ratisbon, under Jost Dolzinger.
- 1464. Ratisbon, under Grand Lodge of Strassburg.
- 1469. Spire, under Grand Lodge of Strassburg.
- 1535. Cologne, by Hermann, Bishop of Cologne.
- 1563. Basle, by Grand Lodge of Strassburg.
- 1717. London, by the Four Old Lodges. Organization of Grand Lodge.
- 1730. Dublin, by the Dublin Lodges.
- 1736. Edinburgh. Organization and institution of Grand Lodge.
- 1756. Hague, by the Royal Union Lodge.
- 1762. Paris and Berlin, by nine commissioners nominated by the Sovereign Grand Council of Princes of Freemasonry.
- 1763. Jena, by the Lodge of Strict Observance.
- 1764. Jena, by Johnson or Beeker, denounced by Baron Hund.
- 1765. Altenberg, a continuation wherein Hund was elected Grand Master of the Rite of Strict Observance.
- 1772. Kohl, by Ferdinand of Brunswick and Baron Hund, without success.
- 1775. Brunswick, by Ferdinand, Duke of Brunswick.
- 1778. Lyons, by Lodge of Chevaliers Bienfaisants.
- 1778. Wolfenbüttel, by Duke of Brunswick.
- 1782. Wilhelmsbad, and impotent session for purification.
- 1784. Paris, a medley of Lovers of Truth and United Friends.
- 1786. Berlin, alleged to have been convened by Frederick II of Prussia.
- 1822. National Masonic Congress, Washington, District of Columbia, March 9.
- 1842. National Masonic Congress, Washington, District of Columbia, March 7.
- 1843. National Masonic Convention, Baltimore, Maryland, May 8.
- 1847. National Masonic Convention, Baltimore, Maryland, September 23.
- 1853. National Masonic Convention, Lexington, Kentucky, September 17.
- 1855. Paris, by Grand Orient of France.
- 1855. National Masonic Convention, Washington, District of Columbia, January 3-4.

1859. National Masonic Convention, Chicago, Illinois, September 13.

1893. Masonic Congress, Chicago, Illinois, August 14-17.

1909. Conference of Grand Masters, Philadelphia, Pennsylvania, June 1.

1909. Conference of Grand Masters, Baltimore, Maryland, November 16.

1913. Conference of Grand Masters, Indianapolis, Indiana, March 17.

1914. Conference of Grand Masters, St. Louis, Missouri, May 14-16.

1918. Conference of Grand Masters, New York City, New York, May 9-10.

1918. Conference of Grand Masters, Cedar Rapids, Iowa, November 26-28.

1919. Masonic Service Association, Cedar Rapids, Iowa, November 11-13.

1920. Masonic Service Association, St. Louis, Missouri, November 9-10.

1921. Masonic Service Association, Chicago, Illinois, November 9-11.

1922. Masonic Service Association, Kansas City, Missouri, November 17-19.

1923. Masonic Service Association, Washington, District of Columbia, October 29-30.

1924. Masonic Service Association, Chicago, Illinois, November 11-12.

Following the meeting at Cedar Rapids in 1919, the Masonic Service Association has met at St. Louis, Mo., November 9-10, 1920; Chicago, Ill., November 9-11, 1921; Kansas City, Mo., November 17-19, 1922; Washington, D. C., October 29-30, 1923; Chicago, Ill., November 11-12, 1924, and so on annually, a Conference of Grand Masters usually being held at the same place conveniently about that time.

1875. Lausanne. A Convention of the Supreme Councils of the Ancient and Accepted Scottish Rite of the World, which subsequently led to an eternal bond of unity both offensive and defensive.

CONVERSATION. *Conversation* among the Brethren during Lodge hours is forbidden by the *Charges of 1722* in these words: "You are not to hold private committees or separate conversation without leave from the Master" (see *Constitutions*, 1723, page 53).

CONVOCATION. The meetings of Chapters of Royal Arch Freemasons are so called from the Latin *convocatio*, meaning a *calling together*. It seems very properly to refer to the convoking of the dispersed Freemasons at Jerusalem to rebuild the second Temple, of which every Chapter is a representation.

CONVOCATION, GRAND. The meeting of a Grand Chapter is so styled.

COOKE, MATTHEW. English Masonic writer; edited an early prose Masonic Constitutions known as the *Additional Manuscript*, 1861. Brother Cooke arranged a number of musical scores for the Ancient and Accepted Scottish Rite, Southern Jurisdiction, United States.

COOKE'S MANUSCRIPT. The old document commonly known among Masonic scholars as *Matthew Cooke's Manuscript*, because it was first given to the public by that distinguished Brother, was published by him, in 1861, from the original in the British Museum, which institution purchased it, on the 14th

of October, 1859, from Mrs. Caroline Baker. It was also published in facsimile by the Quatuor Coronati Lodge, No. 2076, London, in 1890. Its principal value is derived from the fact, as Brother Cooke remarks, that until its appearance "there was no prose work of such undoubted antiquity known to be in existence on the subject."

Brother Cooke gives the following account of the Manuscript in his preface to its republication:

By permission of the Trustees of the British Museum, the following little work has been allowed to be copied and published in its entire form. The original is to be found among the additional manuscripts in that national collection, and is numbered 23,198.

Judging from the character of the handwriting and the form of contractions employed by the scribe, it was most probably written in the latter portion of the fifteenth century, and may be considered a very clear specimen of the penmanship of that period.

By whom or for whom it was originally penned there is no means of ascertaining; but from the style, it may be conjectured to have belonged to some Master of the Craft, and to have been used in assemblies of Freemasons as a text-book of the traditional history and laws of the Fraternity.

COPELAND, PATRICK. A native of Udaught, Scotland. In 1590, by Royal Patent, because his ancestors had held the same office, he was made Patron for life of the Freemasons of Aberdeen, Banff and Kincardine.

COPE-STONE. See *Capstone*.

CORD, HINDU SACRED. See *Zennaar*.

CORD, SILVER. See *Silver Cord*.

CORD, THREEFOLD. See *Threefold Cord*.

CORDON. The Masonic decoration, which in English is called the *collar*, is styled by the French Freemasons the *cordon*.

CORINTHIAN ORDER. This is the lightest and most ornamental of the pure orders, and possesses the highest degree of richness and detail that architecture attained under the Greeks. Its capital is its great distinction, and is richly adorned with leaves of acanthus, olive, etc., and other ornaments. The column of Beauty which supports the Lodge is of the *Corinthian Order*, and its appropriate situation and symbolic officer are in the South.

CORK, ORDER OF THE. A side Degree found in British Masonic circles and practised with that excellent conviviality characteristic of the Brethren. The main object is to provide an opportunity for the display of high spirits on some especial occasion. Significant of the membership is a jewel, a section or slice of cork, usually enclosed in a metal band for attachment to the watch-chain as a charm or pendant, or carried as a pocket-piece. The absence of this emblem or pledge when a member is challenged by another one subjects the corkless Brother to a forfeit, which again is commonly and appropriately the cause of mutual enjoyment.

CORNER, NORTHEAST. See *Northeast Corner*.

CORNER-STONE, SYMBOLISM OF THE. The *corner-stone* is the stone which lies at the corner of two walls and forms the corner of the foundation of an edifice. In Masonic buildings it is now always placed in the Northeast; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by Operative Freemasons as the most important stone in the edifice. It is laid with impressive ceremonies; the

assistance of Speculative Freemasons is often, and ought always to be, invited to give dignity to the occasion; and for this purpose Freemasonry has provided an especial ritual which is to govern the proper performance of that duty.

Among the ancients the *corner-stone* of important edifices was laid with impressive ceremonies. These are well described by Tacitus in the history of the rebuilding of the Capitol. After detailing the preliminary ceremonies, which consisted of a procession of vestals, who with chaplets of flowers encompassed the ground and consecrated it by libations of living water, he adds that, after solemn prayer, Helvidius Priscus, to whom the care of rebuilding the Capitol had been committed, "laid his hand upon the fillets that adorned the foundation stone, and also the cords by which it was to be drawn to its place. In that instant the magistrates, the priests, the senators, the Roman knights, and a number of citizens, all acting with one effort and general demonstrations of joy, laid hold of the ropes and dragged the ponderous load to its destined spot. They then threw in ingots of gold and silver, and other metals which had never been melted in the furnace, but still retained, untouched by human art, their first formation in the bowels of the earth" (see *Histories* iv, 53).

The symbolism of the *corner-stone* when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence, and to its consecration.

As to its form, it must be perfectly square on its surfaces, and in its solid contents a cube. Now the square is a symbol of morality, and the cube, of truth. In its situation it lies between the north, the place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light, and from ignorance to knowledge. The permanence and durability of the *corner-stone*, which lasts long after the building in whose foundation it was placed has fallen into decay, is intended to remind the Freemason that, when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life—a *corner-stone* of immortality—an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Freemasonry—the square, the level, and the plumb, themselves all symbolic in meaning—and is then declared to be "well formed, true, and trusty." Thus the Freemason is taught that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of the spiritual building of eternal life, fitted, "as living stones, for that house not made with hands, eternal in the heavens."

And lastly, in the ceremony of depositing the *corner-stone*, the elements of Masonic consecration are produced, and the stone is solemnly set apart by pouring corn, wine, and oil upon its surface, emblematic of the Nourishment, Refreshment, and Joy which are to be the rewards of a faithful performance of duty.

The *corner-stone* does not appear to have been adopted by any of the heathen nations, but to have been as the *eben pinah*, peculiar to the Jews, from whom it descended to the Christians. In the Old Testament, it seems always to have denoted a prince or high personage, and hence the Evangelists constantly use it in reference to Christ, who is called the *Chief Corner-stone*. In Masonic symbolism, it signifies a true Freemason, and therefore it is the first character which the Apprentice is made to represent after his initiation has been completed.

Saint Martin-in-the-Fields Church, perhaps the best known church in London, was the first in England to have its foundation stone laid with special Masonic ceremony after the coming into existence of the Grand Lodge there. This event took place in 1724, in the reign of King George I, whose direct descendant, the Duke of Connaught, was Grand Master two hundred years later (see *Freemason*, March 7, 1925).

The first or *corner-stone* of the Baltimore and Ohio Railroad was laid by the Grand Master of Maryland with the Grand Masters of Pennsylvania and Virginia co-operating with the Brethren of Maryland. The stone was laid on July 4, 1824, in Carroll's Field at Baltimore and the first spading of the ground where the stone was to rest was dug by the venerable Charles Carroll of Carrollton, then the only living signer of the Declaration of Independence. Brother E. T. Schultz (*Freemasonry in Maryland*, pages 562-79) says that the first train over this new railroad reached the banks of the Ohio River, January 11, 1853. The several city trades took part in the procession and presented gifts to Mr. Carroll, one from the Weavers and Tailors was "a coat made on the way."

Allusions to public ceremonies by the Craft are frequent in the old records. One of Tuesday, August 27, 1822, deserves mention, not because of the distance in elapsed time from that date to the present, but by reason of the close identity of the custom in Great Britain and in other Countries during these many years. The occasion was the laying of the Foundation-stone of the National Monument of Scotland, at Edinburgh, and after describing the usual procession, and the placing of coins, newspapers, plans, etc., in the cavities of the stone, these were covered with inscribed plates, the first being headed "To the Glory of God—In honor of the King—For the Good of the People." Then Laurie's *History of Free Masonry and the Grand Lodge of Scotland* (1849, page 201) continues:

The Most Worshipful the Grand Master proceeded with the ceremony, and having applied the square, the plumb, and the level respectively to the stone, with the mallet he gave three knocks, saying,—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown this splendid edifice with every success; and may it be considered, for time immemorial, a model of taste and genius and serve to transmit with honour to posterity the names of the artists engaged in it"; followed by the Grand Honours from the Brethren, and the Band playing "On, my dear Brethren." When the music ceased, the cornucopia with corn, and the cups with wine and oil were delivered by the Grand Wardens to the Substitute Grand Master, who in succession handed them to the Most Worshipful the Grand Master, when he, according to ancient custom, poured out the corn, the wine, and the

oil upon the stone, saying, "Praise be to the Lord immortal and eternal, Who formed the heavens, laid the foundations of the earth, and extended the waters beyond it, Who supports the pillars of Nations, and maintains in order and harmony surrounding Worlds: We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores. Almighty Ruler of Events, deign to direct the hand of our gracious Sovereign, so that he may pour down blessings upon his people; and may they, living under sage laws and a free government, ever feel grateful for the blessings they enjoy": Which was followed by the Grand Honours from the Brethren, and prolonged cheering from the Royal Commissioners and spectators.

Brother Laurie also tells on page 207 of the curious fact that on April 30, 1824, "the Foundation-stone of the new road or approach to Glasgow from London was laid, by sanction of the Grand Lodge, by the Right Honourable Lord Provost Smith of Glasgow, Depute Provincial Grand Master of the Lower Ward of Lanarkshire, in presence of a large assemblage of the Brethren and a great number of spectators."

An unusual method of laying the Foundation-stone of a Masonic Temple took place in London on July 14, 1927. The site of the Temple in Great Queen Street, Kingsway, would not accommodate a large crowd, so it was arranged that the Grand Master of English Freemasons, the Duke of Connaught, should perform the ceremony at Royal Albert Hall, nearly three miles away. A replica of the stone was laid on a specially erected platform in the great hall where some ten thousand Freemasons from all parts of the Empire attended in their regalia. The ceremony in Albert Hall was performed simultaneously with the laying of the actual stone in Great Queen Street by means of special electrical contrivances.

A distinction should be made between *Corner-stone* and *Foundation Stone*. Doctor Mackey was emphatic on this point and it is well to have the matter in mind. But the two are not always distinguished definitely in the records. We have placed several items together here which the reader can list as he personally may choose. The precise classification of corner-stones of railroads and foundation stones of highways, judged by any Masonic requirement, is probably best left to individual taste. The subject may be considered under the several heads, *Foundation Stone*, and *Stone of Foundation*.

CORN OF NOURISHMENT. One of the three elements of Masonic consecration (see *Corn*, *Wine*, and *Oil*).

CORNUCOPIA. The horn of plenty. The old Pagan myth tells us that Zeus was nourished during his infancy in Crete by the daughters of Melissus, with the milk of the goat Amalthea. Zeus, when he came to the empire of the world, in gratitude placed Amalthea in the heavens as a constellation, and gave one of her horns to his nurses, with the assurance that it should furnish them with a never-failing supply of whatever they might desire. Hence it is a symbol of abundance, and as such has been adopted as the jewel of the Stewards of a Lodge, to remind them that it is their duty to see that the tables are properly furnished at refreshment, and that every Brother is suitably served. Among the deities whose images are to be found in the ancient Temples at Elora, in Hindustan, is the goddess *Ana Purna*, whose name is compounded of *Ana*, signifying *corn*, and

Purna, meaning *plenty*. She holds a corn measure in her hand, and the whole therefore very clearly has the same allusion as the Masonic *Horn of plenty*.

CORN, WINE, AND OIL. *Corn*, *wine*, and *oil* are the Masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. *Corn*, *wine*, and *oil* were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them among the greatest blessings that we enjoy, and speaks of them as "*wine* that maketh glad the heart of man, and *oil* to make his face to shine, and *bread* which strengtheneth man's heart" (Psalm civ., 15). In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony, a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite. Hence, Freemasons' Lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built by strewing *corn*, *wine*, and *oil* upon the *Lodge*, the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with joy unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris (*Discourse* iv, 81), "wherefore do you carry *corn*, *wine*, and *oil* in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your *bread* to feed the hungry, to send a cup of your *wine* to cheer the sorrowful, and to pour the healing *oil* of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the heart, of your fellow-travellers?"

In processions, the *corn* alone is carried in a golden pitcher, the *wine* and *oil* are placed in silver vessels, and this is to remind us that the first, as a necessity and the "staff of life," is of more importance and more worthy of honor than the others, which are but comforts.

CORONET, DUCAL. Italian, *Coronetta*. An inferior crown worn by noblemen; that of a British duke is adorned with strawberry leaves; that of a marquis has leaves with pearls interposed; that of an earl has the pearls above the leaves; that of a viscount is surrounded with pearls only; that of a baron has only four pearls. The *ducal coronet* is a prominent symbol in the Thirty-third Degree of the Ancient and Accepted Scottish Rite.

CORPORATION OF SQUAREMEN. See *Squaremen*, *Corporation of*.

CORRESPONDENCE. See *Committee on Foreign Correspondence*.

CORRESPONDING GRAND SECRETARY. An officer of a Grand Lodge to whom was formerly entrusted, in some Grand Lodges, the Foreign Correspondence of the Body. The office is now disused, a temporary appointment being made when familiarity with a foreign language may require the services of an assistant to the Grand Secretary.

CORYBANTES, MYSTERIES OF. Rites instituted in Phrygia in honor of Atys, the lover of Cybele. The goddess was supposed first to bewail the death of her lover, and afterward to rejoice for his restoration to life. The ceremonies were a scenical representation of this alternate lamentation and rejoicing, and of the sufferings of Atys, who was placed in an ark or coffin during the mournful part of the orgies. If the description of these rites, given by Sainte-Croix from various ancient authorities, be correct, they were but a modification of the Eleusinian mysteries.

COSMIST. A religious faith of late recognition, having for its motto, *Deeds, not Creeds*, and for its principle *the service of humanity is the supreme duty*. The design of *Cosmism* is to join all men and women into one family, in which the principle of equality, together with that of brotherly love, that is, love of the human race, is the predominant one, and the moral and material welfare of all, the sole aim and purpose.

The *Cosmists* are enjoined to act as follows: To give one another encouragement and aid, both mate-



KING



DUKE



MARQUIS



EARL

CROWN AND CORONETS OF STATE

rial and moral; to cultivate all their faculties; to contemplate all mankind as Brethren; to be courteous and forbearing to each and all; to practise charity without publicity or ostentation.

Freemasonry is an intensely theistical institution; but its principles could scarcely be better expressed than those above enumerated as the foundation of the Cosmistic faith; more especially in the motto, *Deeds, not Creeds*.

COSMOPOLITE. The Third Degree of the Second Temple of the Rite of African Architects, which see in this *Encyclopedia*.

COSTA RICA. The most southern state of Central America. The first Masonic Lodge in Costa Rica was instituted by the Grand Orient of New Granada at San José in 1867. On December 7, 1899, the Grand Lodge was formed at San José. Oliver Day Street, in his Report on Correspondence to the Grand Lodge of Alabama, 1922 states: "This Grand Lodge must be moribund, if not defunct, as after repeated efforts this scribe has not been able to get into communication with it. Not a word has been received from it during the seven years he has been Foreign Correspondent." The Grand Lodge is credited by the *Annuaire* in 1923 as having seven Lodges, with 206 members, three Lodges being at San José and one each at Port Limon and Alajuela being named. Nos. 5 and 6 not located.

COUNCIL. In several of the advanced Degrees of Freemasonry the meetings are styled *Councils*; as, a *Council* of Royal and Select Masters, or Princes of Jerusalem, or Companions of the Red Cross.

COUNCIL CHAMBER. A part of the room in which the ceremonies of the Companions of the Red Cross are performed.

COUNCIL, GRAND. See *Grand Council*.

COUNCIL OF ALLIED MASONIC DEGREES. An organization formed in England in 1880 to embosom, protect, and promulgate all side Degrees of a Masonic or other secret character, and those otherwise unclaimed that may appear as waifs. The central organization is termed the *Grand Council of Allied Masonic Degrees*.

The Sovereign College of the Allied Masonic Degrees of America was organized on February 1, 1892, at Richmond, Virginia, and the first officers of this Body were chosen as follows:

Hartley Carmichael, 33°
Wm. Ryan, 33°

Sovereign Grand Master.
Deputy Grand Master,
C.J.S.

Right Rev. A. M. Randolph,
Bishop of Southern Vir-
ginia

Frederick Webber, 33°
Alfred R. Courtney 32°

Grand Abbot.
Grand Senior Warden.
Grand Junior Warden.

W. O. English, 32°, K.C.
Charles A. Nesbitt, 33°
John F. Mayer, 33°
Josiah Drummond, 33°
R. P. Williams, 33°
Beverly R. Welford, Jr. 32°

Grand Chancellor.
Grand Recorder-General.
Grand Bursar.
Grand Almoner.
Grand Prefect of Rites.
Grand Magister non re-
gens.

R. H. Hall, 33°
O. W. Budd, 32°
Thomas Whittet, 33°
Jacob Reinhardt, 32°
Ernest T. Walthall,
H. F. W. Southern, 32°

Grand Deacon.
S. Fellow.
Grand Verger.
Grand Chief of Musicians.
Grand Printer.
Grand Tiler.

Brother Nesbitt, the Grand Recorder-General who was also Grand Secretary, Grand Lodge of Virginia, was elected Deputy Grand Master of the Sovereign College in 1901, Brother Howard D. Smith, Norway, Maine, at the same time being chosen Grand Recorder-General.

This Sovereign College was organized for the purpose of uniting under Masonic government a number of Degrees hitherto not so controlled. The object of the Sovereign College was two-fold—to work with proper rituals such as were, from their importance or beauty, worthy of propagation, and to lay on the shelf such Degrees, possessed by it, as were merely Masonic absurdities. This Grand Body assumed the care of several Degrees of interest and importance to earnest and progressive Freemasons. It governs the Ark Mariner or Ark and Dove, Secret Monitor, Saint Lawrence the Martyr, Tilers of King Solomon, Knights of Constantinople, the Holy Order of Wisdom, and the Trinitarian Knights of Saint John of

Patmos. From the archives we obtain the following particulars:

For the Degree of Ark Mariner all Master Masons in good standing are eligible, and all Ark Mariners are eligible for the Monitor Degree. The Ark Degree ought to be possessed by every well-equipped Freemason. In England the synonymous Degree of Royal Ark Mariner is exceedingly popular. Though it is not necessary in America to possess the Mark Degree before receiving that of the Ark, yet it is well for all Freemasons, who are likely to travel, to take the Mark Degree in the Chapter also,—as the qualification for the English Royal Ark Mariner's Degree is that the candidate must be a Mark Mason. The Degrees of Tiler of Solomon, Saint Lawrence the Martyr, and the Knight of Constantinople are only conferred on those who are already Ark Mariners and Secret Monitors.

The Holy Order of Wisdom is one of the finest and most impressive Degrees in Freemasonry. The qualification is that the candidate must be a Knight Templar of the American Rite, or a Knight Rose Croix of the Ancient and Accepted Scottish Rite.

The Knight of Patmos is conferred only once a year, and then sparingly. It is given only to Freemasons of some mark and learning.

From the Knights of Patmos the officers of the Sovereign College are elected.

The Degrees of the Order of Wisdom, and the Knight of Patmos, are essentially Christian and Trinitarian. For the latter Degree the Candidate must be a Prince of the Royal Secret of the Ancient and Accepted Scottish Rite.

The Grand Bodies with which the Sovereign College is in amity:

In the Ark Mariner Degree: In England, The Royal Ark Council of England. In Scotland, The Supreme Royal Arch Chapter of Scotland.

In the other Degrees, in England, The Grand Council of Allied Masonic Degrees for England, Wales and the Colonies and Dependencies of the British Crown. In Scotland, The Grand Council of Allied Masonic Degrees for Scotland.

The Festival of the Order is Saint Paul's Day. The *Prayer Book Commentary* (Macmillan, 1922, page 26) says, "In the case of Saint Paul we have the festival of his conversion, January 25, commemorating an event standing on a totally different footing from every other conversion, which was divinely destined to alter the whole tone of Christianity. Our earliest notices of this festival carry it, we believe, to about the middle of the ninth century."

COUNCIL OF COMPANIONS OF THE RED CROSS. A body in which the First Degree of the Templar system in the United States of America is conferred. It is held under the Charter of a Commandery of Knights Templar, which, when meeting as a Council, is composed of the following officers: A Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Despatches, Master of Cavalry, Master of Infantry, Standard-Bearer, Sword-Bearer, Warder and Sentinel.

COUNCIL OF ROYAL AND SELECT MASTERS. United Body conferring Royal and Select Degrees. In some Jurisdictions this Council confers also the Degree of a Super-Excellent Master.

COUNCIL OF ROYAL MASTERS. The Body in which the Degree of Royal Master, the eighth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters, and has the following officers: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council, and Steward.

COUNCIL OF SELECT MASTERS. The body in which the Degree of Select Masters, the ninth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters. Its officers are: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward.

COUNCIL OF THE TRINITY. An independent Masonic Jurisdiction, in which are conferred the Degrees of Knight of the Christian Mark, and Guard of the Conclave, Knight of the Holy Sepulcher, and the Holy and Thrice Illustrious Order of the Cross. They are conferred after the Encampment Degrees. They are Christian Degrees, and refer to the crucifixion.

COUNCIL, SUPREME. See *Supreme Council*.

COUNTRY STEWARDS' LODGE. An old English Lodge which met first at the Guildhall Coffee House and afterwards at Freemasons Tavern. It was known as No. 540, having been constituted in 1789. The members were made up of Freemasons who had served as Stewards at the "Country Feast of the Society," a festival held every several years after 1732. A special jewel with a green collar was assigned for their use by the Grand Lodge in 1789 and in 1795 they were permitted to line their aprons with green silk. As a result of this ruling they were frequently called the *Green Apron Lodge*, but in 1797 this ruling was withdrawn. The Lodge lapsed about 1802.

COURT DE GEBELIN, ANTOINE. French author; a founder of the *Rite des Philaletes* in 1773; Secretary of the famous Lodge of Nine Sisters, Paris, in 1779. President of the Apollonian Society and author of *Primitive World Analyzed and Compared with the Modern World*. Although a Protestant his literary work secured for him the office of Royal Censor. At the time Voltaire was initiated into the Lodge of Nine Sisters, Court de Gebelin assisted and also presented a copy of his new book mentioned above and read that part of it concerning the ancient mysteries of Eleusis. He died in 1784 (see *Lodge of Nine Sisters*).

COURT OF HONOR. The letters K. C. C. H., stand for Knight Commander of the Court of Honor. The Court of Honor is an honorary body between the Thirty-second and Thirty-third Degrees of the Southern Jurisdiction, Ancient and Accepted Scottish Rite. It was established to confer honor on certain Brethren whose zeal and work for Scottish Rite Freemasonry have entitled them to recognition. This Court of Honor is composed of all Thirty-third Degree Freemasons whether active or honorary, and also such Thirty-second Degree Freemasons as the Supreme Council may select. In the Court of Honor there are two ranks, that of Knight Commander and that of Grand Cross. No more than three Grand Crosses can be selected at each regular session of the Supreme Council, but the Knight Commander rank is not so restricted. At least two weeks before each regular session of the Supreme Council, each active Thirty-third Degree member may nominate one Thirty-second Degree member for the honor and decoration of Knight Commander. In addition to this he is entitled to nominate for this honor one

candidate for every forty Freemasons of the Fourteenth Degree in his Jurisdiction, who has received that Degree since the preceding regular session of the Supreme Council. This does not mean that a Fourteenth Degree Freemason is entitled to the honor. On the contrary, the honor can only be conferred on one who has received the Thirty-second Degree at least two years prior to his nomination, but the number of such Thirty-second Degree Freemasons who may receive the honor is limited by the number of those who have received the Fourteenth Degree in the Jurisdiction of the member making the nomination. However, if in the judgment of the Supreme Council there are others not so nominated who should receive the honor, the Supreme Council may elect without such nomination. The rank of Knight Commander or Grand Cross cannot be applied for, and if applied for, must be refused. The Court of Honor assembles as a body when called together by the Grand Commander, and is presided over by the Grand Cross named by the Grand Commander.

COURTESY. Politeness of manners, as the result of kindness of disposition, was one of the peculiar characteristics of the knights of old. "No other human laws enforced," says M. de Saint Palaye, "as chivalry did, sweetness and modesty of temper, and that politeness which the word *courtesy* was meant perfectly to express." We find, therefore, in the language of Templarism, the phrase "a true and courteous knight"; and Knights Templar are in the habit of closing their letters to each other with the expression, *Yours in all knightly courtesy*. Courtesy is also a Masonic virtue, because it is the product of a feeling of kindness; but it is not so specifically spoken of in the symbolic degrees, where *brotherly love* assumes its place, as it is in the orders of knighthood.

COUSINS, LES BONS, or COUSINS CHARBONNIERS. A secret society of France in the eighteenth century (see *Carbonari*).

COUSTOS, JOHN. The sufferings inflicted, in 1743, by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a Lodge in that city; and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published, in 1746, a book, detailing his sufferings, from which the reader is presented with the following abridged narrative.

John Coustos was born at Berne, in Switzerland, but emigrated, in 1716, with his father to England, where he became a naturalized subject. In 1743 he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a lapidary or dealer in precious stones.

In consequence of the bull or edict of Pope Clement XXII denouncing the Masonic Institution, the Lodges at Lisbon were not held at public houses, as was the custom in England and other Protestant countries, but privately, at the residences of the members. Of one of these Lodges, Coustos, who was a zealous Freemason, was elected the Master. A female, who was cognizant of the existence of the Lodge over which Coustos presided, revealed the circumstance to her confessor, declaring that, in her opinion, the mem-

bers were "monsters in nature, who perpetrated the most shocking crimes." In consequence of this information, it was resolved, by the Inquisition, that Coustos should be arrested and subjected to the tender mercies of the *Holy Office*. He was accordingly seized, a few nights afterwards, in a coffee-house—the public pretense of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweler, friend and warden of Coustos, whom they had previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything, to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron grate. "It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bareheaded, before the President and four Inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life; but, as he refused to make any such confession, declaring that, from his infancy, he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the Inquisitors, and the examination was renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after he fell sick.

After his recovery, he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry—among others, whether he, since his abode in Lisbon, had received any Portuguese into the society. He replied that he had not.

When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry; threatening me, in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Freemasonry, he was subjected to the torture, of which he gives the following account:

I was instantly conveyed to the torture-room, built in form of a square tower, where no light appeared but what two candles gave; and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked, all to linen drawers, when, laying me on my back, they began to lay hold of every part of my body. First, they put around my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for this purpose.

The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and a surgeon, who often felt my temples, to judge of the danger I might be in—by which means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little.

Whilst I was thus suffering, they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; insomuch that I was carried back to my dungeon, without perceiving it.

These barbarians, finding that the tortures above described could not extort any further discovery from me; but that, the more they made me suffer, the more fervently I addressed my supplications, for patience, to heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another behind, in such a manner that the back of each hand touched, and stood exactly parallel one to another; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain.

Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof:

"The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that caught the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the means were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

The surgeons, however, set them presently after; but the barbarians not yet having satiated their cruelty,

made me undergo this torture a second time, which I did with fresh pains, though with equal consistency and resolution. I was then remanded back to my dungeon, attended by the surgeons, who dressed my bruises; and here I continued until their *auto-da-fé*, or gaol delivery.

On that occasion, he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impaired his health, that he was unable to undergo the toils to which he had been condemned, he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject to the King of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled *The Sufferings of John Coustos for Freemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon, etc., etc.* London, 1746; 8vo, 400 pages. This work was reprinted at Birmingham in 1790. Such a narrative is well worthy of being read. John Coustos has not, by his literary researches, added anything to the learning or science of our Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to exhort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets "are locked up in the depository of faithful breasts."

COUVREUR. The title of an officer in a French Lodge, equivalent to the English Tiler.

COUVRIR LE TEMPLE. A French expression for the English one to *close the Lodge*. But it has also another signification. *To cover the Temple to a Brother*, means in French Masonic language, *to exclude him from the Lodge*.

COVENANT OF FREEMASONRY. As a covenant is defined to be a contract or agreement between two or more parties on certain terms, there can be no doubt that when a man is made a Freemason he enters into a covenant with the Institution. On his part he promises to fulfil certain promises, and to discharge certain duties, for which, on the other part, the Fraternity bind themselves by an equivalent covenant of friendship, protection, and support. This covenant must of course be repeated and modified with every extension of the terms of agreement on both sides. The covenant of an Entered Apprentice is different from that of a Fellow Craft, and the covenant of the latter from that of a Master Mason. As we advance in Freemasonry our obligations increase, but the covenant of each Degree is not the less permanent or binding because that of a succeeding one has been super-added. The second covenant does not impair the sanctity of the first.

This covenant of Freemasonry is symbolized and sanctioned by the most important and essential of all the ceremonies of the Institution. It is the very foundation-stone which supports the whole edifice, and, unless it be properly laid, no superstructure can with any safety be erected. It is indeed the covenant that makes the Freemason.

A matter so important as this, in establishing the relationship of a Freemason with the Craft—this

baptism, so to speak, by which a member is inaugurated into the Institution—must of course be attended with the most solemn and binding ceremonies. Such has been the case in all countries. Covenants have always been solemnized with certain solemn forms and religious observances which gave them a sacred sanction in the minds of the contracting parties. The Hebrews, especially, invested their covenants with the most imposing ceremonies.

The first mention of a covenant in form that is met with in Scripture is that recorded in the fifteenth chapter of Genesis, where, to confirm it, Abraham, in obedience to the Divine command, took a heifer, a she-goat, and a ram, "and divided them in the midst, and laid each piece one against another" (see Genesis v, 10). This dividing a victim into two parts, that the covenanting parties might pass between them, was a custom not confined to the Hebrews, but borrowed from them by all the heathen nations.

In the Book of Jeremiah it is again alluded to, and the penalty for the violation of the covenant is also expressed.

And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf;

I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth" (Jeremiah xxxiv, 18, 19, 20).

These ceremonies, thus briefly alluded to in the passages which have been quoted, were performed in full, as follows. The attentive Masonic student will observe the analogies to those of his own Order.

The parties entering into a covenant first selected a proper animal, such as a calf or a kid among the Jews, a sheep among the Greeks, or a pig among the Romans. The throat was then cut across, with a single blow, so as to completely divide the windpipe and arteries, without touching the bone. This was the first ceremony of the covenant. The second was to tear open the breast, to take from thence the heart and vitals, and if on inspection the least imperfection was discovered, the body was considered unclean, and thrown aside for another. The third ceremony was to divide the body in twain, and to place the two parts to the north and south, so that the parties to the covenant might pass between them, coming from the east and going to the west. The carcass was then left as a prey to the wild beasts of the field and the vultures of the air, and thus the covenant was ratified (see *Hand*, also *Oath* and *Penalty*).

COVERING OF THE LODGE. As the lectures tell us that our ancient Brethren met on the highest hills and lowest vales, from this it is inferred that, as the meetings were thus in the open air, the only covering must have been the overarching vault of heaven. Hence, in the symbolism of Freemasonry the *covering of the Lodge* is said to be a *clouded canopy* or *starry-decked heaven*. The terrestrial Lodge of labor is thus intimately connected with the celestial Lodge of eternal refreshment. The symbolism is still further extended to remind us that the whole world is a Freemason's Lodge, and heaven its sheltering cover.

COWAN. This is a purely Masonic term, and signifies in its technical meaning an *intruder*, whence it is always coupled with the word *eavesdropper*. It is not found in any of the old manuscripts of the English Freemasons anterior to the eighteenth century, unless we suppose that *lowen*, met with in many of them, is a clerical error of the copyists. It occurs in the *Schaw Manuscript*, a Scotch record which bears the date of 1598, in the following passage: "That no Master or Fellow of Craft receive any *cowans* to work in his society or company, nor send none of his servants to work with *cowans*." In the second edition of Anderson's *Constitutions*, published in 1738 (page 146), we find the word in use among the English Freemasons, thus: "But Free and Accepted Masons shall not allow *cowans* to work with them; nor shall they be employed by *cowans* without an urgent necessity; and even in that case they must not reach *cowans*, but must have a separate communication." There can be but little doubt that the word, as a Masonic term, comes to us from Scotland, and it is therefore in the Scotch language that we must look for its signification.

Now, Jamieson, in his *Scottish Dictionary*, gives us the following meanings of the word:

COWAN, s. 1. A term of contempt; applied to one who does the work of a mason, but has not been regularly bred. 2. Also used to denote one who builds dry walls, otherwise denominated a *dry dicker*. 3. One unacquainted with the secrets of Freemasonry.

And he gives the following examples as his authorities:

A boat-carpenter, joiner, *cowan* (or builder of stone without mortar), get 1s. at the *minimum* and good maintenance. P. Morven, *Argyles. Statistic. Acct.*, X, 267. N. *Cowans*. Masons who build dry-stone dikes or walls. P. Halkirk, *Carthm. Statistic. Acct.*, XIX, 24. N.

In the *Rob Roy* of Scott, the word is used by Allan Inverach, who says:

She does not value a Cawmill mair as a *cowan*.

The word has therefore, in the opinion of Brother Mackey, come to the English Fraternity directly from the Operative Freemasons of Scotland, among whom it was used to denote a *pretender*, in the exact sense of the first meaning of Jamieson.

There is no word that has given Masonic scholars more trouble than this in tracing its derivation. By some it has been considered to come from the Greek *κῶων*, *kuōn*, meaning a *dog*; and referred to the fact that in the early ages of the Church, when the mysteries of the new religion were communicated only to initiates under the veil of secrecy, infidels were called *dogs*, a term probably suggested by such passages as (Matthew vii 6), "Give not that which is holy unto the dogs"; or (Philippians iii 2), "Beware of dogs, beware of evil workers, beware of the concision" (see also Revelations xxii 15). This derivation has been adopted by Oliver, and many other writers. Jamieson's derivations are from the old Swedish *kujon*, *kuzhjohn*, meaning a *silly fellow*, and the French *coion*, *coyon*, signifying a *coward*, a *base fellow*. No matter how we get the word, it seems always to convey an idea of contempt. The attempt to derive it from the *chouans* of the French Revolution is manifestly absurd, for it has been shown that the word was in use long before the French Revolution was even meditated.

However, Brother Hawkins points out that Doctor Murray in the *New English Dictionary* says that the derivation of the word is unknown.

Notwithstanding the above reference by Brother Hawkins we may venture to consider another objective.

There is a possibility of the word *common* presenting an explanation of our word *cowan*. *Common* is found frequently in use by the trade Gilds. Usually it means the citizens as a body. Today the English *Commons* is the assembled representatives of the people. Several instances of its use are to be found in Jupps' *History of the Carpenters Company*. Sometimes it is spelled *Coen* and then *Comon*, and so on as the habit or fancy of the writer moved him. About half a dozen of them are given in the book by Jupp. To the Masonic student of philology we would submit these considerations as it is just possible that *cowan* is but a variant of *common*. Workmen raised by a skilled knowledge of their trade above the ordinary level could not directly stigmatize those not in their

class by any more descriptive word than that which briefly scored them as of merely ordinary qualifications. Do the contemptuous not still so speak of the *common* herd, and has not the outraged "cullud pussun" been reported by the freely descriptive novelist as retorting on occasion with the saying of "common white trash?"

COWPER, WILLIAM. Deputy Grand Master, 1726-7, under Lord Inchiquin.

CRAFT. It is from the Saxon *craft*, which indirectly signifies *skill or dexterity in any art*. In reference to this skill, therefore, the ordinary acceptation is a trade or mechanical art, and collectively, the persons practising it. Hence, *the Craft*, in Speculative Freemasonry, signifies the whole body of Freemasons, wherever dispersed.

CRAFT MASONRY, ANCIENT. See *Ancient Craft Masonry*.

CRAFTED. A word sometimes colloquially used, instead of the Lodge term *passed*, to designate the advancement of a candidate to the Second Degree.

CRAFTSMAN. A Freemason. The word originally meant anyone skilful in his art, and is so used by our early writers. Thus Chaucer, in his *Knights' Tale* (v 1897), says:

For in the land there was no craftesman,
That geometry or arismetrike can,
Nor pourtrayor, nor carver of images,
That Theseus ne gave him meat and wages.
The theatre to make and to devise.

CRAFTSMEN, CLEVELAND FEDERATION OF. See *Universal Craftsmen Council of Engineers*.

GRATA REPOA. See *Egyptian Priests, Initiations of the*.

CREATE. In chivalry, when anyone received the order of knighthood, he was said to be *created a knight*. The word *dub* had also the same meaning. The word *created* is used in Commanderies of Knights Templar to denote the elevation of a candidate to that Degree (see *Dub*).

CREATION. Preston (*Illustrations of Masonry*, Book I, Section 3) says: "From the commencement

of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being." Language like this has been deemed extravagant, and justly, too, if the words are to be taken in their literal sense. The idea that the Order of Freemasonry is coeval with the creation is so absurd that the pretension cannot need refutation. But the fact is, that Anderson, Preston, and other writers who have indulged in such statements, did not mean by the word *Masonry* anything like an organized Order or Institution bearing any resemblance to the Freemasonry of the present day. They simply meant to indicate that the great moral principles on which Freemasonry is founded, and by which it professes to be guided, have always formed a part of the Divine government, and been presented to man from his first creation for his acceptance. The words quoted from Preston may be subject to criticism, because they are liable to misconstruction. But the symbolic idea which they intended to convey, namely, that Freemasonry is truth, and that truth is coexistent with man's creation, is correct, and cannot be disputed.

CREED, A FREEMASON'S. Although Freemasonry is not a dogmatic theology, and is tolerant in the admission of men of every religious faith, it would be wrong to suppose that it is without a *creed*. On the contrary, it has a *creed*, the assent to which it rigidly enforces, and the denial of which is absolutely incompatible with membership in the Order. This *creed* consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Great Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. To the first of these articles assent is explicitly required as soon as the threshold of the Lodge is crossed. The second is expressively taught by legends and symbols, and must be implicitly assented to by every Freemason, especially by those who have received the Third Degree, which is altogether founded on the doctrine of the resurrection to a second life.

At the revival of Freemasonry in 1717, the Grand Lodge of England set forth the law, as to the religious *creed* to be required of a Freemason, in the following words, to be found in the *Charges* approved by that body.

In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves (see *Constitutions*, 1723, page 50).

This is now considered universally as the recognized law on the subject.

CRSSET. An open lamp formerly having a cross-piece filled with combustible material, such as naphtha, and recognized as the symbol of Light and Truth.

CREUZER, GEORG FRIEDERICH. George Frederick Creuzer, who was born in Germany in 1771, and was a professor at the University of Heidelberg, devoted himself to the study of the ancient religions, and, with profound learning, established a peculiar system on the subject. His theory was, that the religion and mythology of the ancient



CRSSET,
AN OPEN
LAMP OR
TORCH

Greeks were borrowed from a far more ancient people—a body of priests coming from the East—who received them as a revelation. The myths and traditions of this ancient people were adopted by Hesiod, Homer, and the later poets, although not without some misunderstanding of them; and they were finally preserved in the Mysteries, and became subjects of investigation for the philosophers. This theory Creuzer has developed in his most important work, entitled *Symbolik und Archäologie der alten Völker, besonders der Griechen*, which was published at Leipsic in 1819–21. There is no translation of this work into English; but Guigniaut published at Paris, in 1829, a paraphrastic translation of it, under the title of *Religions de l'Antiquité considérées principalement dans leur Formes Symboliques et Mythologiques* (*Religions of Antiquity, considered principally under their Symbolical and Mythological Forms*). Creuzer's views throw much light on the symbolic history of Freemasonry. He died in 1858.

CRIMES, MASONIC. In Freemasonry, every offense is a crime, because, in every violation of a Masonic law there is not only sometimes an infringement of the rights of an individual, but always, superinduced upon this, a breach and violation of public rights and duties, which affect the whole community of the Order considered as a community.

The first class of crimes which are laid down in the *Constitutions*, as rendering their perpetrators liable to Masonic jurisdiction, are offenses against the moral law. "Every Mason," says the *Old Charges of 1722*, "is obliged by his tenure to obey the moral law." The same charge continues the precept by asserting, that if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. Atheism, therefore, which is a rejection of a supreme, superintending Creator, and irreligious libertinism, which, in the language of that day, signified a denial of all moral responsibility, are offenses against the moral law, because they deny its validity and condemn its sanctions; and hence they are to be classed as Masonic crimes.

Again: the moral law inculcates love of God, love of our neighbor, and duty to ourselves. Each of these embraces other incidental duties which are obligatory on every Freemason, and the violation of any one of which constitutes a Masonic crime.

The love of God implies that we should abstain from all profanity and irreverent use of his name. Universal benevolence is the necessary result of love of our neighbor. Cruelty to one's inferiors and dependents, uncharitableness to the poor and needy, and a general misanthropical neglect of our duty as men to our fellow-beings, exhibiting itself in extreme selfishness and indifference to the comfort or happiness of all others, are offenses against the moral law, and therefore Masonic crimes.

Next to violations of the moral law, in the category of Masonic crimes, are to be considered the transgressions of the municipal law, or the law of the land. Obedience to constituted authority is one of the first duties which is impressed upon the mind of the candidate; and hence he who transgresses the laws of the government under which he lives violates the teachings of the Order, and is guilty of a Masonic crime.

But the Order will take no cognizance of ecclesiastical or political offenses. And this arises from the very nature of the society, which eschews all controversies about national religion or state policy. Hence apostasy, heresy, and schisms, although considered in some governments as heinous offenses, and subject to severe punishment, are not viewed as Masonic crimes.

Lastly, violations of the Landmarks and Regulations of the Order are Masonic crimes. Thus, disclosure of any of the secrets which a Freemason has promised to conceal; disobedience and want of respect to Masonic superiors; the bringing of "private piques or quarrels" into the Lodge; want of courtesy and kindness to the Brethren; speaking calumniously of a Freemason behind his back, or in any other way attempting to injure him, as by striking him except in self-defense, or violating his domestic honor, is each a crime in Freemasonry. Indeed, whatever is a violation of fidelity to solemn engagements, a neglect of prescribed duties, or a transgression of the cardinal principles of friendship, morality, and brotherly love, is a Masonic crime.

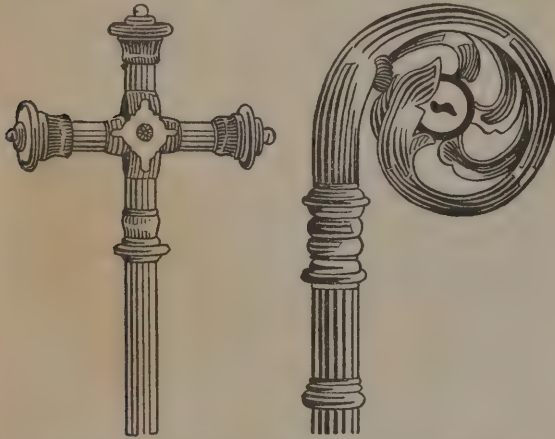
CRIMSON. *Crimoysin* is Old English. A deep-red color tinged with blue, emblematical of fervency and zeal; belonging to several degrees of the Scottish Rite as well as to the Holy Royal Arch.

CROMLECH. A large stone resting on two or more stones, like a table. *Cromlechs* are found in Brittany, Denmark, Germany, and some other parts of Europe, and are supposed to have been used in the Celtic *Mysteries*.

CROMWELL. The Abbé Larudan published at Amsterdam, in 1746, a book entitled *Les Francs-Maçons Écrasés*, meaning *the Freemasons Crushed*, of which Kloss says in his *Bibliographie der Freimaurerei* No. 1874, that it is the armory from which all the abuse of Freemasonry by its enemies has been derived. Larudan was the first to advance in this book the theory that *Oliver Cromwell* was the founder of Freemasonry. He says that Cromwell established the Order for the furtherance of his political designs; adopting with this view, as its governing principles, the doctrines of liberty and equality, and bestowed upon its members the title of *Freemasons*, because his object was to engage them in the building of a new edifice, that is to say, to reform the human race by the extermination of kings and all regal powers. He selected for this purpose the design of rebuilding the Temple of Solomon. This Temple, erected by Divine command, had been the sanctuary of religion. After years of glory and magnificence, it had been destroyed by a formidable army. The people who there worshiped had been conveyed to Babylon, whence, after enduring a rigorous captivity, they had been permitted to return to Jerusalem and rebuild the Temple. This history of the Solomonian Temple Cromwell adopted, says Larudan, as an allegory on which to found his new Order. The Temple in its original magnificence was man in his primeval state of purity; its destruction and the captivity of its worshipers typified pride and ambition, which have abolished equality and introduced dependence among men; and the Chaldean destroyers of the glorious edifice are the kings who have trodden on an oppressed people.

It was, continues the Abbé, in the year 1648 that Cromwell, at an entertainment given by him to some

of his friends, proposed to them, in guarded terms, the establishment of a new society, which should secure a true worship of God, and the deliverance of man from oppression and tyranny. The proposition was received with unanimous favor; and a few days after, at a house in King Street, and at six o'clock in the evening, for the Abbé is particular as to time and place, the Order of Freemasonry was organized, its Degrees established, its ceremonies and ritual prescribed, and several of the adherents of the future Protector initiated. The Institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monarchy, and his own subsequent elevation to supreme power. It extended from England into other countries, but was always careful to preserve the same



CROSIERS, A BISHOP'S EMBLEM OF AUTHORITY

doctrines of equality and liberty among men, and opposition to all monarchical government.

Such is the theory of the Abbé Larudan, who, although a bitter enemy of Freemasonry, writes with seeming fairness and mildness. But it is hardly necessary to say that this theory of the origin of Freemasonry finds no support either in the legends of the Institution, or in the authentic history that is connected with its rise and progress.

CROMWELL, THOMAS, EARL OF ESSEX. Doctor Anderson says that Thomas Cromwell was Grand Master of England, 1534-40 (see also William Preston's *Illustrations of Masonry*, section iv).

CROSIER. The staff surmounted by a cross carried before a bishop on occasions of solemn ceremony. They are generally gilt, and made light; frequently of tin, and hollow. The pastoral staff has a circular head.

CROSS. We can find no symbolism of the cross in the primitive Degrees of Ancient Craft Masonry. It does not appear among the symbols of the Apprentice, the Fellow Craft, the Master, or the Royal Arch. This is undoubtedly to be attributed to the fact that the cross was considered, by those who invented those Degrees, only in reference to its character as a Christian sign. The subsequent archeological investigations that have given to the cross a more universal place in iconography were unknown to the old rituals. It is true, that it is referred to, under the name of the *rode* or *rood*, in a manuscript of the

fourteenth century, published by Halliwell; this was, however, one of the *Constitutions* of the Operative Freemasons, who were fond of the symbol, and were indebted for it to their ecclesiastical origin, and to their connection with the Gnostics, among whom the cross was a much used symbol. But on the revival in 1717, when the ritual was remodified, and differed very greatly from that meager one in practise among the medieval Freemasons, all allusion to the cross was left out, because the revivalists laid down the principle that the religion of Speculative Freemasonry was not sectarian but universal. And although this principle was in some points, as in the *lines parallel*, neglected, the reticence as to the Christian sign of salvation has continued to the present day; so that the cross cannot be considered as a symbol in the primary and original Degrees of Freemasonry.

But in the advanced Degrees, the cross has been introduced as an important symbol. In some of them—those which are to be traced to the Temple system of Ramsay—it is to be viewed with reference to its Christian origin and meaning. Thus, in the original *Rose Croix* and *Kadosh*—no matter what may be the modern interpretation given to it—it was simply a representation of the cross of Christ. In others of a philosophical character, such as the ineffable Degrees, the symbolism of the cross was in all probability borrowed from the usages of antiquity, for from the earliest times and in almost all countries the cross has been a sacred symbol. It is depicted on the oldest monuments of Egypt, Assyria, Persia, and Hindustan. It was, says Faber (*Mysteries of the Cabiri* ii, 390), a symbol throughout the Pagan world long previous to its becoming an object of veneration to Christians. In ancient symbology it was a symbol of eternal life. M. de Mortillet, who, in 1866, published a work entitled *Le Signe de la Croix avant le Christianisme* (*The Sign of the Cross before Christianity*), found in the very earliest epochs three principal symbols of universal occurrence: namely, the *circle*, the *pyramid*, and the *cross*. Leslie (*Man's Origin and Destiny*, page 312) quoting from him in reference to the ancient worship of the cross, says: "It seems to have been a worship of such a peculiar nature as to exclude the worship of idols." This sacredness of the crucial symbol may be one reason why its form was often adopted, especially by the Celts, in the construction of their temples.

Of the Druidical veneration of the cross, Higgins quotes from the treatise of Schedius, *De Moribus Germanorum* xxiv, the following remarkable paragraph:

The Druids seek studiously for an oaktree, large and handsome, growing up with two principal arms in the form of a cross, beside the main, upright stem. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word *Hesus*; upon the middle or upright stem, the word *Taramis*; upon the left branch, *Belenus*; over this, above the going off of the arms, they cut the name of God, *Thau*. Under all the same repeated, *Thau*. This tree, so inscribed, they make their *kebla* in the grove, cathedral, or summer church, towards which they direct their faces in the offices of religion.

Brinton, in his interesting work entitled *Symbolism; The Myths of the New World* (page 95) has the following remarks:



ONWARD TO THE HEIGHTS
The Vision of the Craft for Labor, Unity, Brotherhood

The symbol that beyond all others has fascinated the human mind, *the cross*, finds here its source and meaning. Scholars have pointed out its sacredness in many natural religions, and have reverently accepted it as a mystery, or offered scores of conflicting, and often debasing interpretations. *It is but another symbol of the four cardinal points, the four winds of heaven.* This will luminously appear by a study of its use and meaning in America.

Brinton gives many instances of the religious use of the cross by several of the aboriginal tribes of this continent, where the allusion, it must be confessed, seems evidently to be to the four cardinal points, or the four winds, or four spirits of the earth. If this be so, and if it is probable that a similar reference was adopted by the Celtic and other ancient peoples, then we would have in the cruciform temple as much a symbolism of the world, of which the four cardinal points constitute the boundaries, as we have in the square, the cubical, and the circular.

CROSS-BEARING MEN. The Latin is *Viri Crucigeri*. A name sometimes assumed by the Rosicrucians. Thus, in the *Miracula Naturae* of the year 1619, there is a letter addressed to the Fraternity of the Rosy Cross, which begins with a Latin phrase: *Philosophi Fratres, Viri Crucigeri*, meaning *Brother Philosophers, Cross-Bearing Men*.

CROSS, DOUBLE. See *Cross, Patriarchal*.

CROSS, JEREMY L. A teacher of the Masonic ritual, who, during his lifetime, was extensively known, and for some time very popular. He was born June 27, 1783, at Haverhill, New Hampshire, and died at the same place in 1861. Cross was admitted into the Masonic Order in 1808, and soon afterward became a pupil of Thomas Smith Webb, whose modifications of the Preston lectures and of the advanced Degrees were generally accepted by the Freemasons of the United States. Cross, having acquired a competent knowledge of Webb's system, began to travel and disseminate it throughout the country. In 1819 he published *The True Masonic Chart or Hieroglyphic Monitor*, in which he borrowed liberally from the previous work of Webb. In fact, the *Chart of Cross* is, in nearly all its parts, a mere transcript of the *Monitor* of Webb, the first edition of which was published in 1797. Webb, it is true, took the same liberty with Preston, from whose *Illustrations of Masonry* he borrowed largely. The engraving of the emblems constituted, however, an entirely new and original feature in the *Hieroglyphic Chart*, and, as furnishing aids to the memory, rendered the book of Cross at once very popular; so much so, indeed, that for a long time it almost altogether superseded that of Webb. In 1820 Cross published *The Templars Chart*, which, as a monitor of the Degrees of chivalry, met with equal success. Both of these works have passed through numerous editions.

Cross received the appointment of Grand Lecturer from many Grand Lodges, and traveled for many years very extensively through the United States, teaching his system of lectures to Lodges, Chapters, Councils, and Encampments.

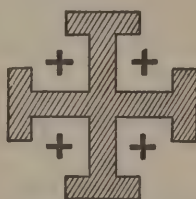
He possessed few or no scholarly attainments, and his contributions to the literature of Freemasonry are confined to the two compilations already cited. In his latter years he became involved in an effort to establish a Supreme Council of the Ancient and Accepted Rite. But he soon withdrew his name, and retired to the

place of his nativity, where he died at the advanced age of seventy-eight.

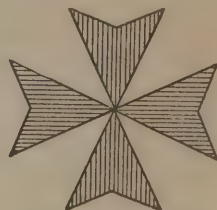
Although Cross was not a man of any very original genius, yet a more recent writer has announced the fact that the symbol in the Third Degree, *the broken column*, unknown to the system of either Preston or Webb, was invented by him (see *Monument*).

CROSS, JERUSALEM. A Greek cross between four crosslets. It was adopted by Baldwyn as the arms of the kingdom of Jerusalem, and has since been deemed a symbol of the Holy Land. It is also the jewel of the Knights of the Holy Sepulcher. Symbolically, the four small crosses typify the four wounds of the Savior in the hands and feet, and the large central cross shows forth his death for that world to which the four extremities point.

CROSS, MALTESE. A cross of eight points, worn by the Knights of Malta. It is heraldically described as "a cross pattée, but the extremity of each pattée notched at a deep angle." The eight points are said



JERUSALEM CROSS



MALTESE CROSS

to refer symbolically to the eight beatitudes (see Matthew v, 3 to 11).

CROSS OF CONSTANTINE. See *Labarum*.

CROSS OF SALEM. Called also the *Pontifical Cross*, because it is borne before the Pope. It is a cross, the upright piece being crossed by three lines, the upper and lower shorter than the middle one. It is the insignia of the Grand Master and Past Grand Masters of the Grand Encampment of Knights Templar of the United States. The same cross placed on a slant is the insignia of the Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite.

CROSS, PASSION. The cross on which Jesus suffered crucifixion. It is the most common form of the cross. When *rayonnant*, or having rays issuing from the point of intersection of the limbs, it is the insignia of the Commander of a Commandery of Knights Templar, according to the American system.

CROSS, PATRIARCHAL. A cross, the upright piece being twice crossed, the upper arms shorter than the lower. It is so called because it is borne before a Patriarch in the Roman Church. It is the insignia of the officers of the Grand Encampment of Knights Templar of the United States. The same cross placed on a slant is the insignia of all possessors of the Thirty-third Degree in the Ancient and Accepted Scottish Rite.

CROSS, SAINT ANDREW'S. A saltier or cross whose decussation or crossing of the arms is in the form of the letter X. Said to be the form of cross on which Saint Andrew suffered martyrdom. As he is the patron saint of Scotland, the Saint Andrew's cross forms a part of the jewel of the Grand Master of the Grand Lodge of Scotland, which is "a star set with

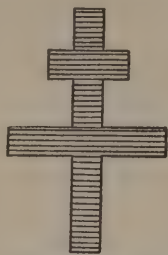
brilliant having in the centre a field *azure* (blue), charged with Saint Andrew on the cross, *gold*; this is pendant from the upper band of the collar, while from the lower band is pendant the jewel proper, the Compasses extended, with the Square and Segment of a Circle of 90°; the points of the Compasses resting on the Segment, and in the centre, the Sun between the



CROSS OF
SALEM



PASSION
CROSS



PATRIARCHAL
CROSS

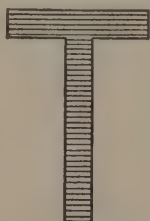
Square and Compasses." The Saint Andrew's cross is also the jewel of the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite, or Grand Scottish Knight of Saint Andrew.

CROSS, TAU. The cross on which Saint Anthony is said to have suffered martyrdom. It is in the form of the letter T (see *Tau*).

CROSS, TEMPLAR. André Favin, a French heraldic writer, says that the original badge of the Knights Templar was a Patriarchal Cross, and Clarke, in his *History of Knighthood*, makes the same statement, but this is an error. At first, the Templars wore a white mantle without any cross. But in 1146 Pope Eugenius III prescribed for them a red cross on their breasts, as a symbol of the martyrdom to which they were constantly exposed. The cross of the Hospitalers was white on a black mantle, and that of the Templars was different in color but of the same form, namely, a cross *pattée*, *pattée* meaning the arms broad and spreading at the outer ends. In this it differed from the true Maltese Cross, worn by the Knights of Malta, which was a cross *pattée*, the limbs deeply notched so as to make a cross of eight points. Sir Walter Scott, with his not unusual heraldic inaccuracy, and Godfrey Higgins, who is not often inaccurate, but only fanciful



SAINT ANDREW'S
CROSS



TAU CROSS

at times, both describe the Templar cross as having eight points, thus confounding it with the Cross of Malta. In the statutes of the Order of the Temple, the cross prescribed is that depicted in the Charter of Transmission, and is a cross *pattée*.

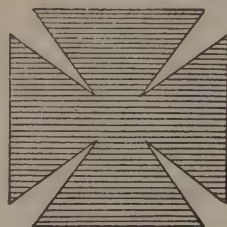
CROSS, TEUTONIC. The cross formerly worn by the Teutonic Knights. It is described in heraldry as "a cross potent, *sable* (or black), charged with another cross double potent *or* (or gold), and surcharged

with an escutcheon *argent* (or silver), bearing a double-headed eagle *sable* (or black)." It has been adopted as the jewel of the Kadosh of the Ancient and Accepted Scottish Rite in the United States, but the original jewel of the degree was a Latin or Passion Cross.

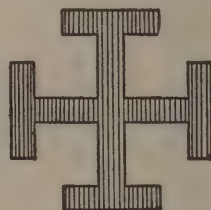
CROSS, THRICE ILLUSTRIOUS ORDER OF THE. A Degree formerly conferred in this country on Knights Templar, but now extinct. Its meetings were called *Councils*, and under the authority of a body which styled itself the *Ancient Council of the Trinity*. The Degree is no longer conferred.

CROSS, TRIPLE. See *Cross of Salem*.

CROSSES. In referring to the philosophic triads and national crosses, there will be found in a work entitled *The Celtic Druids*, by Godfrey Higgins, the following: "Few causes have been more powerful in producing mistakes in ancient history than the idea, hastily formed by all ages, that every monument of antiquity marked with a cross, or with any of those symbols which they conceived to be monograms of Christ the Saviour, was of Christian origin. The cross is as common in India as in Egypt or Europe." The Rev. Mr. Maurice remarks (*Indian Antiquities*): "Let not the piety of the Catholic Christian be offended at the assertion that the cross was one of the



TEMPLAR CROSS



TEUTONIC CROSS

most usual symbols of Egypt and India. The emblem of universal nature is equally honored in the Gentile and Christian world. In the Cave of Elephanta, in India, over the head of the principal figure may be seen the cross, with other symbols."

Upon the breast of one of the Egyptian mummies in the museum of the London University is a cross upon a Calvary or mount. People in those countries marked their sacred water-jars, dedicated to Canopus, with a Tau cross, and sometimes even that now known as the Teutonic cross. The fertility of the country about the river Nile, in Egypt, was designated, in distance on its banks from the river proper, by the Nilometer, in the form of a cross.

The erudite Dr. G. L. Ditson says: "The Rabbins say that when Aaron was made High Priest he was marked in the forehead by Moses with a cross in the shape of that now known as Saint Andrew's."

Proselytes, when admitted into the religious mysteries of Eleusis, were marked with a cross.

CROSSING THE RIVER. The Cabalists have an alphabet so called, in allusion to the crossing of the river Euphrates by the Jews on their return from Babylon to Jerusalem to rebuild the Temple. It has been adopted in some of the advanced Degrees which refer to that incident. Cornelius Agrippa gives a copy of the alphabet in his *Occult Philosophy*.

CROSS-LEGGED KNIGHTS. In the Middle Ages it was the custom to bury the body of a Knight

Templar with one leg crossed over the other; and on many monuments in the churches of Europe, the effigies of these knights are to be found, often in England, of a diminutive size, with the legs placed in this position. The cross-legged posture was not confined to the Templars, but was appropriated to all persons who had assumed the cross and taken a vow to fight in defense of the Christian religion. The posture, of course, alluded to the position of the Lord while on the cross.

CROSS-LEGGED MASONS. A name given to the Knights Templar, who, in the sixteenth century, united themselves with the Masonic Lodge at Sterling, in Scotland. The allusion is evidently to the funeral posture of the Templars, so that a *cross-legged Mason* must have been at the time synonymous with a Masonic Knight Templar.

CROTONA. One of the most prominent cities of the Greek colonists in Southern Italy, where, in the sixth century, Pythagoras established his celebrated school. As the early Masonic writers were fond of citing Pythagoras as a Brother of their Craft, Crotona became connected with the history of Freemasonry, and was often spoken of as one of the most renowned seats of the Institution. Thus, in the *Leland Manuscript*, whose authenticity is now, however, doubted, it is said that Pythagoras "framed a grate Lodge at Groton, and maked many Maconnes," in which sentence *Groton*, it must be remarked, is an evident corruption of *Crotona*.

CROW. An iron implement used to raise heavy stones. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to raise his thoughts above the corrupting influence of worldly-mindedness.

CROWN. A portion of Masonic regalia worn by officers who represent a king, more especially King Solomon. In Ancient Craft Freemasonry, however, the *crown* is frequently displaced by the hat.

CROWN, KNIGHT OF THE. See *Knight of the Crown*.

CROWN, PRINCESSES OF THE. The French phrase is *Princesses de la Couronne*. A species of androgynous or female Freemasonry established in Saxony in 1770 (see Thory, *Acta Latomorum* i, 303). It existed for only a brief period.

CROWNED MARTYRS. See *Four Crowned Martyrs*.

CROWNING OF MASONRY. The French expression is *Le couronnement de la Maçonnerie*. The Sixty-first Degree, seventh series, of the collection of the Metropolitan Chapter of France (see Thory, *Acta Latomorum* i, 303).

CROWNS. As the result of considerable classification, Brother Robert Macoy presents nine principal *crowns* recognized in heraldry and symbolism:

1. The *Triumphal Crown*, of which there were three kinds—a laurel wreath, worn by a General while in the act of triumph; a *golden Crown*, in imitation of laurel leaves; and the presentation *golden Crown* to a conquering General.

2. The *Blockade Crown* of wild flowers and grass, presented by the army to the Commander breaking and relieving a siege.

3. The *Civic Crown* of oak leaves, presented to a soldier who saved the life of his comrade.

4. The *Olive Crown*, conferred upon the soldiery or commander who consummated a triumph.

5. The *Mural Crown*, which rewarded the soldier who first scaled the wall of a besieged city.

6. The *Naval Crown*, presented to the Admiral who won a naval victory.

7. The *Vallary Crown*, or circlet of gold, bestowed on that soldier who first surmounted the stockade and forced an entrance into the enemy's camp.

8. The *Ovation Crown*, or chaplet of myrtle, awarded to a General who had destroyed a despised enemy and thus obtained the honor of an ovation.

9. The *Eastern or Radiated Crown*, a golden circle set with projecting rays.

The crown of Darius, used in Red Cross knighthood and in the Sixteenth Degree, Scottish Rite, was one of seven points, the central front projection being more prominent than the other six in size and height.

CRUCEFIX, ROBERT T. An English Freemason, distinguished for his services to the Craft. Robert Thomas Crucefix, M.D., LL.D., was born in Holborn, England, in the year 1797, and received his education at Merchant Tailors' School. After leaving school, he became the pupil of Doctor Chamberlayne, a general and celebrated practitioner of his day, at Clerkenwell; he afterward became a student at Saint Bartholomew's Hospital and was a pupil of the celebrated Abernethy. On receiving his diploma as a member of the Royal College of Surgeons, in 1810, he went out to India, where he remained but a short time; upon his return he settled in London, and he continued to reside there till the year 1845, when he removed to Milton-on-Thames, where he spent the rest of his life till within a few weeks before his decease, when he removed, for the benefit of his declining health, to Bath, where he expired February 25, 1850.

Doctor Crucefix was initiated into Freemasonry in 1829, and during the greater part of his life discharged the duties of important offices in the Grand Lodge of England, of which he was a Junior Grand Deacon in 1836, and in several subordinate Lodges, Chapters, and Encampments. He was an earnest promoter of all the Masonic charities of England, of one of which, the Asylum for Aged and Decrepit Freemasons, he was the founder. In 1834 he established the *Freemasons Quarterly Review*, and continued to edit it for six years, during which period he contributed many valuable articles to its pages.

Brother Mackey says that in 1840, through the machinations of his enemies, for he was too great a man not to have had some, he incurred the displeasure of the ruling powers; and on charges which, undoubtedly, were not sustained by sufficient evidence, he was suspended by the Grand Lodge for six months, and retired from active Masonic life. But he never lost the respect of the Craft, nor the affection of the leading Freemasons who were his contemporaries. On his restoration, he again began to labor in behalf of the Institution, and spent his last days in advancing its interests.

The belief of Brother Mackey was founded upon evidence that however satisfactory to him is not wholly in agreement with that given by Brother Hawkins, whose account in his *Concise Cyclopaedia of Freemasonry* (page 60), is as follows:

Brother Crucefix set on foot a movement in favour of a charity for Aged Freemasons; he advocated the erection of an asylum, while others urged that a system of annuities was a preferable scheme. The matter was keenly discussed for several years, and at a meeting on November 13, 1839, at which Doctor Crucefix was presiding

some intemperate language was employed, as to which a complaint was made to the Board of General Purposes, and Crucefix was suspended for six months for not having checked the speakers; his suspension was confirmed at a Grand Lodge in June, 1840, and he then wrote a vehement letter to the Grand Master and published it in the *Freemasons' Quarterly Review* with many improper editorial observations; the letter was laid before the Board of General Purposes, and he was summoned to show cause at a Special Grand Lodge why he should not be expelled from the Craft; accordingly, on October 30, he attended and made a very humble apology, which was accepted. Doctor Crucefix died in 1850, in which year also the Asylum and Annuity Funds for Aged Freemasons and their Widows were amalgamated.

To his character, his long-tried friend, the venerable Oliver, pays this tribute:

Doctor Crucefix did not pretend to infallibility, and, like all other public men he might be sometimes wrong; but his errors were not from the heart, and always leaned to the side of virtue and beneficence. He toiled incessantly for the benefit of his Brethren, and was anxious that all inestimable blessings should be conveyed by Freemasonry on mankind. In sickness or in health he was ever found at his post, and his sympathy was the most active in behalf of the destitute brother, the widow, and the orphan. His perseverance never flagged for a moment; and he acted as though he had made up his mind to live and die in obedience to the calls of duty.



CRUX
ANSATA

CRUCIFIX. A cross with the image of the Savior suspended on it. A part of the furniture of a Commandery of Knights Templar and of a Chapter of Princes of Rose Croix.

CRUDELI, DOCTOR. Master of the Lodge at Florence, Italy, victim of the Inquisition, arrested in 1739, in Florence, on the charge of having held a Masonic Lodge in his house in spite of the Roman Catholic edict against Freemasons. He was tortured and sentenced to a long

imprisonment. The Grand Lodge of England transmitted to him twenty pounds to provide the necessities of life, and exerted every effort toward securing his liberation, which they succeeded in doing in December of that year (see *Roman Catholicism and Freemasonry*, Dudley Wright, London, 1922, page 27).

CRUSADES. There was between Freemasonry and the *Crusades* a much more intimate relation than has generally been supposed. In the first place, the communications frequently established by the Crusaders, and especially the Knights Templar, with the Saracens, led to the acquisition, by the former, of many of the dogmas of the secret societies of the East, such as the Essenes, the Assassins, and the Druses. These were brought by the knights to Europe, and subsequently, as was believed by Brother Mackey, on the establishment by Ramsay and his contemporaries and immediate successors of Templar Freemasonry, were incorporated into the high degrees, and still exhibit their influence. Indeed, it is scarcely to be doubted that many of these degrees were invented with a special reference to the events which occurred in Syria and Palestine. Thus, for instance, the Scottish Degree of Knights of the East and West must have originally alluded, as its name imports, to the legend which teaches a division of the Freemasons after the Temple was finished, when the Craft dispersed—a part remaining in Palestine, as the Assideans, whom Lawrie, citing Scaliger, calls the *Knights of the Temple of Jerusalem*, and another part passing over into

Europe, whence they returned on the breaking out of the *Crusades*. This, of course, is but a legend, yet the influence is felt in the invention of the advanced Degrees rituals.

But the influence of the *Crusades* on the Freemasons and the architecture of the Middle Ages is of a more historical character. In 1836, Westmacott, in a course of lectures on art before the Royal Academy, remarked that the two principal causes which materially tended to assist the restoration of literature and the arts in Europe were Freemasonry and the *Crusades*. The adventurers, he said, who returned from the Holy Land brought back some ideas of various improvements, particularly in architecture, and, along with these, a strong desire to erect castellated, ecclesiastical and palatial edifices, to display the taste they had acquired; and in less than a century from the first *Crusade* about six hundred buildings of the above description had been erected in Southern and Western Europe. This taste was spread into almost all countries by the establishment of the Fraternity of Freemasons, who, it appears, had, under some peculiar form of brotherhood, existed for an immemorial period in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men—Italian, German, French, Spanish, etc.—had spread themselves in communities through all civilized Europe; and in all countries where they settled we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

CRUX ANSATA. This signifies, in Latin, the *cross with a handle*. It is formed by a Tau cross surmounted by a circle or, more properly, an oval. It was one of the most significant of the symbols of the ancient Egyptians, and is depicted repeatedly on their monuments borne in the hands of their deities, and especially Phtha. Among them it was the symbol of life, and with that meaning it has been introduced into some of the advanced Degrees of Freemasonry. The Crux Ansata, surrounded by a serpent in a circle, is the symbol of immortality, because the cross was the symbol of life, and the serpent of eternity.

CRYPT. From the Greek, κρύπτω meaning *to hide*. A concealed place, or subterranean vault. The caves, or cells underground, in which the primitive Christians celebrated their secret worship, were called *cryptae*; and the vaults beneath our modern churches receive the name of *crypts*. The existence of crypts or vaults under the Temple of Solomon is testified to by the earliest as well as by the most recent topographers of Jerusalem. Their connection with the legendary history of Freemasonry is more fully noticed under the head of *Vault, Secret*.

CRYPTIC DEGREES. The degrees of Royal and Select Master. Some modern ritualists have added to the list the Degree of Super-excellent Master; but this, although now often conferred in a Cryptic Council, is not really a *Cryptic Degree*, since its legend has no connection with the crypt or secret vault.

CRYPTIC FREEMASONRY. That division of the Masonic system which is directed to the investigation and cultivation of the Cryptic Degrees. It is, literally, the Freemasonry of the Secret Vault.

CTEIS. Greek, κτεῖς. The female personification of the productive principle. It generally accompanied

the phallus, as the Indian yoni did the lingam; and as a symbol of the prolific powers of nature, was extensively venerated by the nations of antiquity (see *Phallic Worship*).

CUBA. The *Historia de la Masoneria Cubana* by Ricards A. Byrne, quoted freely in *Symbolisme*, November, 1925, and translated by us for the *Builder*, April, 1926, page 115, indicated that an Irish military Lodge was working at Havana from 1762. The 1798 insurrection drove some French Brethren to Santiago de Cuba from Santo Domingo where Lodges existed since 1748. These immigrants erected Lodges, Perseverance and Concord, Friendship and Benevolent Concord, in 1802 and 1803. Next year the Lodge Le Temple des Virtus Theologales was instituted at Havana by the Grand Lodge of Pennsylvania but the Franco-Spanish War in 1809 forced the French to leave for Louisiana. On March 27, 1818, a Grand Lodge was organized, and April 2, General Louis de Clonet, a Frenchman, founded at Havana a Grand Consistory, Princes of the Royal Secret. But Masonic progress was hindered in 1823 by the arrest and execution of many Brethren, victims of the bloody persecutions ordered by Ferdinand VII. Masonic meetings were forbidden and only allowed after many years, in 1859. Again the War of Independence exposed Freemasonry once more to the attacks of the authorities and it survived in secret to resume open freedom on March 26, 1899, through intervention by the United States. Lodges resumed labor, others were organized, and the Gran Logia de la Isla de Cuba, founded in 1859, of which Brother Byrne has been Grand Master, thrived accordingly. There is also recorded by the *Annual* an Oriental Grand Lodge, dating from 1921, with headquarters at Santiago de Cuba but this is not mentioned in the data credited to Brother Byrne.

CUBICAL STONE. This symbol is called by the French Freemasons *pierre cubique*, and by the German, *cubik stein*. It is the Perfect Ashlar of the English and American systems (see *Ashlar*).

CUBIT. A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; but only eighteen according to other authorities. There were two kinds of cubits, the sacred and profane—the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimension of the various parts of the Temple are to be computed.

Hastings *Dictionary of the Bible* (page 967) declares that "we have at present no means of ascertaining the exact dimensions of the Hebrews ordinary and royal cubits. The balance of evidence is certainly in favor of a fairly close approximation to the Egyptian system." This being the case, we may take the common cubit as 17.72 inches and the royal cubit as 20.67 inches as in the Egyptian system of measurements, these dimensions being taken from actual measuring rods. Hastings points out a curious result of the Rabbinical tradition being subjected to scientific experiment, the traditional dimension being that a cubit equalled so many grains of barley. This number, 144, of grains of barley of medium size were laid side

by side carefully and measured as accurately as possible, the result being 17.77 inches long or equal in length substantially to the Egyptian common cubit.

Another suggestion that has been offered is that Josephus when giving Jewish measures, which differ from the Greek or Roman, is usually careful to explain that fact to his readers, but this he does not do in the case of the cubit, thus arousing a conviction that he regarded the Roman and the Hebrew as the same, the Roman Attic cubit being 17.57 inches according to Hastings.

But it is well to remember that we are dealing with a period in which handbreadths and finger spans were probably the common units of length, and the decimal parts of inches and perhaps the inches themselves mentioned in the above comments need to be deemed mere approximations, an average sort of survey of a situation not likely to have had in the ancient times any close accuracy about it.

CULDEES. When Saint Augustine came over, about the beginning of the sixth century, to Britain, for the purpose of converting the natives to Christianity, he found the country already occupied by a Body of priests and their disciples, who were distinguished for the pure and simple apostolic religion which they professed. These were the *Culdees*, a name said by some to be derived from *Cultores Dei*, or worshipers of God; but by others, with perhaps more plausibility, from the Gaelic, *Cuileich*, which means a secluded corner, and evidently alludes to their recluse mode of life. The Culdees are said to have come over into Britain with the Roman legions; and thus it has been conjectured that these primitive Christians were in some way connected with the Roman Colleges of Architects, branches of which Body, it is well known, everywhere accompanied the legionary armies of the empire. The chief seat of the *Culdees* was in the island of Iona, where Saint Columba, coming out of Ireland, with twelve Brethren, in the year 563 A.D., established their principal monastery. At Avernethy, the capital of the kingdom of the Picts, they founded another in the year 600 A.D., and subsequently other principal seats at Dunkeld, St. Andrew's, Brechin, Dunblane, Dunfermline, Kirkaldy, Melrose, and many other places in Scotland.

A writer in the London *Freemasons Quarterly Review* (1842, page 36) says they were little solicitous to raise architectural structures, but sought chiefly to civilize and socialize mankind by imparting to them the knowledge of those pure principles which they taught in their Lodges. Lenning and Gädicke, however, both state that the Culdees had organized within themselves, and as a part of their social system, Corporations of Builders; and that they exercised the architectural art in the construction of many sacred edifices in Scotland, Ireland, and Wales, and even in other countries of Northern Europe. Gädicke also claims that the *York Constitutions* of the tenth century were derived from them. But neither of these German lexicographers has furnished us with authorities upon which these statements are founded. It is, however, undeniable, that Masonic writers have always claimed that there was a connection—it might be only a mythical one—between these apostolic Christians and the early Freemasonry of Ireland and Scotland. The Culdees were opposed and persecuted by the adher-

ents of Saint Augustine, and were eventually extinguished in Scotland. But their complete suppression did not take place until about the fourteenth century.

CUMBERLAND, HENRY F., DUKE OF. Grand Master of England, 1782-90, being initiated in 1767. He was own brother of King George III.

CUMULATION OF RITES. The practise by a Lodge of two or more Rites, as the American or York and the Ancient Accepted Scottish, or the Scottish and French Modern Rites. This accumulation of Rites has been practised to a considerable extent in France, and in Louisiana in the United States. The word comes from the Latin *comulus*, a heap.

CUNNING. Used by old English writers in the sense of *skilful*. Thus, in First Kings (vii, 14), it is said of the architect who was sent by the King of Tyre to assist King Solomon in the construction of his Temple, that he was "*cunning* to work all works in brass."

CUP OF BITTERNESS. The French expression is *Calice d'Amertume*. A ceremony in the First Degree of the French Rite. It is a symbol of the misfortunes and sorrows that assail us in the voyage of life, and which we are taught to support with calmness and resignation.

CURETES. Priests of ancient Crete, whose mysteries were celebrated in honor of the Mother of the Gods, and bore, therefore, some resemblance to the Eleusinian Rites. The neophyte was initiated in a cave, where he remained closely confined for thrice nine days. Porphyry tells us that Pythagoras repaired to Crete to receive initiation into their rites.

CURIOSITY. It is a very general opinion among Freemasons that a candidate should not be actuated by curiosity in seeking admission into the Order. But, in fact, there is no regulation nor landmark on the subject. An idle curiosity is, it is true, the characteristic of a weak mind. But to be influenced by a laudable curiosity to penetrate the mysteries of an Institution venerable for its antiquity and its universality, is to be controlled by a motive which is not reprehensible, an impulse to be esteemed and welcomed. There are, indeed, in legends of the advanced degrees, some instances where curiosity is condemned; but the curiosity, in these instances, led to an intrusion into forbidden places, and is very different from the curiosity or desire for knowledge which leads a profane to seek fairly and openly an acquaintance with mysteries which he has already learned to respect.

CURIOUS. The Latin word is *curiosus*, from *cura*, meaning *care*. An archaic expression for *careful*. Thus in Masonic language, which abounds in archaisms, an evidence, indeed, of its antiquity, Hiram Abif is described as a *curious* and *cunning* workman, that is to say, *careful* and *skilful*.

CUSTOMS, ANCIENT. See *Usages*.

CYNOCEPHALUS. The figure of a man with the head of a dog. A very general and important hieroglyphic among the ancient Egyptians. It was with them a symbol of the sun and moon; and in their mysteries they taught that it had indicated to Isis the place where the Body of Osiris lay concealed. The possessor of the advanced Degrees of Freemasonry will be familiar with the symbol of a *dog*, which is used in those Degrees because that animal is said to have pointed out on a certain occasion an important secret.

Hence the figure of a dog is sometimes found engraved among the symbols on old Masonic diplomas.

CYRUS. *Cyrus*, King of Persia, was a great conqueror, and after having reduced nearly all Asia, he crossed the Euphrates, and laid siege to Babylon, which he took by diverting the course of the river which ran through it. The Jews, who had been carried away by Nebuchadnezzar on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released 3466 A.M., or 538 B.C., and sent back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai. Hence, from this connection of Cyrus with the history of Freemasonry, he plays an important part in the rituals of many of the advanced Degrees.

But from late discoveries of inscriptions pertaining to Cyrus as mentioned in the excellent little London work called *Fresh Light from the Ancient Monuments* (pages 166-86), A. H. Sayce, M.A., it would appear that this king was a polytheist, and that he was not a king of Persia, although he acquired that country after his conquest of Astyages, 559 B.C., between the sixth and ninth years of Nabonidos. Cyrus was king of Elam. The empire he founded was not a Persian one; Darius, the son of Hystaspes, at a subsequent period, was the real founder of that kingdom. Professor Sayce continues: "It was only as the predecessor of Darius, and for the sake of intelligibility to the readers of a later day, that Cyrus could be called a king of Persia" (see Ezra i, 2). The original words of his proclamation "King of Elam," have been changed into the more familiar and intelligible "King of Persia." Elsewhere in the Bible (Isaiah xxi, 1-10), when the invasion of Babylon is described, there is no mention of Persia, only of Elam and Media, the ancestral dominions of Cyrus. This is in strict accordance with the revelations of the monuments, and testifies to the accuracy of the Old Testament records.

Cyrus never besieged Babylon, a city fifteen miles square. It opened its gates to his general without battle, 538 B.C. The description by Herodotus belongs to the reign of Darius. Bosanquet asserts that the Darius of the Book of Daniel is Darius the son of Hystaspes.

Cyrus had learned that a disaffected conquered people imported into a kingdom was a constant menace and danger, and he returned the Jewish exiles to Jerusalem to rebuild their city and be a fortress and check upon Egypt. The nations which had been brought from East and West were restored to their lands along with their gods. So it was with the captives of Judah. His dominions extended from the Hellespont almost to India.

Cyrus was a worshiper of Merodach, originally the Sun-god, who is mentioned and intended by the name *Bel*, and *Nebo*, his prophet (see Isaiah xlii, 1). His first act after acquiring Babylonia was to restore the Babylonian gods to their shrines, from which they had been removed by Nabonidos, and further asks for their intercession. The theory that Cyrus believed in but one supreme god—Ormudz—must be abandoned. God consecrated Cyrus to be His instrument in restoring His chosen people to their land, not because the King of Elam was a monotheist, but because the period of prophecy, "ten weeks of years," was closing.

These statements are made upon the authority of the three inscriptions among the clay documents lately discovered in Babylonia by Rassam, and translated by Sir Henry Rawlinson and Pinches. The first of these is a cylinder, inscribed by order of Cyrus; the second a tablet, which describes the conquest of Babylonia by Cyrus; while the third is an account given by Nabonidos of his restoration of the temple of the Moon-god at Haran, and of the temples of the Sun-god and of Anunit at Sepharvaim.

Cyrus ascended the throne 559 B.C., and was slain in battle against the Massagetæ, 529 B.C. He was followed by Cambyses, his son, until 521 B.C., when

he was succeeded by Smerdis, a Magian usurper, who reigned seven months. Darius I, son of Hystaspes, a nobleman, conspired with six others and murdered Smerdis, when, by device, Darius obtained the throne over his companions, 521 B.C. The celebrated siege of Babylon lasted two years; the city finally succumbed to the strategy of General Zopyrus, in the year 516. Darius reigned 36 years, died 485 B.C. This article is mainly due to the industrious researches of Brother Charles T. McClenachan to whom the subject made an especial appeal (see also *Zendavesta*).

CZECHO-SLOVAKIA. See *Austria Hungary and Czecho-Slovakia*.

D. The fourth letter of the Phœnician, the Hebrew, the Greek, the Roman, and of nearly all alphabets. In Hebrew it is **ד**, *Daleth*, signifying the *door of life*, a representation of which was probably its original hieroglyph, as in the illustration. Here 1 shows the approximation to the Hebrew Daleth; 2, the Greek Delta, resembling the opening of a tent. The numerical value of **ד** is four; as a Roman numeral it stands for 500.

DA COSTA, HIPPOLYTO JOSEPH. A native of Colonia-do-Sacramento, on the river La Plata. He was made a Freemason in Philadelphia in the United States and afterward settled in Lisbon. He was subsequently persecuted by the Inquisition, and was rescued only in time to save his life by the aid of English Brethren who got him under the protection of the British flag. He then passed over into England, where he lived for several years, becoming a zealous Freemason and devoting himself to Masonic literature. In 1811, he published in London a *Narrative of his persecution in Lisbon, by the Inquisition, for the pretended crime of Freemasonry*, in two volumes. He wrote also a *History of the Dionysian Artificers*, in which he attempts to connect Freemasonry with the Dionysian and other mysteries of the ancients. He begins with the Eleusinian mysteries, assuming that Dionysus, Bacchus, Adonis, Thammuz, and Apollo were all various names for the sun, whose apparent movements are represented by the death and resurrection referred to in the ceremonies. But as the sun is typified as being dead or hidden for three months under the horizon, he thinks that the mysteries must have originated in a cold climate as far north as latitude 66°, or among a people living near the polar circle. He therefore attributes the invention of these mysteries to the ancient Scythians or Massagetæ, of whom he confesses that we know nothing. He afterward gives the history of the Dionysiac or Orphic mysteries of Eleusis, and draws a successful parallel between the initiation into these and the Masonic initiation. His disquisitions are marked by much learning, although his reasoning may not always carry conviction.

DACTYLI. Priests of Cybele, in Phrygia, of whom there were five, which number could not be exceeded,



and alluded to the salutation and blessing by the five fingers of the hand. The word is from the Greek *daktylos*, meaning a *finger*.

DADUCHOS. A torch-bearer. The title given to an officer in the Eleusinian mysteries, who bore a torch in commemoration of the torch lit by Ceres at the fire of Mount Etna, and carried by her through

the world in her search for her daughter.

DAEDALUS. A famous artist and mechanic, whose genealogy is traced in the Greek myths as having sprung from the old Athenian race of kings, the Erechtheidæ. He is said to have executed the Cretan labyrinth, the reservoir near Megaris in Sicily, the Temple of Apollo at Capua, and the celebrated altar sculptured with lions on the Libyan coast. He is said to be the inventor of a number of the Working Tools used in the various degrees of Freemasonry, the plumb-line and the ax, most of the tools used in carpentry, and of glue. Of him is told the fable of his



1. HEBREW
DALETH



2. GREEK
DELTA

flying safely over the Aegean by means of wings made by himself. His nephew, Perdix, is the reputed inventor of the third Great Light in Freemasonry, the Compasses, which are dedicated to the Craft. Through envy Daedalus is said to have hurled his nephew, Perdix, from the Temple Athene.

DAGGER. In the advanced Degrees a symbol of Masonic vengeance, or the punishment of crime (see *Vengeance*).

DAGRAN, LOUIS. A writer in the *Amsterdam Journal* of November 3, 1735, of an article on the subject of Freemasonry, which caused an edict from the States General forbidding Masonic gatherings throughout the country (see Thory, *Acta Latomorum* ii, 306).

DAGRAN, LOUIS. President of a General Assembly of thirty Lodges, held on Saint John's Day,

1756, at the Hague, for the formation of the Grand Lodge of Holland. It was at this December meeting that Baron Van Aerssen Beyerens Van Hogerheide was appointed Grand Master (see Thory, *Acta Latomorum* i, 72).

DAIS. From the French word *dais*, meaning a canopy. The raised floor at the head of a banqueting room, or any ceremonial chamber or hall, designed for guests of distinction; so called because it used to be decorated with a canopy. In Masonic language, the dais is the elevated portion of the eastern part of the lodge-room, which is occupied by Past Masters and the dignitaries of the Order. This should be elevated three steps above the floor. This station of the Junior Warden is raised one step, and that of the Senior two.

DAKOTA. Saint John's Lodge was the first Lodge in Dakota. It received a Dispensation from the Grand Lodge of Iowa, December 5, 1862, and a Charter on June 3, 1863. Representatives of this Lodge and of Incense, Elk Point, Minnehaha, and Silver Star Lodges held a Convention on June 21, 1875, to consider the formation of a Grand Lodge. Members of Mount Zion Lodge, U. D., were present but, owing to the fact that they had no Charter, did not take part in the proceedings. A Constitution was adopted and Grand Officers, who were installed at another meeting on July 21, were elected. When in 1889 the territory of Dakota was divided by Act of Congress into North Dakota and South Dakota the Grand Lodge of Dakota became the Grand Lodge of South Dakota and certain Lodges in North Dakota were permitted to organize a Grand Lodge of North Dakota.

The General Grand Chapter of the United States chartered eight Chapters in Dakota, the first of which was Yankton, No. 1, at Yankton, chartered on August 24, 1880. On February 25, 1885, the Grand Chapter was organized by the following Chapters: Yankton, No. 1; Sioux Falls, No. 2; Dakota, No. 3; Siroco, No. 4; Casselton, No. 7; Cheyenne, No. 9, U. D.; Huron, No. 10, U. D.; Keystone, No. 11, U. D.; Watertown, No. 12, U. D.; Jamestown, No. 13, U. D.; Aberdeen, No. 14, U. D. The first Annual Convocation was held June 8, 1885. When the division of the Territory took place the Grand Chapter of Dakota gave permission to the Lodges located in South Dakota to organize a Grand Chapter of South Dakota, under the Constitution of the General Grand Chapter. This was done on January 6, 1890. The Grand Chapter of North Dakota was organized three days later.

The first Council in Dakota, Fargo, No. 1, was chartered by the General Grand Council on November 19, 1889. This Council was located in North Dakota and, therefore, after 1889, was considered the first Council of that State. There was no Grand Council in Dakota until after the division of the Territory.

The Grand Commandery was organized at Sioux Falls on May 14, 1884, by representatives of the four Commanderies, Dakota, No. 1; Cyrene, No. 2; De Molay, No. 3, and Fargo, No. 5. On June 16, 1890, the representatives of Tancred, No. 4; Fargo, No. 5; Grand Forks, No. 8, and Wi-ha-ha, No. 12, organized the Grand Commandery of North Dakota. The Grand Commandery of Dakota then changed its name to that of Grand Commandery of South Dakota.

A Consistory of the Ancient and Accepted Scottish Rite was chartered at Fargo, on May 26, 1886, as Dakota, No. 1; a Council of Kadosh, Fargo, No. 1, on December 8, 1883; a Chapter of Rose Croix, Mackey, No. 1, on February 27, 1882, and a Lodge of Perfection, Alpha, No. 1, on February 8, 1882.

DALCHO, FREDERICK. One of the founders of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. He was born in the City of London in the year 1770, of Prussian parents. His father had been a distinguished officer under Frederick the Great and, having been severely wounded, was permitted to retire to England for his health. He was a very earnest Freemason, and transmitted his sentiments to his son. At his death, this son was sent for by an uncle, who had a few years before emigrated to Baltimore. Here he obtained a good classical education, after which he devoted himself successfully to the study of medicine, including a more extensive course of botany than has been common in medical schools.

Having received his degree of Doctor of Medicine, he took a commission in the medical department of the American army. With his division of the army he came to South Carolina, and was stationed at Fort Johnson, in Charleston harbor. Here some difficulty arose between Doctor Dalcho and his brother officers, in consequence of which he resigned his place in the army in 1799. He then removed to Charleston, where he formed a partnership in the practise of physic with Isaac Auld, and he became a member of the Medical Society, and a trustee of the Botanic Garden, established through its influence.

On the 12th of June, 1818, Doctor Dalcho was admitted to the priesthood of the Protestant Episcopal Church. On the 23d of February, he was elected assistant minister of Saint Michael's Church, in Charleston. He died on the 24th of November, 1836, in the sixty-seventh year of his age, and the seventeenth of his ministry in Saint Michael's Church.

The principal published work of Doctor Dalcho is *An Historical Account of the Protestant Episcopal Church in South Carolina*. He also published a work entitled *The Evidence from Prophecy for the Truth of Christianity and the Divinity of Christ*; besides several sermons and essays, some of which were the result of considerable labor and research. He was also the projector, and for a long time the principal conductor, of the *Gospel Messenger*, then the leading organ of the Episcopal Church in South Carolina.

The Masonic career of Doctor Dalcho closely connects him with York Freemasonry in South Carolina, and the Scottish Rite throughout the United States.

He was initiated in a York or Atholl Lodge at the time when the Jurisdiction of South Carolina was divided by the existence and the dissensions of two Grand Lodges, the one deriving its authority from the Grand Lodge of Free and Accepted Masons of England, and the other from the rival Atholl Grand Lodge.

His constant desire appears, however, to have been to unite these discordant elements, and to uproot the evil spirit of Masonic rivalry and contention which at that time prevailed—a wish which was happily gratified, at length, by the union of the two Grand Lodges of South Carolina in 1817, a consummation to which he himself greatly contributed.

In 1801 Doctor Dalcho received the Thirty-third and ultimate Degree, or Sovereign Grand Inspector of the Ancient and Accepted Scottish Rite; and May 31, 1801, he became instrumental in the establishment at Charleston of the Supreme Council for the Southern Jurisdiction of the United States, of which Body he was appointed Grand Secretary, and afterward Grand Commander; which latter position he occupied until 1823, when he resigned.

September 23, 1801, he delivered an oration before the Sublime Grand Body in Charleston. This and another delivered March 21, 1803, before the same Body, accompanied by a learned historical appendix, were published in the latter year under the general name of *Dalcho's Orations*. The work was soon after republished in Dublin by the Grand Council of Heredom, or Prince Masons of that city; and McCosh says that there were other editions issued in Europe, which, however, Brother Mackey had never seen. The oration of 1803 and the appendix furnish the best information that up to that day, and for many years afterward, was accessible to the Craft in relation to the history of the Ancient and Accepted Scottish Rite in this country.

In 1807, at the request of the Grand Lodge of York Masons of South Carolina, he published an *Ahiman Rezon*, which was adopted as the code for the government of the Lodges under the jurisdiction of that Body. This work, as was to be expected from the character of the Grand Lodge which it represented, was based on the previous book of Laurence Dermott.

In 1808 he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masons, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817 the Grand Lodge of Free and Accepted Masons and that of Ancient York Masons of South Carolina became united under the name of the *Grand Lodge of Ancient Freemasons of South Carolina*. Doctor Dalcho took a very active part in this reunion, and at the first annual communication he was elected Grand Chaplain. The duties of this office he faithfully performed, and for many years delivered a public address or sermon on the Festival of Saint John the Evangelist.

In 1822 he prepared a second edition of the *Ahiman Rezon*, which was published the following year, enriched with many notes. Some of these notes he would have hardly written, with the enlarged experience of the present day; but on the whole the second edition was an improvement on the first. Although retaining the peculiar title which had been introduced by Dermott, it ceased in a great measure to follow the principles of the "Antient Masons."

In 1823 Dalcho became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissensions which at that time existed in the Scottish Rite; and his feelings were so wounded by the unmasonic spirit which seemed to actuate his antagonists and former friends, that he resigned the office of Grand Chaplain, and retired for the remainder of his life from all participation in the active duties of Freemasonry.

DALMATIC. A robe worn by deacons in some Christian churches. Originally made of linen, as

shown by early Christian paintings on the walls of the catacombs at Rome, but now generally made of heavy woolen or silk material, as the planeta or outer vestment worn by the priest. This article of dress has become quite common in many of the Degrees of various Rites.

DAMASCUS. An ancient and important city of Syria, situated on the road between Babylon and Jerusalem, and said in Masonic tradition to have been one of the resting-places of the Freemasons who, under the proclamation of Cyrus, returned from the former to the latter city to rebuild the Temple. An attempt was made in 1868 to introduce Freemasonry into Damascus, and a petition, signed by fifteen applicants, for a Charter for a Lodge was sent to the Grand Lodge of England; but the petition was rejected on the ground that all the petitioners were members of Bodies under other Grand Lodge Jurisdictions.

DAMBOOL. The vast rock temple of the Buddhists in Ceylon, containing a profusion of carvings, figures of Buddha of extraordinary magnitude. Monuments of this deity are, in the common Singhalese term, called *Dagoba*, but the more general name is *Stupa* or *Tope* (see *Topes*).

DAME. In the *York Roll No. 4* and some of the other old manuscripts, we find the direction to the Apprentice that he shall not so act as to bring harm or shame, during his apprenticeship, "either to his Master or *Dame*." It is absurd to suppose that this gives any color to the theory that in the ancient Masonic gilds women were admitted. The word was used in the same sense as it still is in the public schools of England, where the old lady who keeps the house at which the pupils board and lodge, is called the *dame*. The *Compagnons de la Tour* in France called her *la mère*, or the *mother*. It must, however, be acknowledged, that women, under the title of *sisters* were admitted as members, and given the freedom of the company, in the old Livery Companies of London—a custom which Herbert (*History of the Livery Companies* i, 83) thinks was borrowed, on the reconstitution of the companies by Edward III, from the religious gilds (see this subject discussed under the title *Sisters of the Gild*).

DAMES OF MOUNT TABOR. An androgynous, both sexes, Masonic Society, established about the year 1818, under the auspices of the Grand Orient of France. Its design was to give charitable relief to destitute females.

DAMES OF THE ORDER OF SAINT JOHN. Religious ladies who, from its first institution, had been admitted into the Fraternity of Knights Hospitalers of Saint John of Jerusalem. The rules for their reception were similar to those for the Knights, and the proofs of noble descent which were required of them were sometimes more rigid. They had many conventual establishments or asylums in France, Italy, and Spain.

DAMES PLEIADES. See *Fevillants*.

DAMOISEL. A name sometimes given in the times of chivalry to a page or candidate for knighthood, but also used to mean a young woman.

DAN. One of the twelve tribes of Israel, whose blue banner, charged with an eagle, is borne by the Grand Master of the First Veil in a Royal Arch Chapter.

DANGER. In all the old *Constitutions and Charges*, Freemasons are taught to exercise brotherly love, and to deal honestly and truly with each other, whence results the duty incumbent upon every Freemason to warn his Brother of approaching danger. That this duty may never be neglected, it is impressed upon every Master Mason by a significant ceremony.

DANIEL. The old countersign with "Darius" formerly used in the Thirty-second Degree, Ancient and Accepted Scottish Rite. A Hebrew prophet, contemporary of Ezekiel, about 600 B.C. Carried captive to Babylon in the fourth year of Jehoiakim, but selected for instruction in all the learning of the Chaldeans by order of the Court. His skill in the interpretation of dreams was famed. He became Governor of Babylon under Nebuchadnezzar, and the first ruler of the whole Medo-Persian Empire, inferior only to Darius, then the king. Under Cyrus he was Grand Master of the Palace and Interpreter of Visions, as suggested by the Fifteenth Degree, Ancient and Accepted Scottish Rite. He did not return with his countrymen to Judea when granted their liberty. It is a dispute as to when he died, or where, but the majority favor Sushan, in Persia, when he was ninety years of age. At the present day a tomb is shown in this ancient city bearing his name; in fact, it is the only standing structure there. Daniel was noted and famed for his piety, and as well for his worldly possessions.

DANNEBROG. The banner of Denmark containing a white cross is founded upon the tradition, which reminds us of that of Constantine, that Waldemar II, of Denmark, in 1219 saw in the heavens a fiery cross, which betokened his victory over the Esthonians.

Brother Charles Schou, San Carlos, Occidental Negros, Philippine Islands, writes that the Danish flag is a white cross on a red field, the white cross dividing the background or field of the flag into four red squares. He says further that "the origin of this banner, or the legend of its origin as it was taught to me years ago when I went to school in Denmark is as follows: 'During the Esthonian battle in 1219, the Danish army was being hard pressed and it looked as if it would lose the battle. Bishop Absolon who was with the Army, asked to be carried up on a hill nearby and there he prayed for victory for the Danes. The Bishop was old, he had just left his sickbed and he soon became exhausted and it was necessary for the monks to hold up his arms while praying. Suddenly the heavens opened up and a large red banner with a white cross was seen floating towards earth. It was immediately caught and carried to the front of the Danish Army. The sight of the cross inspired the Army with new courage and soon the Esthonians were fleeing for their lives.' "

DANTZIC. In the year 1768, on the 3d of October, the burgomaster and magistrates of the city of Dantzic commenced a persecution against Freemasonry, which Institution they charged with seeking to undermine the foundations of Christianity, and to establish in its place the religion of nature. Hence, they issued a decree forbidding every citizen, inhabitant, and even stranger sojourning in the city, from any attempt to re-establish the society of Freemasons, which was thenceforth to be regarded "as forever abolished," under penalties of fine and imprisonment.

DAO. The Zend name for *light*, from *Daer*, meaning to *shine*.

DARAKIEL. A responsive word in the Twenty-third Degree of the Scottish Rite. דַּרְכִּיאל, sometimes pronounced *dar-kee-ale*. The Latin expression is *Directio Dei*, meaning *By direction of God*.

DARIUS. The successor of Cyrus on the throne of Persia, Babylon, and Medea. He pursued the friendly policy of his predecessor in reference to the Jews, and confirmed the decrees of that monarch by a new edict. In the second year of his reign, Haggai and Zechariah, encouraged by this edict, induced their countrymen to resume the work of restoring the Temple, which was finished four years afterward. Darius is referred to in the Degrees of Princes of Jerusalem, the Sixteenth of the Scottish Rite, and Companion of the Red Cross in the American Rite.

DARKNESS. *Darkness* has, in all the systems of initiation, been deemed a symbol of ignorance, and so opposed to light, which is the symbol of knowledge. Hence the rule, that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of the Order. In the Ancient Mysteries, the aspirant was always shrouded in darkness as a preparatory step to the reception of the full light of knowledge. The time of this confinement in darkness and solitude varied in the different mysteries. Among the Druids of Britain the period was nine days and nights; in the Grecian Mysteries it was three times nine days; while among the Persians, according to Porphyry, it was extended to the almost incredible period of fifty days of darkness, solitude, and fasting.

Because, according to all the cosmogonies, accounts of the universe, darkness existed before light was created, darkness was originally worshiped as the firstborn, as the progenitor of day and the state of existence before creation. The apostrophe of Young to *Night* embodies the feelings which gave origin to this debasing worship of darkness:

O majestic night!
Nature's great ancestor! Day's elder born!
And fated to survive the transient sun!
By mortals and immortals seen with awe!

Freemasonry has restored darkness to its proper place as a state of preparation; the symbol of that antemundane chaos from whence light issued at the Divine command; of the state of nonentity before birth, and of ignorance before the reception of knowledge. Hence, in the Ancient Mysteries, the release of the aspirant from solitude and darkness was called the *act of regeneration*, and he was said to be born again, or to be raised from the dead. And in Freemasonry, the darkness which envelops the mind of the uninitiated being removed by the bright effulgence of Masonic light, Freemasons are appropriately called the *sons of light*.

In Doctor Oliver's *Signs and Symbols* there is a lecture "On the Mysterious Darkness of the Third Degree." This refers to the ceremony of enveloping the room in darkness when that Degree is conferred—a ceremony once always observed, but now, in this country at least, frequently but improperly omitted. The darkness here is a symbol of death, the lesson taught in the Degree, while the subsequent renewal of light refers to that other and subsequent lesson of eternal life.

DARMSTADT, GRAND LODGE OF. The Grand Lodge of Darmstadt, in Germany, under the distinctive appellation of the Grand Lodge zur Eintracht (meaning of *Concord*), was established on the 22d of March, 1846, by three Lodges, in consequence of a dissension between them and the Eclectic Union. The latter body had declared that the religion of Freemasonry was universal, and that Jews could be admitted into the Order. Against this liberal declaration a Lodge at Frankfurt had protested, and had been erased from the roll for contumacy. Two other Lodges, at Mainz and at Darmstadt, espoused its cause, and united with it in forming a new Grand Lodge for Southern Germany, founded on the dogma "that Christian principles formed the basis on which they worked." It was, in fact, a dispute between tolerance and intolerance. Nevertheless, the Body had the Grand Duke of Hesse as patron, and was recognized by most of the Grand Lodges of Germany.

DASSIGNY, FIFIELD. A Freemason and physician of Dublin, Ireland, who published, in 1744, at that city, *A Serious and Impartial Enquiry into the Cause of the present Decay of Freemasonry in the Kingdom of Ireland*. It contained an abstract of the history of Freemasonry, and an allusion to the Royal Arch Degree, on account of which it has been cited by Dermott in his *Ahiman Rezon*. The work is important on account of its reference to Royal Arch Masonry, but is very scarce, only three copies of it being known to exist, of which one belongs to the Grand Lodge of Iowa, and one to the West Yorkshire Masonic Library, of which a facsimile was published in 1893, while a third copy was discovered in 1896. The writer's name is spelled *D'Assigny* or *Dassigny*, but is given in the latter form on the title-page of the *Serious Enquiry*. Dr. W. J. Chetwode Crawley has investigated the history of the *D'Assigny* family (see *Caementaria Hibernica. Fasciculus II*).

Both the spelling and the pronunciation of this name have been matters of some inquiry. The name is *Dassigny* on the title page of his famous *Enquiry*. The *Ahiman Rezon* of Brother Laurence Dermott, 1764 (page 47), gives the name as *D'Assigny*. Kenning's *Cyclopedia of Freemasonry* spells the name *Assigny* and says of this spelling "generally so spelt, but his real name seems to have been *Dassigny*," though Brother Woodford (page 148) spells it *D'Assigny*, a choice of three ways. As for the sounds in the name the following is suggested as representative of common usage: Das, as in *pass* or *class*; sig, as in *see* or *key*, and ny, as in *penny* or *many*. Doctor E. B. de Sauzé prefers the following from a French point of view: Da, as the first *a* in *lateral*; ssi, as *ci* in *city*; gn, as in *signor* with the Spanish ñ, and y, as the French *i*. He also feels certain that the original spelling of the name was *D'Assigny*.

DATES, MASONIC. See *Calendar*.

DATHAN. A Reubenite who, with Korah and Abiram, revolted against Moses and unlawfully sought the priesthood. In the first chapter of the Book of Numbers, where the whole account is given, it is said that as a punishment the earth opened and swallowed them up. The incident is referred to in the Order of High Priesthood, an honorary Degree of the American Rite, which is conferred upon the installed High Priests of Royal Arch Chapters.

DAUGHTER, MASON'S. See *Mason's Wife and Daughter*.

DAUGHTER OF A FREEMASON. The daughter of a Freemason is entitled to certain peculiar privileges and claims upon the Fraternity arising from her relationship to a member of the Craft. There has been some difference of opinion as to the time and manner in which the privileges cease. Masonic jurists, however, very generally incline to the opinion that they are terminated by marriage. If a Freemason's daughter marries a profane, she absolves her connection with the Fraternity. If she marries a Freemason, she exchanges her relation of a Freemason's daughter for that of a Freemason's wife.

DAVID. *David* has no place in Masonic history, except that which arises from the fact that he was the father of King Solomon, and his predecessor on the throne of Israel. To him, however, were the Jews indebted for the design of a Temple in Jerusalem, the building of which was a favorite object with him. For this purpose he purchased Mount Moriah, which had been the threshing-floor of Ornan the Jebusite; but David had been engaged in so many wars, that it did not seem good to the Lord that he should be permitted to construct so sacred an edifice. This duty, therefore, he left to his son, whom, before dying, he furnished with plans and with means to accomplish the task. Though David is a favorite subject among the Cabalists and the Mohammedans, who relate many curious traditions concerning him, he is not alluded to in the legends or symbolism of Freemasonry except incidentally as the father of Solomon.

DAVID I, KING OF SCOTLAND, 1124-53; known as Protector of Freemasons and Patron of the building art (see *Alexander III*).

DAVID, SHIELD OF. See *Shield of David*.

DAZARD, MICHEL FRANÇOIS. Born at Chateaudun, in France, May 2, 1781. He was a devoted student of Freemasonry, and much occupied in the investigation of the advanced Degrees of all the Rites. He was an opponent of the Supreme Council, against which body he wrote, in 1812, a brochure in French of forty-eight pages entitled *Extrait des colonnes gravées du Père de Famille, vallée d'Angers* (meaning *Extract from the Graven Columns of the Father of the Family, Valley of Angers*). Kloss calls it an important and exhaustive polemic document. It attempts to expose, supported by documents, what the author and his party called the illegal pretensions of the Supreme Council, and the arrogance of its claim to exclusive Jurisdiction in France. Dazard was the author of several other interesting discourses on Masonic subjects.

DEACON. In every Symbolic Lodge, there are two officers who are called the *Senior* and *Junior Deacons*. In America the former has been appointed by the Master and the latter by the Senior Warden, both have been elected according to the respective Codes of the Jurisdictions, Pennsylvania, for example, has the Deacons appointed, Ohio has them elected; in England both are appointed by the Master. It is to the *Deacons* that the introduction of visitors should be properly entrusted. Their duties comprehend, also, a general surveillance over the security of the Lodge, and they are the proxies of the officers by whom they are appointed. Hence their jewel, in allusion to the

necessity of circumspection and justice is a square and compasses. In the center, the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the English system, the jewel of the Deacons is a dove, in allusion to the dove sent forth by Noah. In the Rite of Mizraim the Deacons are called *acolytes*.

The office of Deacons in Freemasonry appears to have been derived from the usages of the primitive church. In the Greek church, the Deacons were always the *πυλωροί*, the *pylori* or doorkeepers, and in the *Apostolical Constitutions* the Deacon was ordered to stand at the men's door, and the Subdeacon at the women's, to see that none came in or went out during the oblation.

In the earliest rituals of the eighteenth century, there is no mention of Deacons, and the duties of those officers were discharged partly by the Junior Warden and partly by the Senior and Junior Entered Apprentices, and they were not generally adopted in England until the Union of 1813.

Brother W. J. Chetwode Crawley has some comments upon the subject in *Caementaria Hibernica* (Fasciculus i, pages 9-10). He advises that:

We must carefully distinguish between the Deacon of the early Scottish Minute Books, and the Deacon of Irish ritual. The former occupied almost, if not altogether, the highest post among his Brethren, and having precedence over the Warden and presiding over the meeting when occasion required. The latter corresponded to the Dean—that is Deacon—of Faculty; the latter to the lost order of the Ministry, the Deacon in Ecclesiastical parlance. The similarity does not go beyond the name. The appointing of Deacons served in latter days, as a distinction between Irish and English work, for the Lodges under the Constitution of the Antients naturally followed the Irish use. It must be observed that the office of Deacon was confined to supporting Lodges. During the first one hundred and twenty years of its existence, the Grand Lodge of Ireland never elected Grand Deacons: when their services were required they were selected for the occasion from the Masters then present. Their first appearance as prominent Grand Officers is in the addition of the Irish Constitutions, promulgated in 1850, though thirty-seven years previously the United Grand Lodge of England had adopted the office, in deference to the usage of the Antients.

(See also references under *Tiles*.)

DEACON'S ROD. See *Rod, Deacon's*.

DEAF AND DUMB. *Deaf mutes*, as imperfect men, come under the provisions of the *Old Constitutions*, and are disqualified for initiation. At one time, however, a Lodge in Paris, captivated by the éclat of the proceeding, and unmindful of the ancient landmark, initiated a deaf mute, who was an intelligent professor in the Deaf and Dumb Asylum. All the instructions were given through the medium of the language of the deaf mutes. It scarcely need be said that this cannot be recognized as a precedent.

DEATH. The Scandinavians, in their Edda, describing the residence of *Death* in Hell, where she was cast by her father, Loke, say that she there possesses large apartments, strongly built, and fenced with gates of iron. Her hall is Grief; her table, Famine; Hunger, her knife; Delay, her servant; Faintness, her porch; Sickness and Pain, her bed; and her tent, Cursing and Howling. But the Masonic idea of death, like the Christian's, is accompanied with no gloom, because it is represented only as a sleep, from whence we awaken into another life. Among the ancients,

sleep and death were fabled as twins. Old Gorgias, when dying, said, "Sleep is about to deliver me up to his brother"; but the death sleep of the heathen was a sleep from which there was no awaking. The popular belief was annihilation, and the poets and philosophers fostered the people's ignorance, by describing death as the total and irremediable extinction of life. Thus Seneca says—and he was too philosophic not to have known better—"that after death there comes nothing"; while Vergil, who doubtless had been initiated into the Mysteries of Eleusis, nevertheless calls death "an iron sleep, an eternal night": yet the Ancient Mysteries were based upon the dogma of eternal life, and their initiations were intended to represent a resurrection.

Freemasonry, deriving its system of symbolic teachings from these ancient religious associations, presents death to its neophytes as the gate or entrance to eternal existence. To teach the doctrine of immortality is the great object of the Third Degree. In its ceremonies we learn that life here is the time of labor, and that, working at the construction of a spiritual temple, we are worshiping the Grand Architect for whom we build that temple. But we learn also that, when that life is ended, it closes only to open upon a newer and higher one, where in a second temple and a purer Lodge, the Freemason will find eternal truth. Death, therefore, in Masonic philosophy, is the symbol of initiation completed, perfected, and consummated.

DEATH IN THE ANTIEN MYSTERIES. Each of the ancient religious Mysteries, those quasi-Masonic associations of the heathen world, was accompanied by a legend—which was always of a funereal character—representing the death, by violence, of the deity to whom it was dedicated, and his subsequent resurrection or restoration to life. Hence, the first part of the ceremonies of initiation was solemn and lugubrious in character, while the latter part was cheerful and joyous. These ceremonies and this legend were altogether symbolical, and the great truths of the unity of God and the immortality of the soul were by them intended to be dramatically explained.

This representation of death, which finds its analogue in the Third Degree of Freemasonry, has been technically called *the Death of the Mysteries*. It is sometimes more precisely defined, in reference to any special one of the Mysteries, as *the Cabiric death* or *the Bacchic death*, as indicating the death represented in the Mysteries of the Cabiri or of Dionysus.

DEBATE. *Debates* in a Masonic Lodge must be conducted according to the fraternal principles of the Institution. Masonic debate or discussion should not become wrangling disputes nor quarrelsome contention. In the language of Doctor Oliver, "the strictest courtesy should be observed during a debate, in a Mason's Lodge, on questions which elicit a difference of opinion; and any gross violation of decorum and good order is sure to be met by an admonition from the chair." It must be always remembered that the object of a Masonic discussion is to elicit truth, and not simply to secure victory. When, in a debate, a Brother desires to speak, he rises and addresses the chair. The presiding officer calls him by his name, and thus recognizes his right to the floor. While he is speaking, he is not to be interrupted by any other member, except on a point of order. If called to order

by any member, the speaker is immediately to take his seat until the point is stated, when the Master will make his decision without debate. The speaker will then rise and resume his discourse, if not ruled out by the Master. During the time that he is speaking, no motion is permissible. Every member is permitted to speak once on the subject under discussion; nor can he speak a second time, except by permission of the Master, unless there is a more liberal provision in the by-laws of the Lodge. There are to this rule two exceptions, namely, when a member rises to explain, and when the mover of the resolution closes the debate by a second speech to which he is entitled by parliamentary law.

DECALOGUE. The ten commandments of the Masonic law, as delivered from Mount Sinai and recorded in the twentieth chapter of Exodus, are so called. They are not obligatory upon a Freemason as a Freemason, because the Institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious dogmas or precepts, excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an Institution whose great characteristic is its universality (see *Moral Law*).

DECANUS. An officer in the Knights Templar system of Baron Hund, who, in the absence of the Grand Master and his Prior, possessed the right to preside in the Chapter.

DECATUR, STEPHEN. There were two of this name, father and son. One, born at Newport, Rhode Island, exact date unknown, died in 1808, at Philadelphia. Captain in the United States Navy from its birth, Brother Decatur was in charge of the *Delaware*, sloop of war, and later on commanded the *Philadelphia*, until the close of the differences with France. He moved from Philadelphia to Sinnepuxent, Maryland, and there, January 5, 1779, his son, Stephen Decatur II, was born. In August, 1777, Brother Decatur, the father, was initiated in Lodge No. 16, at Baltimore, and later in the same year received the Second and Third Degrees. Baltimore Lodge No. 16 was chartered by the Provincial Grand Lodge of Pennsylvania in 1770. In 1781 its Charter was forfeited but was restored in 1785 as Saint Johns Lodge No. 20, Fells Point, Baltimore, and which later went out of existence. Grand Secretary John A. Perry, Pennsylvania, writes to us that on "referring to the Minute Book of Lodge No. 3, I find the signature of Stephen Decatur on the outside leaf. The Minutes show:

Stated Lodge opened in due form April 18, 1780.
 Brother Decatur of Lodge No. 16 in Maryland petitioned to become a member of this Lodge, was ballotted for and unanimously approved of.
 Lodge closed and a Master's Lodge opened.
 Brothers Jackway and Decatur were raised to the sublime degree of Master Mason, returned and gave thanks. Brother Decatur paid his fees \$100.00 in the hands of the Treasurer.

"He no doubt previously received the Entered Apprentice Degree in Lodge No. 16, Baltimore, Maryland, whose Warrant was granted by the Grand Lodge of Pennsylvania, September 21, 1779, but was not in existence very long." The claim is made but not fully proven that the younger Stephen Decatur

was initiated in Saint Johns Lodge, either of Maryland or Rhode Island, October 12, 1799. He became a naval commander of prominence and met with great success in various enterprises (see *History of Freemasonry in Maryland*, E. T. Schultz, volume 1, pages 60, 102; also *Builder*, George W. Baird, May, 1920).

DECIUS. The *nom de plume*, meaning in French the *pen name*, of C. L. Reinhold, a distinguished Masonic writer (see *Reinhold*).

DECLARATION OF CANDIDATES. Every candidate for initiation is required to make, "upon honor," the following declaration before an appropriate officer or committee.

That, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the Mysteries of Freemasonry; that he is prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the institution and a desire of knowledge; and that he will cheerfully conform to all the ancient usages and established customs of the Fraternity.

This form is very old. It is to be found in precisely the same words in the earliest edition of Preston. It is required by the English Constitution, that the candidate should subscribe his name to this declaration. But in America the declaration is made orally, and usually before the Senior Deacon or the Stewards.

DECLARATION OF THE MASTER. Every Master of a Lodge, after his election and before his installation, is required to give, in the presence of the Brethren, his assent to the following fifteen charges and regulations:

1. Do you promise to be a good man and true, and strictly to obey the moral law?
2. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?
3. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently to submit to the decisions of the law and the constituted authorities?
4. Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men?
5. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in Lodge convened, in every case consistent with the constitutions of the Order?
6. Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess?
7. Do you promise to be cautious in your behavior, courteous to your Brethren, and faithful to your Lodge?
8. Do you promise to respect genuine and true Brethren, and to discountenance imposters and all dissenters from the Ancient Landmarks and Constitutions of Masonry?
9. Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes?
10. Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry?
11. Do you admit that it is not in the power of any man, or body of men, to make innovations in the Body of Masonry?
12. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on

receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions?

13. Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order?

14. Do you admit that no person can be regularly made a Freemason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character?

15. Do you agree that no visitors shall be received into your lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge?

With very slight differences, such as might properly be called *editorial variations*, these charges and regulations are generally in use.

DECLARING OFF. "When a brother ceases to visit and pay his monthly subscription, he thereby declares himself off the Lodge" (see the *Symbolical Dictionary*). In England, the Brother resigns. Various designations rule in the United States, the chief one being *dropped from the roll*. In some States the Brother is punished by *suspension*. If, however, in certain States, he is *clear of the books*, upon application he can receive a certificate to that effect, and be dropped from the roll. In England he gets a *clearance certificate*. In Scotland a *demit* is issued by the Daughter Lodge and countersigned by the Grand Secretary.

DECORATIONS. A Lodge-room ought, besides its necessary furniture, to be ornamented with decorations which, while they adorn and beautify it, will not be unsuitable to its sacred character. On this subject, Doctor Oliver (in his *Book of the Lodge*, chapter v, page 70) makes the following judicious remarks:

The expert Mason will be convinced that the walls of a Lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dulness and vacuity of a blank space, and, though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene.

DEDICATION OF A LODGE. Among the ancients every temple, altar, statue, or sacred place was dedicated to some divinity. The Romans, during the Republic, confided this duty to their consuls, praetors, censors, or other chief magistrates, and afterward to the emperors. According to the Papirian law, the regulations of a clan or group of Roman families, the dedication must have been authorized by a decree of the senate and the people, and the consent of the college of augurs. The ceremony consisted in surrounding the temple or object of dedication with garlands of flowers, whilst the vestal virgins poured on the exterior of the temple the lustral water. The dedication was completed by a formula of words uttered by the Pontiff, and the immolation of a victim, whose entrails were placed upon an altar of turf. The dedication of a temple was always a festival for the people, and was annually commemorated.

While the Pagans dedicated their temples to different deities—sometimes to the joint worship of several—the monotheistic Jews dedicated their religious edifices to the one supreme Jehovah. Thus, David dedicated with solemn ceremonies the altar which he erected on the threshing-floor of Ornan the Jebusite, after the cessation of the plague which had afflicted his people; and Calmet conjectures that he composed

the thirtieth Psalm on this occasion. The Jews extended this ceremony of dedication even to their private houses, and Clarke tells us, in reference to a passage on this subject in the Book of Deuteronomy, that "it was a custom in Israel to dedicate a new house to God with prayer, praise, and thanksgiving; and this was done in order to secure the divine presence and blessing, for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God."

There is a noteworthy reproduction in the *Symbolism of the Churches and Church Ornaments*, a translation of the first book of the *Rationale Divinorum Officiorum* written by William Durandus in the thirteenth century. Here we have the ritual of an ancient form of dedication. There is also quoted a brief but suggestive passage from Sugerius' book on the dedication of the Church of St. Denis:

Right early in the morning, archbishops and bishops, archdeacons and abbots, and other venerable persons, who had lived of their proper expense, bore themselves right bishopfully; and took their places on the platform raised for the consecration of the water, and placed between the sepulchres of the holy martyrs and S. (the holy) Saviour's altar. Then might ye have seen, and they who stood by saw, and that with great devotion, such a band of so venerable bishops, arrayed in their white robes, sparkling in their pontifical robes and precious orfres, grasp their pastoral staves, call on God in holy exorcism, pace around the consecrated enclosure, and perform the nuptials of the Great King with such care, that it seemed as though the ceremony were performed by a chorus of angels, not a band of men. The crowd, in overwhelming magnitude, rolled around to the door; and while the aforesaid episcopal band were sprinkling the walls with hyssop, the king and his nobles drive them back, repress them, guard the portals.

Suger, or Sugerius, as the name is often Latinized, was born about 1081 A.D., and died on January 31, 1151. A Frenchman who has been deemed the foremost historian of his time, he was in his tenth year at school in the Priory of St. Denis near Paris. Later he became secretary to the Abbot of St. Denis, and after a sojourn at Rome succeeded to this office. At his death the Abbey possessed considerable property, including a new church of which he had written much, including the above item of interest in regard to the old ceremony of dedication.

According to the learned Selden, there was a distinction among the Jews between *consecration* and *dedication*, for sacred things were both consecrated and dedicated, while profane things, such as private dwelling-houses, were only dedicated. *Dedication* was, therefore, a less sacred ceremony than *consecration*. This distinction has also been preserved among Christians, many of whom, and, in the early ages, all, consecrated their churches to the worship of God, but dedicated them to, or placed them under, the especial patronage of some particular saint. A similar practise prevails in the Masonic Institution; and therefore, while we consecrate our Lodges "to the honor of God's glory," we dedicate them to the patrons of our Order.

Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the sixteenth century Saint John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between

the two Saints John, the Baptist and the Evangelist; and modern Lodges, in the United States at least, are universally erected or consecrated to God, and dedicated to the Holy Saints John. In the Hemming lectures, adopted in 1813, at the time of the union of the two Grand Lodges of England, the dedication was changed from the Saints John to King Solomon, and this usage now prevails very generally in England where Lodges are dedicated to "God and His Service, also to the memory of the Royal Solomon, under whose auspices many of our Masonic mysteries had their origin"; but the ancient dedication to the Saints John was never abandoned by American Lodges.

The formula in Webb which dedicates the Lodge "to the memory of the Holy Saint John," was, undoubtedly, an inadvertence on the part of that lecturer, since in all his oral teachings Brother Mackey asserts he adhered to the more general system, and described a Lodge in his esoteric work as being "dedicated to the Holy Saints John." This is now the universal practise, and the language used by Webb becomes contradictory and absurd when compared with the fact that the festivals of both saints are equally celebrated by the Order, and that the 27th of December is not less a day of observance in the Order than the 24th of June.

In one old lecture of the eighteenth century, this dedication to the two Saints John is thus explained:

Q. Our Lodges being finished, furnished, and decorated with ornaments, furniture, and jewels, to whom were they consecrated?

A. To God.

Q. Thank you, Brother; and can you tell me to whom they were first dedicated?

A. To Noah, who was saved in the Ark.

Q. And by what name were the Masons then known?

A. They were called *Noachidae*, *Sages*, or *Wise Men*.

Q. To whom were the Lodges dedicated during the Mosaic Dispensation?

A. To Moses, the chosen of God, and Solomon, the son of David, king of Israel, who was an eminent patron of the Craft.

Q. And under what name were the Masons known during that period?

A. Under the name of *Dionysiace*, *Geometricians*, or *Masters in Israel*.

Q. But as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian Dispensation?

A. From Solomon the patronage of Masonry passed to Saint John the Baptist.

Q. And under what name were they known after the promulgation of Christianity?

A. Under the name of *Essenes*, *Architects*, or *Freemasons*.

Q. Why were the Lodges dedicated to Saint John the Baptist?

A. Because he was the forerunner of our Saviour, and, by preaching repentance and humiliation, drew the first parallel of the Gospel.

Q. Had Saint John the Baptist any equal?

A. He had; Saint John the Evangelist.

Q. Why is he said to be equal to the Baptist?

A. Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former; ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated to the one or the other, or both, of these worthy and worshipful men.

There is another old lecture, adopted into the Prestonian system, which still further developed these reasons for the Johannite dedication, but with slight variations in some of the details. Brother Mackey quotes it thus:

From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to Saint John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, being upwards of ninety, yet having been initiated into Masonry in the early part of his life, he would take upon himself the office. He thereby completed by his learning what the other Saint John effected by his zeal, and thus drew what Freemasons term a *line parallel*; ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated both to Saint John the Baptist and Saint John the Evangelist.

So runs the tradition, but, as it lacks every claim to authenticity, a more philosophical reason may be assigned for this dedication to the two Saints John.

One of the earliest deviations from the pure religion of the Noachidae was distinguished by the introduction of sun worship. The sun, in the Egyptian mysteries, was symbolized by Osiris, the principal object of their rites, whose name, according to Plutarch and Macrobius, signified the prince and leader, the soul of the universe and the governor of the stars. Macrobius (*Saturnalia*, Book 1, chapter 18) says that the Egyptians worshiped the sun as the only divinity; and they represented him under various forms, according to the several phases, of his infancy at the winter solstice in December, his adolescence at the vernal equinox in March, his manhood at the summer solstice in June, and his old age at the autumnal equinox in September.

Among the Phoenicians, the sun was adored under the name of *Adonis*, and in Persia, under that of *Mithras*. In the Grecian mysteries, the orb of day was represented by one of the officers who superintended the ceremony of initiation; and in the Druidical rites his worship was introduced as the visible representative of the invisible, creative, and preservative principle of nature. In short, wherever the spurious Freemasonry existed, the adoration of, or, at least, a high respect for, the solar orb constituted a part of its system.

In Freemasonry, the sun is still retained as an important symbol. This fact must be familiar to every Freemason of any intelligence. It occupies, indeed, its appropriate position, simply as a symbol, but, nevertheless, it constitutes an essential part of the system. "As an emblem of God's power," says Hutchinson (*Spirit of Masonry*, Lecture IV, page 86), "His goodness, omnipresence, and eternity, the Lodge is adorned with the image of the sun, which he ordained to arise from the east and open the day; thereby calling forth the people of the earth to their worship and exercise in the walks of virtue."

"The government of a Mason's Lodge," says Oliver (*Signs and Symbols of Freemasonry*, page 204), "is

vested in three superior officers, who are seated in the East, West, and South, to represent the rising, setting, and meridian sun."

The sun, obedient to the all-seeing eye, is an emblem in the ritual of the Third Degree, and the sun displayed within an extended compass constitutes the jewel of the Past Master in the American system, and that of the Grand Master in the English.

But it is a needless task to cite authorities or multiply instances to prove how intimately the sun, as a symbol, is connected with the whole system of Freemasonry.

It is then evident that the sun, either as an object of worship, or of symbolization, has always formed an important part of what has been called the two systems of Freemasonry, the *Spurious* and the *Pure*.

To the ancient sun worshipers, the movements of the heavenly bodies must have been something more than mere astronomical phenomena; they were the actions of the deities whom they adored, and hence were invested with the solemnity of a religious character. But, above all, the particular periods when the sun reached his greatest northern and southern declination, at the winter and summer solstices, by entering the zodiacal signs of Cancer and Capricorn, marked as they would be by the most evident effects on the seasons, and on the length of the days and nights, could not have passed unobserved, but, on the contrary, must have occupied an important place in their ritual. Now these important days fall respectively on the 21st of June and the 21st of December. Hence, these solstitial periods were among the principal festivals observed by the Pagan nations. Du Pauw (*Dissertations on Egyptians and Chinese* ii, page 159) remarks of the Egyptians, that "they had a fixed festival at each new moon; one at the summer, and one at the winter solstice, as well as the vernal and autumnal equinoxes."

The Druids always observed the festivals of midsummer and midwinter in June and December. The former for a long time was celebrated by the Christian descendants of the Druids. "The eve of Saint John the Baptist," says Chambers (*Information for the People*, No. 89), "variously called *Midsummer Eve*, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Bonfires were everywhere lighted, round which the people danced with joyful demonstrations, occasionally leaping through the flame."

Godfrey Higgins (*Celtic Druids*, page 165) thus alludes to the celebration of the festival of midwinter in the ancient world:

The festival of the 25th of December was celebrated, by the Druids in Britain and Ireland, with great fires lighted on the tops of the hills. . . . On the 25th of December, at the first moment of the day, throughout all the ancient world, the birthday of the god *Sol* was celebrated. This was the moment when, after the supposed winter solstice and the lowest point of his degradation below our hemisphere, he began to increase and gradually to ascend. At this moment, in all the ancient religions, his birthday was kept; from India to the Ultima Thule, these ceremonies partook of the same character: everywhere the god was feigned to be born, and his festival was celebrated with great rejoicings.

See, also, Dudley Wright's *Druidism, the Ancient Faith of Britain* (page 24).

Our ancestors finding that the Church, according to its usage of purifying Pagan festivals by Christian application, had appropriated two days near those solstitial periods to the memory of two eminent saints, incorporated these festivals by the lapse of a few days into the Masonic calendar, and adopted these worthies as patrons of our Order. To this change, the earlier Christian Freemasons were the more persuaded by the peculiar character of these saints. Saint John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the Church; while the mysterious and emblematic nature of the Apocalypse assimilated the mode of instruction adopted by Saint John the Evangelist to that practised by the Fraternity.

We are thus led to the conclusion that the connection of the Saints John with the Masonic Institution is rather of a symbolic than of a historical character. In dedicating our Lodges to them, we do not so much declare our belief that they were eminent members of the Order, as demonstrate our reverence for the great Architect of the Universe in the symbol of His most splendid creation, the great light of day.

In conclusion it may be observed that the ceremony of dedication is merely the enunciation of a form of words, and this having been done, the Lodge is thus, by the consecration and dedication, set apart as something sacred to the cultivation of the principles of Freemasonry, under that peculiar system which acknowledges the two Saints John as its patrons.

Royal Arch Chapters are dedicated to Zerubbabel, Prince or Governor of Judah, and Commanderies of Knights Templar to Saint John the Almoner. Mark Lodges should be dedicated to Hiram the Builder; Past Masters to the Saints John, and Most Excellent Masters to King Solomon.

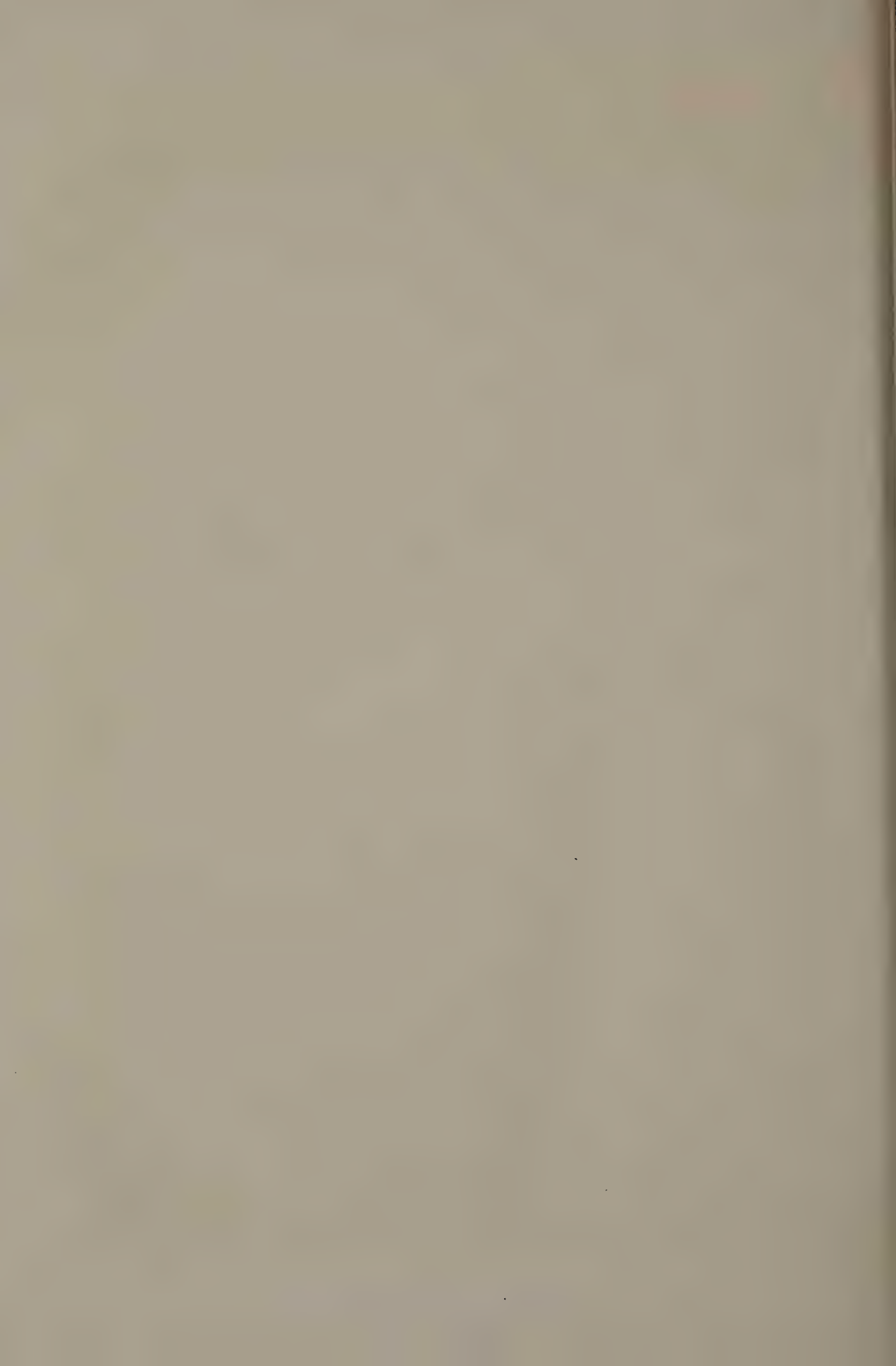
DEDICATION OF THE TEMPLE. There are five dedications of the Temple of Jerusalem which are recorded in Jewish history:

1. The dedication of the Solomonic Temple, 1004 B.C.
2. The dedication in the time of Hezekiah, when it was purified from the abominations of Ahaz, 726 B.C.
3. The dedication of Zerubbabel's Temple, 513 B.C.
4. The dedication of the Temple when it was purified after Judas Maccabaeus had driven out the Syrians, 164 B.C.
5. The dedication of Herod's Temple, 22 B.C.

The fourth of these is still celebrated by the Jews in their *Feast of the Dedication*. The first only is connected with the Masonic ritual, and is commemorated in the Most Excellent Master's Degree of the American Rite as the *Celebration of the Capstone*. This dedication was made by King Solomon in the Year of the World 3000, and lasted eight days, commencing in the month of Tisri, 15th day, during the Feast of Tabernacles. The dedication of the Temple is called, in the English system of Lectures, *the third grand offering which consecrates the floor of a Mason's Lodge*. The same Lectures contain a tradition that on that occasion King Solomon assembled the nine Deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and



CHEVALIER D'EON
A Freemason who dressed as a woman



which only received the artificial light which emanated from the east, west, and south, and there made the necessary arrangements. The legend must be considered as a myth; but the inimitable prayer and invocation which were offered up by King Solomon on the occasion are recorded in the eighth chapter of the First Book of Kings, which contains the Scriptural account of the dedication.

DEFAMATION. See *Back*.

DEFINITION OF FREEMASONRY. "The definitions of Freemasonry," says Oliver, in his *Historical Landmarks of Freemasonry*, "have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven. It is a mistake, however, to suppose that Freemasonry is a system of religion. It is but the handmaiden to religion, although it largely and effectually illustrates one great branch of it, which is practice."

The definition in the English Lectures is often quoted, which says that "Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols."

But Brother Mackey believed that a more comprehensive and exact definition is that it is a *science which is engaged in the search after Divine Truth, and which employs symbolism as its method of instruction*.

Another definition is by Dr. K. Bein, who terms Freemasonry that religious and mystical society whose aim is moral perfection on the basis of general equality and fraternity (see *Vortaro de Esperanto*, page 50).

A more elaborate definition is by Brother W. N. Ponton, P.G.M., of Canada, as follows:

Masonry is something more than a secret society, though secrecy is an element in esoteric work; more than ritualism, though the ritual, simple in its dignity and quaint and rhythmic in expression, is a factor; more than symbolism, though symbolic teaching is significant and transfigures the commonplace; more than philosophy, though it speculatively teaches how to live wisely and well; more than religion, but not greater than religion, yet discerning the divinity in humanity; more than mere landmarks, though these have their defining, historical, and traditional place; more even than brotherhood, for as in the Pythagorean days, it is educational and intellectual as well as social and fraternal; more than constructive and practical philanthropy, though love crowns all; yet it is all of these together with that something more of which language is inadequate to express the subtle mystery, even to those few choice spirits who seek to penetrate to the heart of its often unconscious power, and the span of life too brief to enable those who endeavor to attain the ideal perfection of that living organism, whose countersign is *manhood*, whose inspiration is the God-head—that Masonic edifice of which love and truth form base and spire—*Nisi Dominus frustra* (see *Builder*, volume viii, page 55).

The Latin phrase *Nisi Dominus frustra* may be expressed in English as meaning *Except the Master be cheated*.

Brother Roscoe Pound has contributed to the *Dictionary of Religion and Ethics* (Macmillan Company, 1921), the following definition of our Institution:

The *art or mystery* of the Freemasons or Free and Accepted Masons, a universal religious, moral, charitable and benevolent fraternal organization. It is religious in requiring belief in God as a prerequisite of initiation and insisting on such belief as one of its unalterable funda-

mental points. Beyond this and belief in immortality it has no religious dogmas but expects the brother to adhere to some religion and obligates him upon the sacred oath of the religion he professes. For the rest it seeks to promote morals by ceremonies, symbols and lectures, inculcating life measured by reason and performance of duties toward God, one's country, one's neighbor and oneself. It relieves needy Brothers, cares for their dependents, educates orphans, and insists upon duties of charity and benevolence.

At the laying of a cornerstone with Masonic ceremonies, an old friend, the late Colonel Edward M. L. Ehlers, Grand Secretary of New York, gave an eloquent oration in which he used with fine effect a magnificent tribute to Freemasonry as our gifted and beloved Brother understood the Masonic Institution. As a definition it may be appropriately inserted here and should be studied with a similar statement found elsewhere (see *Charity*).

Fraternities of men have existed in some shape or form during every period of the world's history. Doubtless in the primitive ages it became apparent that mutual protection would afford the greatest security against the unbroken forces of nature and the evil nature of man, and secure sympathy, support and protection, to those whose bond of union was made a common cause. Hence originated Masonry.

The origin of Masonry, like other historical transactions, lies buried in the gloom of obscurity. Its philosophy may be traced to the remotest ages of the world's history. Its symbols are older than the Temple of Solomon and antedate the Pentateuch of Moses. Its ceremonials were practised in the ancient mysteries when Egypt stood as the first and the most enlightened power of the then known world. Its tenets were known by the nomadic tribes of the East and transmitted from father to son, generation after generation, so that even today the Bedouin of the desert recognizes the hail of the Craftsman.

The mission of Masonry is to curb intemperate passions and to reconcile conflicting interests; to extend to nations these principles of humanity and benevolence which should actuate individuals, to destroy the pride of conquest and the pomp of war; to annihilate local prejudices and unreasonable partialities; to banish from the world every source of enmity and hostility, and to introduce those social dealings which are better calculated to preserve peace and good order than penal laws or political regulations.

The advantages which mankind in general reap from this master science are beyond calculation. Its blessings are confined to no country, but are diffused with the Institution throughout the world. Men of all languages, of all religions, of the remotest nations, and of every habit and opinion, are united in a bond of brotherly affection.

A Mason is at home in every country and with his friends in every clime. What society other than our own could make the proud boast that we know no foreign land. On the plane of Masonry we only know God and man. We know no royal blood or peasant stock. Men of wealth and simple toil, philosophers and men of low degree, royal heirs and hard-handed peasants, meet here upon a common ground as Brothers and God is Father of them all.

Live on for ever, thou Genius of Masonry! Bring light and gladness, toleration and rational liberty, to those who dwell in darkness and superstition! Teach the millions yet unborn thy Faith, thy Hope, thy Charity!

DEFORMITY. The *Old Constitutions* declare that the candidate for Freemasonry must be a "perfect youth, having no maim or defect in his body." The Masonic law of physical qualifications is derived from the Mosaic, which excluded from the priesthood a man having any blemishes or deformities. The regulation in Freemasonry constitutes one of the landmarks, and is illustrative of the symbolism of the Institution. The earliest of the *Old Constitutions*, that

of the *Halliwell* or *Regius Manuscript* (lines 153 to 156), has this language on the subject:

To the Craft it were great shame
To make a halt man and a lame,
For an imperfect man of such blood
Should do the Craft but little good.

This question is discussed in Doctor Mackey's *Jurisprudence of Freemasonry*.

DEGREES. The word *degree*, in its primitive meaning, signifies a *step*. The *degrees* of Freemasonry are, then, the *steps* by which the candidate ascends from a lower to a higher condition of knowledge. It is now the opinion of the best scholars, that the division of the Masonic system into Degrees was the work of the revivalists of the beginning of the eighteenth century; that before that period there was but one Degree, or rather one common platform of ritualism; and that the division into Masters, Fellows, and Apprentices was simply a division of ranks, there being but one initiation for all. In 1717 the whole body of the Fraternity consisted only of Entered Apprentices, who were recognized by the thirty-nine Regulations, compiled in 1720, as among the law-givers of the Craft, no change in those Regulations being allowed unless first submitted "even to the youngest Apprentice."

In the *Old Charges*, collected by Anderson and approved in 1722, the Degree of Fellow Craft is introduced as being a necessary qualification for Grand Master, although the word *degree* is not used. "No brother can be a . . . Grand Master unless he has been a Fellow Craft before his election." And in the *Manner of constituting a New Lodge* of the same date, the Master and Wardens are taken from "among the Fellow Crafts," which Dermott explains by saying that "they were called *Fellow Crafts* because the Masons of old times never gave any man the title of Master Mason until he had first passed the chair." In the thirteenth of the Regulations of 1720, approved in 1721, the orders or Degrees of Master and Fellow Craft are recognized in the following words: "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge." Between that period and 1738, the system of Degrees had been perfected; for Anderson, who, in that year, published the second edition of the *Book of Constitutions*, changed the phraseology of the *Old Charges* to suit the altered condition of things, and said, "a Prentice, when of age and expert, may become an Enter'd Prentice or a Free-Mason of the lowest degree, and upon his due improvements a Fellow Craft and a Master-Mason" (see *Old Charge IV, Constitutions*, 1738, page 145).

No such words are found in the Charges as printed in 1723; and if at that time the distinction of the three Degrees had been as well defined as in 1738, Anderson would not have failed to insert the same language in his first edition. That he did not, leads to the fair presumption that the ranks of Fellow Craft and Master were not then absolutely recognized as distinctive degrees. The earliest ritual extant, which is contained in the *Grand Mystery*, published in 1725, makes no reference to any Degrees, but gives only what we may suppose was the common understanding of the initiation in use about that time.

The division of the Masonic system into three Degrees must have grown up between 1717 and 1730, but in so gradual and imperceptible a manner that

we are unable to fix the precise date of the introduction of each Degree. In 1717 there was evidently but one Degree, or rather one form of initiation, and one catechism. Perhaps about 1721 the three Degrees were introduced, but the second and third were probably not perfected for many years. Even as late as 1735 the Entered Apprentice's Degree contained the most prominent form of initiation, and he who was an Apprentice was, for all practical purposes, a Free-mason. It was not until repeated improvements, by the adoption of new ceremonies and new regulations, that the Degree of Master Mason took the place which it now occupies; having been confined at first to those who had passed the chair.

DEGREES, ANCIENT CRAFT. See *Ancient Craft Masonry*.

DEGREES, ANDROGYNOUS. Degrees that are conferred on females as well as males (see *Androgynous Degrees*).

DEGREES, APOCALYPTIC. See *Apocalyptic Degrees*.

DEGREES, HIGH. See *High Degrees*.

DEGREES, HONORARY. See *Honorary Degrees*.

DEGREES, INEFFABLE. See *Ineffable Degrees*.

DEGREES OF CHIVALRY. The religious and military orders of knighthood which existed in the Middle Ages, such as the Knights Templar and Knights of Malta, which were incorporated into the Masonic system and conferred as Masonic degrees, have been called *Degrees of Chivalry*. They are Christian in character, and seek to perpetuate in a symbolic form the idea on which the original Orders were founded. The Companion of the Red Cross, although conferred, in the United States of America, in a Commandery of Knights Templar, and as preliminary to that Degree, is not properly a Degree of chivalry.

DEGREES OF KNOWLEDGE. Fessler was desirous of abolishing all the advanced Degrees, but being unable to obtain the consent of the Royal York Grand Lodge, he composed out of them a new system of five Degrees which he called *Degrees of Knowledge*, the German being the words *Erkenntnis-Stufen*, to each of which was annexed a form of initiation. "*The Degrees of Knowledge*," says Findel (*History of Freemasonry*, page 496), "consisted of a regular detailed course of instruction in each system of the Lodges, whether extinct or in full activity, and were to end with a complete critical remodelling of the history of Freemasonry, and of the Fraternity of Freemasons from the most ancient period down to our own day" (see Fessler, *Rite of*).

DEGREES, PHILOSOPHICAL. See *Philosophic Degrees*.

DEGREES, SYMBOLIC. See *Symbolic Degrees*.

DEISEIL. The counterpart of *Tuathal*. Mackenzie, in the *Royal Masonic Cyclopaedia*, says:

Deiseil is used by the Druids as a term for the circumambulation of the sacred cairns. Derived from *deas*, south, and *tul*, a course; that is, in a southward direction following the course of the sun. The opposite is *Tuathal*, in a northward direction, as is observed at the present day in approaching the grave with a corpse.

DEISM. In an abstract sense, *Deism*, or *Theism*, is the belief in God, but the word is generally used to designate those who, believing in God, reject a belief

in the Scriptures as a revelation. The sect of Deists—which, in the seventeenth and eighteenth centuries, enrolled among its followers many great intellects, such as Toland, Collins, Lord Herbert of Cherbury, Hume, Gibbon, and Voltaire—is said by Findel (*History of Freemasonry*, page 126) to have “necessarily exercised an important influence on the Fraternity of Masons”; and, he adds, that “we cannot doubt that it contributed essentially to its final transformation from an Operative to a universal Speculative Society.” The refutation of this remarkable assertion is best found in the first of the Charges adopted at the revival in 1717, and which was published in the *Constitutions of 1723*: “A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine,” where the words *irreligious libertine* refer to the Freethinkers or Deists of that period. It is evident, then, that the Deists could have had no influence at that time in molding the Masonic organization.

There is still better evidence to be found in the old records of Freemasonry during several preceding centuries, when the Operative was its dominant character, and when the dogmas of Christianity were fully recognized, which must necessarily have been the case, since Freemasonry during that period was under the patronage of the Church. There is, in fact, no evidence to sustain Findel's theory, that in the transition stage from the Operative to the Speculative, when such men as the deeply religious Ashmole were among its members, the Deists could have infused any of their principles into its organization or exercised any influence in changing its character.

Freemasonry, at that time sectarian, demanded almost a Christian belief—at all events, a Christian allegiance—from its disciples. It is now more tolerant, and Deism presents no disqualification for initiation. An atheist would be rejected, but none would now be refused admission on religious grounds who subscribed to the dogmas of a belief in God and a resurrection to eternal life.

DEITY. See *Great Architect of the Universe*.

DE KALB, BARON. See *Kalb, Johann*.

DELANDE, CHARLES FLORENT JACQUES.

A French litterateur of the last century, who was the author of many didactic and poetic articles on Freemasonry inserted in the *Miroir de la Vérité*, the *Annales Maçonniques*, and other collections. He was also the author of the *Defense et Apologie de la Franche-Maçonnerie, ou Refutation des Accusations dirigées contre elle à différentes Epoque et par divers Auteurs*, meaning the *Defence and Apology of Freemasonry, or Refutation of the Accusations directed against Her at several periods and by various Writers*, a prize essay before a Lodge in Leghorn, published in 1814. He founded the archives of the Lodge of the Philosophic Rite at Douay, France.

DELANDE, JOSEPH JEROME. One of the most distinguished French astronomers of the eighteenth century. His name was *Joseph Jérôme Lefrançais* but when quite a young man he was received at the Court of King Frederic II he called himself *Lefrançais de la Lande*, which has often been written as a surname *Delalande* and *Lalande*, the latter being used by his biographer, Brother Louis Amiable.

Delalande was born at Bourg-en-Bresse, France, July 11, 1732, and died at Paris, April 4, 1807. He founded a Lodge of the Sciences for uniting Freemasons especially devoted to scientific study and research. At the suggestion of Helvetius this scope was enlarged to those occupied with literature, science and the fine arts. The Lodge bore the name of the *Nine Sisters*, referring to the *Muses*, the Greek goddesses presiding over the arts and sciences. Of this Lodge Benjamin Franklin became Worshipful Master. *Delalande* was one of the founders of the Grand Orient of France, and published, in 1774, an able memoir upon the *History of Freemasonry*, which was subsequently incorporated in the twentieth volume of the *Encyclopédie Méthodique*.

DELAUNAY, FRANÇOIS H. STANISLAUS. A French litterateur and historian, and author of many works on Freemasonry, the principal of which is the *Tuileur des trente-trois degrés de l'Eccossisme du Rite Ancien et Accepté* meaning *Handbook of the Thirty-three Degrees of the Ancient and Accepted Scottish Rite*. This is a work of great erudition, and of curious research in reference to the etymology of the words of the Rite. These etymologies, however, are not always correct; and, indeed, some of them are quite absurd, betraying a want of the proper appreciation of the construction of Hebrew, from which language all of the words are derived.

DELAWARE. There is some uncertainty about the first Lodge established in Delaware. The Grand Lodge of Scotland in 1764 is said to have issued a warrant to Union Lodge, No. 121, at Middletown, for General Marjoribank's Regiment. Failing this, Lodge No. 5, at Cantwell's Bridge, warranted on June 24, 1765, by the Grand Lodge of Pennsylvania, was the pioneer Lodge of the State. The Grand Lodge of Delaware was established under rather unusual circumstances. Nine Brethren, said to represent Lodge No. 31, Grand Lodge of Maryland and Nos. 33, 96, and 14, Grand Lodge of Pennsylvania resolved to form a Grand Lodge. On June 7, 1806, Grand Officers were appointed and, without any previous installation, opened the Grand Lodge. The Grand Lodge of Pennsylvania refused to recognize it as five Lodges were deemed necessary to form a Grand Lodge and three of the Lodges taking part were indebted to the Grand Lodge of Pennsylvania for fees and dues. Not until 1816, when Lodge No. 5, at Cantwell's Bridge, joined it by permission of the Grand Lodge of Pennsylvania, and made up the number of five constituent Lodges, was the new Grand Lodge fully recognized.

The first Chapter in the State was opened on January 24, 1806, by a Convention at which were present Charles Mareighny of New York; John Sellers, Wilmington; George Monroe, Edinburgh, James Jefferis, Belfast; Evan Thomas, Santa Cruz; and Edwin Roche, Virginia. In 1831, this Chapter amalgamated with Hiram, No. 6, as Washington and Lafayette Chapter, No. 1. On June 24, 1817, delegates from the seven Chapters in Delaware, namely Hope, No. 4; Union, No. 7; Temple, No. 3; Washington, No. 1; Hiram, No. 6; Washington, No. 5, and one at Newcastle, held a Convention at Wilmington and established a Grand Holy Royal Arch Chapter. About the year 1856, however, it ceased to meet and,

except for an irregular Convocation held in 1859, nothing more was heard of a Grand Chapter of Delaware until January, 1868. A meeting of Royal Arch Masons was then held which finally proceeded to elect Grand Officers and adopt a Constitution. A Charter was issued by the General Grand High Priest, and at a meeting on January 20, 1869, the Grand Chapter of Delaware was organized and the Officers installed. Delaware is one of the States which make the Order of High Priesthood an essential qualification to the installation of the High Priest elect.

Gunning Bedford Council, No. 1, at Wilmington, was granted a Dispensation on February 10, 1917, and a Charter on September 30, 1918. It has been said that Jeremy L. Cross, while on a lecture tour, conferred the Degrees on some of the Brethren in Wilmington and Newcastle, but of this there is no evidence.

A Commandery was organized in Delaware by the Grand Encampment of the United States at Wilmington, namely, Saint John's, No. 1, which was chartered on September 18, 1868.

Delaware Lodge of Perfection, chartered on September 22, 1910; Wilmington Council of Princes of Jerusalem, chartered on September 21, 1911; Wilmington Chapter of Rose Croix, chartered on September 21, 1911, and Delaware Consistory, chartered on October 3, 1912, are all at Wilmington, under the Supreme Council, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction.

DELEGATES. Past Masters, or others, sent by a Lodge to represent it in the Grand Lodge, in place of the Master and Wardens, if these are absent, have been in some of the American Jurisdictions called *delegates*. The word is a modern one, and without good authority. Those who *represent* a Lodge in the Grand Lodge, whether the Master and Wardens or their proxies, are properly *representatives*.

DELIBERATION, COUNCIL OF. See *Grand Consistory*.

DELTA. *A triangle.* The name of a piece of furniture in a Commandery of Knights Templar, which, being of a triangular form, derives its name from the Greek letter Δ, *delta*. It is also the title given, in the French and Scottish Rites, to the luminous triangle which encloses the Ineffable Name (see *Triangle*).

DEMETER. The Greek name of *Ceres*, which see.

DEMIT. A Freemason is said to *demit* from his Lodge when he withdraws his membership; and a *demit* is a document granted by the Lodge which certifies that that demission has been accepted by the Lodge, and that the demitting Brother is clear of the books and in good standing as a Freemason. *To demit*, which is the act of the member, is, then, to resign; and to grant a *demit*, which is the act of the Lodge, is to grant a certificate that the resignation has been accepted. It is derived from the French reflective verb *se démettre*, which, according to the dictionary of the Academy, means *to withdraw from an office, to resign an employment*. Thus it gives as an example, *Il s'est démis de sa charge en faveur d'un tel*, meaning that he resigned (demitted) his office in favor of such a one.

The application for a *demit* is a matter of form, and there is no power in the Lodge to refuse it, if the applicant has paid all his dues and is free of all charges. It

is true that a regulation of 1722 says that no number of Brethren shall withdraw or separate themselves from the Lodge in which they were made, without a dispensation; yet it is not plain how the law can be enforced, for Freemasonry being a voluntary association, there is no power in any Lodge to insist on any Brother continuing a connection with it which he desires to sever (see, on this subject, Doctor Mackey's *Jurisprudence of Freemasonry*).

The usual object in applying for a *demit* is to enable the Brother to join some other Lodge, into which he cannot be admitted without some evidence that he was in good standing in his former Lodge. This is in accordance with an old law found in the Regulations of 1663 in the following words: "No person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly until he has brought a certificate of the time and place of his acceptance from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept."

Brother Hunt, Grand Secretary of Iowa, wrote to us (March 21, 1923) as follows:

The word *dimit* I believe has never been used in England, and the word *demit* is seldom used there, the words *withdrawal* or *resignation* being the most common ones used. In the Regulations of 1723 the only restriction on the right of a Brother to withdraw is found in Section 8 of the General Regulations, which provides that they should not withdraw in numbers unless the Lodge becomes too numerous, etc. This restriction was later withdrawn, and at the present time the rule is that Freemasonry being quite voluntary, a member of a Lodge may sever his connection with it any moment he pleases, even though his dues are unpaid or he is under charges.

When a Brother leaves a Lodge he is entitled to a certificate stating the circumstances under which he so left. This is provided by Section 213 of the Grand Lodge Constitution. It has been held that if a Brother leaves under a cloud, whether this cloud be unpaid dues or charges, that the Lodge issuing the certificate should state the circumstances under which he left, but Section 212 provides that one who has been excluded or voluntarily withdraws from a Lodge without having complied with its By-laws or the General Regulations of the Craft shall not be eligible to join any other Lodge until that Lodge shall be made acquainted with his former neglect. If any Lodge receives a petition and accepts him, and fails to make due inquiry as to the conditions under which the Brother left his former Lodge, they are liable to his former Lodge for any arrearages which he may have owed them at the time of his withdrawal or exclusion.

This practise seems rather strange to us in this country, but I believe that in the early days the duty of a Freemason to become affiliated with some Lodge was not emphasized as it was later or as it is at the present time. A Brother had a right to resign membership, or as it was usually called, *demit* from his Lodge at any time he pleased, and his letter of resignation had much the same effect as a request for a *demit* does at the present time, except that the moment this letter was filed with the Secretary, the act became irrevocable, and if he repented and desired to withdraw the letter, he could not do so, but must petition for membership the same as any other non-affiliate.

In the Grand Lodge of England there is the case of a Brother who wrote to his local Lodge Secretary resigning membership in the Lodge. The next day he changed his mind, and asked to be allowed to withdraw the resignation. Both letters were received by the Secretary before the next meeting of the Lodge, but the letter of resignation was held to be final. The Grand Lodge held that there was no other way in which the fact of the resignation could be undone except as a joining member. This decision also seems strange to us, because we hold that a request for a *demit* is inoperative until it has been read to the Lodge, and there would be nothing to prevent a secretary from returning a request for a *dimit* to a

Brother requesting it, provided such request was made before it had been read to the Lodge.

However, it all goes to show that Masonically the term *demit* is the same as a resignation of membership. The verb *demit* denotes the act of the Brother and not the act of the Lodge; the noun *demit* is a certificate issued by the Lodge certifying that the Brother's membership has terminated, at his own request. Therefore, there is practically no difference between a *demit* and a resignation of membership (see *demit*).

DENDERAH. A ruined town of Upper Egypt, of great interest in consequence of its astronomical allusions on the ceiling of the main portico supported on twenty-four columns, which is covered with figures and hieroglyphics. This is in the principal temple, which is 220 by 50 feet. The numerous mythological figures are arranged in zodiacal fashion. Recent archeological travelers doubt the reference to astronomy, in consequence of the absence of the Crab. The temple dates from the period of Cleopatra and the earlier Roman emperors, and is one of the finest and best preserved structures of the kind in Egypt. The chief deity was Athor, the goddess of night, corresponding with the Greek Aphrodite (see *Zodiac*).

DENMARK. The first Masonic Lodge in Denmark was opened in Copenhagen, by Baron G. O. Münnich, on the 11th of November, 1743, under a Charter, as he claimed, from the Lodge of the Three Globes in Berlin. In the next year a new Lodge named *Zerubbabel* was formed by three members separating from the former Lodge. Both of these Bodies, *Saint Martin*, received as No. 204, on October 9, 1749 a Warrant from Lord Byron, Grand Master of England, granted a Warrant to the second Lodge as No. 197 on the English Register. The two Lodges united in 1767 under the name of *Zerubbabel* of the North Star and worked alternately in Danish and in German. When a purely Danish Lodge was instituted in 1778, *Zerubbabel* Lodge confined itself entirely to the use of the German language. In 1749 Lord Byron granted a Patent to Count Danneskiold Laurvig as Provincial Grand Master of Denmark and Norway. A Lodge had been established at Copenhagen, by the Grand Lodge of Scotland, under the name of *Le petit Nombre*, meaning the *little number*; and in 1753 its Master was elevated by that body to the rank of a Provincial Grand Master. In 1792 Prince Charles became the sole head of the Danish Lodges, and the Grand Lodge of Denmark may be considered to have been then established. He died in 1836, and the Crown Prince, afterward Christian VIII, became the Protector of the Danish Lodges, and his son and successor, Frederick VII, became Grand Master of the Grand Master. It was decreed on January 6, 1855, by the Grand Master that the Swedish Rite should be used thenceforward in all Lodges. The Crown in Denmark is well disposed to the Craft, the King being Grand Master (see *Norway* and *Sweden*).

D'EON, CHEVALIER. Born October 5, 1728, at Tonnerre in Burgundy, and christened Charles Geneviève Louise Auguste André Timothée Déon De Beaumont. Led most singular career. After living nearly forty years an active life as a man the Chevalier voluntarily testified in an English Court that he had been masquerading during this entire period and that he was actually a woman. After his death this testimony was found to be untrue. The Chevalier was born of parents who stood high among the

nobility. His baptismal certificate asserts that the above names were those given the child in regular and usual form. The family name was Deon but King Louis XV in 1757 addressed a communication to the Chevalier as *D'Eon*.

D'Eon studied law and literature in Paris at the *College Mazarin*. Admitted an advocate after securing the License in Canon and Civil Law. A brilliant student, he was made a Censor Royal of works on history and letters. Even at this early age he published a book on Historical Finance. D'Eon took up fencing and it was said only five could hold their own against him in all Europe. The French King honored D'Eon with a commission in a cavalry regiment about 1757 when the Chevalier rode from Vienna to Paris with important despatches to the King in thirty-six hours less time than it took the special Austrian couriers and this notwithstanding the misfortune to break his leg while on the road. His physical endurance proved rugged and masculine. Louis XV, who sent Chevalier Douglas and his young secretary, D'Eon, after his twenty-sixth year, to Russia as confidential envoys to protect Louis' interests there as a keen rivalry existed between France and England for the support of Russia. So ably did D'Eon serve that he was openly made Secretary to the Embassy and privately admitted to the inner circle of the Secret Service. This he gave up in 1760, when he left Russia. Probably he used his effeminate appearance in secret service work which enabled him to assume the disguise of a woman. Many stories were told of his experiences although the Chevalier's personal conduct was not subject to reproach.

He left Russia in 1760 to join his regiment in the Seven Years War. D'Eon was wounded in head and thigh at Ultrop and rendered distinguished service. The Treaty of 1763 ended the Seven Years War and was largely negotiated by D'Eon who went to England. The French Ambassador soon returned to France and D'Eon was first appointed *Chargé d'Affaires* and later Minister Plenipotentiary. When he returned to France, England entrusted to him its official ratification to the Court of Versailles. King Louis XV gave him the Royal and Military Order of Saint Louis, and his proper title became the Chevalier D'Eon. He was superseded in the Embassy by an enemy, Count de Guerchy. The Chevalier refused to turn over some secret papers said to include charges of corruption against the Ministers who had concluded the Treaty and plans for the invasion of England. D'Eon retained the papers, but the death of Louis XV, 1774, put an end to the invasion of England and the documents lost their value. During this period of intrigue the Chevalier never lost the confidence of Louis XV although from the time the difficulty commenced in 1763 the question was constantly propagated as to the true sex of D'Eon. A pamphlet in the interests of De Guerchy was the first to print scurrilous statements reflecting upon D'Eon.

Eliot Hodgkin, Richmond, Surrey, possessed the original manuscripts of D'Eon's account of his current expenditures from day to day. Several items clearly appear indicating his acceptance into the Masonic Fraternity and his receiving the first Three Degrees. Although the question of his sex had already begun to be discussed, he was admitted to the

French Lodge, No. 376, on the Roll of the Grand Lodge of England, known as La loge de l'Immortalité, formed June 16, and formally constituted September 8, in 1766, at the Crown and Anchor in the Strand, London. Probably Worshipful Master M. de Vignoles presided at D'Eon's initiation and the first entry showing disbursement of funds on Freemasonry is dated May 18, 1768. In January, 1769, an item appears covering four shillings seven pence paid at time of receiving the Third Degree. Although this Lodge did not register in the Grand Lodge Books any members after 1767 and therefore the Chevalier's name does not appear on the records of the Grand Lodge, Brother Henry Sadler located in the old archives of Grand Lodge a document which supplies authoritative evidence that Chevalier D'Eon served as Junior Warden of this Lodge between 1769 and 1770. The number of the Lodge, originally 376, was about this same time changed to 303, and the records of the Grand Lodge show it was erased from the books in 1775 due to "not having contributed," etc. D'Eon, an exile from France then resided in England and was fortunate to have a sincere friend in Earl Ferrers, in 1762 to 1763 Grand Master of the Moderns in England, who offered shelter to the Chevalier which he gratefully accepted as he was subject to annoyance due to the notoriety given the question of his sex and the danger of kidnapping by persons financially interested. Betting on the question of the Chevalier's sex came to such a stage that a scheme of Insurance on the sex of M. Le Chevalier, or Mlle. La Chevalière, D'Eon, resulted in the policies being taken up to the amount of 120,000 pounds. It was a practise, in the endeavor to put a legal aspect on certain forms of gambling, for the speculators to issue a sort of Insurance Policy covering certain mooted questions. Until 1845 the English courts held wagers as contracts and the winner of a bet could enforce payment through a Court of Law. So much money became involved about D'Eon and so many lawsuits were imminent that it was decided to bring the case to trial. In 1777, therefore, one of the insurance brokers presented two witnesses, one a doctor named Le Goux, and the other a journalist, M. de Morande, who swore that of their own personal knowledge D'Eon was a woman. Had the English Court, presided over by Lord Mansfield, been familiar with the history of these two witnesses, it would no doubt have returned a different verdict. The verdict by the jury was that the unfortunate Chevalier was a woman and, surprisingly, just at this time D'Eon himself, who had been negotiating through Beaumarchais for the restoration of the secret papers, made an official declaration to the French Ministers that he actually was a woman. He had also been negotiating with France for a pension and Louis XVI, then King, agreed to increase the pension and permit the return to France of the Chevalier only on the condition that "she resume the garments of her sex" and never appear in any part of the kingdom except in garments befitting a female. D'Eon, for some reason no one has been able to explain satisfactorily, accepted the condition without argument and thenceforward became La Chevalière D'Eon.

The two contending Grand Lodges in England at that time, known as the Antients and the Moderns,

made much of this issue. The Antients claimed that here was an evidence of modern laxity which permitted the admittance into the Masonic Order of a person not fulfilling all the physical requirements of the Old Charges and the controversy subjected the Fraternity to no little criticism and satire. The Chevalier, after accepting the condition that he discard male attire, never again attempted to enter a Masonic Lodge although, during the period from 1769 to 1774 at which time he spent twelve to fifteen hours a day at his desk and produced scores of *Lettres, Pièces Justificatives, Mémoires pour servir, Documents Authentiques*, and a thirteen-volume book entitled *Les Loisirs du Chevalier de Beaumont*, he also wrote a rough draft of an essay attempting to compare the merits of the Society of Freemasons and the Society of Friends. This manuscript is included in the collection owned by J. Eliot Hodgkin, from which the following is quoted:

Freemasonry and Quakerism. What I say here about Masonry is not meant to win the Gold or Silver Medal, advertised in the London *Courier Français*, No., of, page, but only to win, in my heart, a prize graven on the Masonic Compass and Triangles, each point of which, like the Trinity, rests on Truth, Virtue, and Benevolence, common foundations of Equality and Justice between Brothers by birth and by Christianity, as between Brethren by Masonry, enlightened by the Sun of Truth, inasmuch as this is the Truth held by the primitive Christians of Jerusalem and Antioch. But since the Greek, Latin, Gallican, and Anglican Churches have organised themselves into formidable bodies, they deride, individually and collectively, the sombre Society of good Quakers, who are good only at whining, snivelling, and having no poor among them; while the Freemasons have established themselves in Worshipful Lodges, in order to laugh, drink, sing at their ease, and display benevolence towards their Brethren and Fellows dispersed over the Earth, without (infringing) the Laws of Moses or of the Paschal (Covenant). They spread 'sunshine, God's consolation, and true happiness in the heart of all human beings capable of appreciating simple Virtue. The happiness of mankind and the well-being of the Material World are to be found in Nature, Reason, Truth, Justice, and Simplicity, and not in huge books compiled by Philosophy and Divinity. All the State-craft of Machiavelli is only fit to drag man to . . . to the cells at Bedlam; or to lead him to Montfaucon, to Tyburn, or to the underground Pantheon of the Lower Empire of Pluto. Lord Chancellor Bacon, who, of all England, was the Doctor most stuffed with Greek, Latin and Law, was right when he said "Honesty best Policy." These two words embody all that is good. I hold the religion of the Quakers very beautiful, because it is so simple.

August 6, 1777, D'Eon for the first time in London appeared dressed as a woman and exactly a week later he donned his uniform as Captain of Dragoons for convenience in traveling, the last time he appeared in London in the garb of a man. He went to France immediately, was presented to Marie Antoinette, and took up residence with his mother in Tonnerre. It is said that he retired for a time to the Convent of *Les Filles de Ste Marie* and actually resided at *La Maison des Demoiselles de Saint Cyr*. However, he tendered his services to the French Fleet when the American Revolution broke out, which offer the French Government hastily declined. He returned to England in November, 1785, to settle some financial affairs and resided there until his death, never discarding his feminine garb. The French Revolution stopped his pension and it is said that he received a small pension in England from

George III but he was in straitened circumstances and maintained himself by his skill in fencing, but was compelled to sell his jewels, then his library, and other possessions. He died May 21, 1810, in seclusion and penury. After his death an autopsy was made by a celebrated surgeon, Thomas Copeland, who gave a professional certificate stating without question that the deceased had been of the male sex. This fact was confirmed by Père Elisée, a surgeon of renown who had belonged to the Fathers of Charity at Grenoble but left France when his *confrères* emigrated and at the death of the Chevalier attended the Duke of Queensberry. In later years Père Elisée became King's Surgeon to Louis XVIII. The Earl of Yarborough, Sir Sidney Smith and a number of friends inspected the body, and the question as to the sex of the Chevalier D'Eon was finally settled.

Several authors have discussed this remarkable personage, as Andrew Lang, *Historical Mysteries*, and the encyclopedias devote space to him; but the most satisfactory account for Freemasons is a paper by Brother W. J. Chetwode Crawley (*Transactions*, Quatuor Coronati Lodge, volume xvi, 1903, pages 229-59).

DEPOSITE. The *deposite* of the Substitute Ark is celebrated in the Degree of Select Master, and is supposed to have taken place in the last year of the building of Solomon's Temple, or 1000 B.C. This is therefore adopted as the date in Cryptic Freemasonry.

In the legendary history of Freemasonry as preserved in the Cryptic Degrees, two *deposits* are spoken of; the *deposite* of the Substitute Ark, and the *deposite* of the Word, both being referred to the same year and being different parts of one transaction. They have, therefore, sometimes been confounded. The *deposite* of the Ark was made by the three Grand Masters; that of the Word by Hiram Abif alone.

DEPOSITE, YEAR OF. See *Anno Depositionis*.

DEPTH OF THE LODGE. This is said to be from *the surface to the center*, and is the expression of an idea connected with the symbolism of the form of the Lodge as indicating the universality of Freemasonry. The oldest definition was that the depth extended to *the centre of the earth*, which, says Dr. Oliver, is the greatest extent that can be imagined (see *Form of the Lodge*).

DEPUTATION. The authority granted by the Grand Master to a Brother to act as Provincial Grand Master was formerly called a *deputation*. Thus, in Anderson's *Constitutions* (second edition, 1738, page 191) it is said, "Lovel, Grand Master, granted a *Deputation* to Sir Edward Matthews to be Provincial Grand Master of Shropshire." It was also used in the sense in which Dispensation is now employed to denote the Grand Master's authority for opening a Lodge. In German Freemasonry, a *deputation* is a committee of one Lodge appointed to visit and confer with some other Lodge.

DEPUTE GRAND MASTER. *Depute* is a Scottishism used in the Laws and Regulations of the Grand Lodge of Scotland to designate the officer known in England and America as *Deputy Grand Master*. The word comes from the Latin *deputo*, meaning to cut off or select.

DEPUTY. In French Freemasonry, the officers who represent a Lodge in the Grand Orient are called

its *deputies*. The word is also used in another sense. When two Lodges are affiliated, that is, have adopted a compact of union, each appoints a *deputy* to represent it at the meetings of the other. He is also called *garant d'amitié*, meaning in French the *pledge of friendship*, and is entitled to a seat in the East.

DEPUTY GRAND CHAPTER. In the Constitution adopted in January, 1798, by the Grand Royal Arch Chapter of the Northern States of America, which afterward became the General Grand Chapter, it was provided that Grand Bodies of the system should be established in the several States, which should be known as *Deputy Grand Royal Arch Chapters*. But in the succeeding year, on the adoption of a new Constitution, the title was changed to *State Grand Chapters*.

DEPUTY GRAND MASTER. The assistant and, in his absence, the representative of the Grand Master. The office originated in the year 1720, when it was agreed that the Grand Master might appoint both his Grand Wardens and a *Deputy Grand Master* (see *Constitutions*, 1738, page 111). The object evidently was to relieve a nobleman, who was Grand Master, from troublesome details of office. The *Constitutions* give a *Deputy Grand Master* no other prerogatives than those which he claims in the Grand Master's right. He presides over the Craft in the absence of the Grand Master, and, on the death of that officer, succeeds to his position until a new election. In England, and the custom has been followed in a few States of America, he is appointed by the Grand Master; but the general usage in the United States of America is to elect him.

DEPUTY LODGE. In Germany, a *Deputations-Lodge*, or *Deputy Lodge*, was formed by certain members of a Lodge who lived at a remote distance from it, and who met under the name and by the authority of the mother Lodge, through whom alone it was known to the Grand Lodge, or the other Lodges. Such Bodies are not known in England or America, and have not been so common in Germany as formerly.

DEPUTY MASTER. In England, when a Prince of the Blood Royal is Master of a Private Lodge, his functions are performed by an officer appointed by him, and called a *Deputy Master*, who exercises all the prerogatives and enjoys all the privileges of a regular Master. In Germany, the Master of every Lodge is assisted by a Deputy Master, who is either appointed by the Master, or elected by the members, and who exercises the powers of the Master in the absence of that officer.

DERMOTT, LAURENCE. He was at first the Grand Secretary, and afterward the Deputy Grand Master, of that body of Freemasons who in 1751 formed the Grand Lodge of the *Antients*, which see, stigmatizing the regular Freemasons as *Moderns*. In 1756, Dermott published the *Book of Constitutions* of his Grand Lodge, under the title of *Ahiman Rezon*; or a help to all that are or would be Free and Accepted Masons, containing the quintessence of all that has been published on the subject of Freemasonry. This work passed through several editions, the last of which was edited, in 1813, by Thomas Harper, the Deputy Grand Master of the Antient Masons, under the title of *The Constitutions of Freemasonry, or Ahiman Rezon*.

Dermott was undoubtedly the moving and sustaining spirit of the great conflict which, from the middle of the eighteenth to the beginning of the nineteenth century, divided the Freemasons of England; and his reputation has not been spared by the adherents of the constitutional Grand Lodge. Lawrie (*History of Freemasonry*, page 117) says of him: "The unfairness with which he has stated the proceedings of the moderns, the bitterness with which he treats them, and the quackery and vainglory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of Masons who are anxious for the purity of their Order and the preservation of that charity and mildness which ought to characterize all their proceedings."

There is perhaps much truth in this estimate of Dermott's character. As a polemic, he was sarcastic, bitter, uncompromising, and not altogether sincere or veracious. But in intellectual attainments he was inferior to none of his adversaries, and in a philosophical appreciation of the character of the Masonic Institution he was in advance of the spirit of his age. It has often been asserted that he invented the Royal Arch Degree by dismembering the Third Degree, but that this is entirely unfounded is proved by the fact that he was Exalted to the Royal Arch Degree in 1746, while the Degree was being conferred in London before 1744 (see *Royal Arch Degree*).

Dermott was born in Ireland in 1720, initiated in 1740, installed Worshipful Master of Lodge No. 26 at Dublin in 1746, was Grand Secretary of the Antients from 1752 to 1771 at London, the Deputy Grand Master from that year until 1771, then once more Deputy from 1782 to 1787, dying in 1791. An excellent, if brief, biography of his Masonic career has been written by Brother W. M. Bywater and was privately printed in 1884 at London under the title of *Notes on Law: Dermott G. S. and His Work*. Another essay, equally delightful, on *Laurence Dermott*, is by Brother Richard J. Reece, Secretary of the Grand Masters Lodge, No. 1, of England.

Brother Arthur Heiron's pamphlet, the *Craft in the Eighteenth Century*, says that "Dermott was musically inclined, and very fond of singing at the meetings of his Grand Lodge but that he was not always popular amongst the Antients is proved by the fact that in 1752 four of their members accused him of having 'actually sung and lectured the Brethren out of their senses,' but in 1753 the W. M. in the chair at an Emergency held at the King and Queen, Cable Street, Rosemary Lane, thanked him for his last new song and 'hoped that the applause of his Brethren would induce Brother Dermott, G. S., to compose another against the next St. John's Day.'"

DERWENTWATER. Charles Radcliffe, titular Earl of Derwentwater, which title he assumed on the death of the unmarried son of his brother, James Radcliffe, Earl of Derwentwater, who was executed for rebellion in 1716, in London, was the first Grand Master of the Grand Lodge of France, to which office he was elected on the organization of the Grand Lodge in 1725. Charles Radcliffe was arrested with his brother, Lord Derwentwater, in 1715, for having taken part in the rebellion of that year to restore the house of Stuart to the throne. Both were convicted of treason, and the Earl suffered death, but his brother

Charles made his escape to France, and thence to Rome, where he received a trifling pension from the Pretender.

After a residence at Rome of some few years, he went to Paris, where, with the Chevalier Maskelyne, Huguetty, and some other Englishmen, he established a Lodge in the Rue des Boucheries, which was followed by the organization of several others, and Radcliffe, who had taken the title of Earl of Derwentwater on the death of his youthful nephew, the son of the last Earl, was elected Grand Master. Leaving France for a time, in 1736 he was succeeded in the Grand Mastership by Lord Harnouester.

So far we follow Brother Mackey but Brother Hawkins adds the substance of this paragraph: Such is the statement usually made, but R. F. Gould, in his *Concise History of Freemasonry*, suggests that *Harnouester* is a corruption of *Darwentwater* and that the two persons are identical, the Earl of Derwentwater being really elected Grand Master in 1736.

Radcliffe made many visits to England after that time in unsuccessful pursuit of a pardon. Finally, on the attempt of the young Pretender to excite a rebellion in 1745, he sailed from France to join him, and the vessel in which he had embarked having been captured by an English cruiser, he was carried to London and beheaded on December 8, 1746.

DESAGULIERS, JOHN THEOPHILUS. Of all those who were engaged in the revival of Freemasonry in the beginning of the eighteenth century, none performed a more important part than he to whom may be well applied the epithet of the *Father of Modern Speculative Freemasonry*, and to whom, perhaps, more than any other person, is the present Grand Lodge of England indebted for its existence. A sketch of his life, drawn from the scanty materials to be found in Masonic records, and in the brief notices of a few of his contemporaries, cannot fail to be interesting to the student of Masonic history.

The Rev. John Theophilus Desaguliers, LL.D., F.R.S., was born on March 12, 1683, at Rochelle, in France. He was the son of a French Protestant clergyman; and, his father having removed to England as a refugee on the revocation of the Edict of Nantes, he was educated at Christ Church, Oxford, where he took lessons of the celebrated Keill in experimental philosophy. In 1712 he received the Degree of Master of Arts, and in the same year succeeded Doctor Keill as a lecturer on experimental philosophy at Hert Hall (now Hertford College). In the year 1713 he removed to Westminster, where he continued his course of lectures, being the first one, it is said, who ever lectured upon physical science in the metropolis. At this time he attracted the notice and secured the friendship of Sir Isaac Newton. His reputation as a philosopher obtained for him a Fellowship in the Royal Society. He was also about this time admitted to clerical orders, and appointed by the Duke of Chandos his Chaplain, who also presented him to the living of Whitechurch. In 1718 he received from the University of Oxford the degree of Doctor of Civil Law, and was presented by the Earl of Sunderland to a living in Norfolk, which he afterward exchanged for one in Essex. He maintained, however, his residence in London, where he continued to deliver his lectures until his death in 1744.



JOHN T. DESAGULIERS

Masonic Ritualist and Organizer, Fellow of Royal Society, and Lecturer on Natural Philosophy

His contributions to science consist of a *Treatise on the Construction of Chimneys*, translated from the French, and published in 1716; *A System of Experimental Philosophy*, of which a second edition was issued in 1719; *A Course of Experimental Philosophy*, in two volumes, published in 1734; and in 1735 he edited an edition of Gregory's *Elements of Catoptrics and Dioptrics*. He also translated from the Latin Gravesandes *Mathematical Elements of Natural Philosophy*.

In the clerical profession he seems not to have been an ardent worker, and his theological labors were confined to the publication of a single sermon on repentance. He was in fact more distinguished as a scientist than as a clergyman, and Priestly calls him "an indefatigable experimental philosopher."

It is, however, as a Freemason that Doctor Desaguliers will most attract our attention. But nothing is known as to his connection with Freemasonry until 1719, when he was elevated to the throne of the Grand Lodge, succeeding George Payne, and being thus the third Grand Master after the revival. He paid much attention to the interests of the Fraternity, and so elevated the character of the Order, that the records of the Grand Lodge show that during his administration several of the older Brethren who had hitherto neglected the Craft resumed their visits to the Lodges, and many noblemen were initiated into the Institution.

Doctor Desaguliers was peculiarly zealous in the investigation and collection of the old records of the society, and to him we are principally indebted for the preservation of the *Charges of a Freemason* and the preparation of the General Regulations, which are found in the first edition of the *Constitutions*; which, although attributed to Doctor Anderson, were undoubtedly compiled under the supervision of Desaguliers. Anderson, we suppose, did the work, while Desaguliers furnished much of the material and the thought. One of the first controversial works in favor of Freemasonry, namely, *A Detection of Dr. Plots' Account of the Freemasons*, was also attributed to his pen; but he is said to have repudiated the credit of its authorship, of which indeed the paper furnishes no internal evidence.

In 1721 he delivered before the Grand Lodge what the records call "an eloquent oration about Masons and Masonry." It does not appear that it was ever published, at least no copy of it is extant, although Kloss puts the title at the head of his *Catalogue of Masonic Orations*. It is indeed, the first Masonic address of which we have any notice, and would be highly interesting, because it would give us, in all probability, as Kloss remarks, the views of the Freemasons of that day in reference to the design of the Institution.

After his retirement from the office of Grand Master, in 1720, Desaguliers was three times appointed Deputy Grand Master: in 1723, by the Duke of Wharton; in June of the same year, by the Earl of Dalkeith; in 1725, by Lord Paisley; and during this period of service he did many things for the benefit of the Craft; among others, initiating that scheme of charity which was subsequently developed in what is now known in the Grand Lodge of England as the *Fund of Benevolence*.

After this, Doctor Desaguliers passed over to the Continent, and resided for a few years in Holland. In 1731 he was at The Hague, and presided as Worshipful Master of a Lodge organized under a special Dispensation for the purpose of initiating and passing the Duke of Lorraine, who was subsequently Grand Duke of Tuscany, and then Emperor of Austria as well as of Germany. The Duke was, during the same year, made a Master Mason in England.

On his return to England, Desaguliers was considered, from his position in Freemasonry, as the most fitting person to confer the Degrees on the Prince of Wales, who was accordingly entered, passed, and raised in an Occasional Lodge, held on two occasions at Kew, over which Doctor Desaguliers presided as Master.

Doctor Desaguliers was very attentive to all his Masonic duties, and punctual in his attendance on the Communications of the Grand Lodge. His last recorded appearance by name is on the 8th of February, 1742, but a few years before his death.

Of Desaguliers' Masonic and personal character, Doctor Oliver gives, from tradition, the following description:

There were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential; and being persuaded that his brothers by initiation actually occupied the same position as brothers by blood, he was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge he was jocular and free-hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day (see *Revelations of a Square*, page 10).

In 1713, Desaguliers had married a daughter of William Pudsey, Esq., by whom he had two sons—Alexander, who was a clergyman, and Thomas, who went into the army, and became a colonel of artillery and an equerry to George III.

The latter days of Doctor Desaguliers are said to have been clouded with sorrow and poverty. De Feller, in the *Biographie Universelle*, says that he became insane, dressing sometimes as a harlequin, and sometimes as a clown, and that in one of these fits of insanity he died. Cawthorn, in a poem entitled *The Vanity of Human Enjoyments*, intimates, in the following lines, that Desaguliers was in very necessitous circumstances at the time of his death:

How poor, neglected Desaguliers fell!
How he who taught two gracious kings to view
All Boyle ennobled and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea, and without a grave.

But the accounts of the French biographer and the English poet are most probably both apocryphal, or, at least, much exaggerated; for Nichols, who knew him personally, and has given a fine portrait of him in the ninth volume of his *Literary Anecdotes*, says that he died on February 29, 1744, at the Bedford Coffee House, and was buried in the Savoy.

To few Freemasons of the present day, except to those who have made Freemasonry a subject of especial study, is the name of Desaguliers very familiar.

But it is well they should know that to him, perhaps, more than to any other man, are we indebted for the present existence of Freemasonry as a living institution, for it was his learning and social position that gave a standing to the Institution, which brought to its support noblemen and men of influence, so that the insignificant assemblage of four London Lodges at the Apple-Tree Tavern has expanded into an association which now shelters the entire civilized world. And the moving spirit of all this was John Theophilus Desaguliers.

The sounds in the French name Desaguliers as pronounced by Brother McClenachan will be found in the list of words printed at the end of the second volume of this work. A few comments may be made here upon the matter. All that can well be done is to indicate accepted custom. Doctor E. B. de Sauzé, the leading American authority on modern languages, prefers the following from a French point of view: De, as in *deseccate*; sa, as *za*, the short *a* as in *lateral*; gu, as *gū*, the French or German *ü* (the sound best imitated by shaping the lips as if to whistle and then uttering the *u*); li, as in *lid* or *lit*, and ers, as the French *é*, shorter than the first *e* in *deseccate*. The reader will note that the final letters *rs* are not pronounced. Another and a fairly common pronunciation of the name among English-speaking Brethren is heard thus: Des, as in *days* or *pays*; ag, as in *lag* or *tag*; u, as in *mute* or *lute*; li, as in *lid* or *lit*, and ers, as in *pears* or *bears*. A French naturalist of the same name is listed with the indicated pronunciation in Spiers' and Surenné's *Dictionary* (page 175) and as nearly as we can reproduce the sounds by English words may be illustrated thus: De, as in *pay* and *way*; sa, as *zo* in *zone*; gu, as in *gulf* or *gum*, the French or German *ü* sound being understood; li, as in *lit* or *listen*, and ers, as the *a* in *cat* or *mat*. Practically there is no tonic accent in French beyond a slight stress on the final syllable pronounced.

DESERT. The outer court of a tent in the Order of Ishmael, or of Esau and Reconciliation.

DES ETANGS, NICHOLAS CHARLES. A Masonic reformer, who was born at Alichamps, in France, on the 7th of September, 1766, and died at Paris on the 6th of May, 1847. He was initiated, in 1797, into Freemasonry in the Lodge l'Heureuse Rencontre, meaning in French of the *Happy Meeting*. He subsequently removed to Paris, where, in 1822, he became the Master of the Lodge of Trinosophs, which position he held for nine years. Thinking that the ceremonies of the Masonic system in France did not respond to the dignity of the Institution, but were gradually being diverted from its original design, he determined to commence a reform in the recognized dogmas, legends, and symbols, which he proposed to present in new forms more in accord with the manners of the present age. There was, therefore, very little of conservation in the system of Des Etangs. It was, however, adopted for a time by many of the Parisian Lodges, and Des Etangs was loaded with honors. His Rite embraced five Degrees, viz., 1, 2, 3, the Symbolic Degrees; 4, the Rose Croix Rectified; 5, the Grand Elect Knight Kadosh. He gave to his system the title of *Freemasonry Restored to Its True Principles*, and fully developed it in his work entitled *Véritable Lien des Peuples*, meaning *True Bond of the Peoples*, which

was first published in 1823. Des Etangs also published in 1825 a very able reply to the calumnies of the Abbé Barruel, under the title of *La Franc-Maçonnerie justifiée de toutes les calomnies répandues contre elle*, meaning *Freemasonry justified against all the falsehoods spread against her*. In the system of Des Etangs, the Builder of the Temple is supposed to symbolize the Good Genius of Humanity destroyed by Ignorance, Falsehood, and Ambition; and hence the Third Degree is supposed to typify the battle between Liberty and Despotism. In the same spirit, the justness of destroying impious kings is considered the true dogma of the Rose Croix. In fact, the tumults of the French Revolution, in which Des Etangs took no inconsiderable share, had infected his spirit with a political temperament, which unfortunately appears too prominently in many portions of his Masonic system. Notwithstanding that he incorporated two of the high Degrees into his Rite, Des Etangs considered the three Symbolic Degrees as the only legitimate Freemasonry, and says that all other Degrees have been instituted by various associations and among different peoples on occasions when it was desired to revenge a death, to re-establish a prince, or to give success to a sect.

DESIGN OF FREEMASONRY. The purpose of Freemasonry is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul. The various Degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men, individually or collectively, must encounter in their progress from ignorance to the acquisition of this truth.

DESTRUCTION OF THE TEMPLE. The Temple of King Solomon was destroyed by Nebuchadnezzar, King of the Chaldees, during the reign of Zedekiah, 3416 A.M., 588 B.C. and just four hundred and sixteen years after its dedication. Although the city was destroyed and the Temple burnt, the Masonic legends state that the deep foundations of the latter were not affected. Nebuchadnezzar caused the city of Jerusalem to be leveled to the ground, the royal palace to be burned, the Temple to be pillaged as well as destroyed, and the inhabitants to be carried captive to Babylon. These events are symbolically detailed in the Royal Arch, and, in allusion to them, the passage of the Book of Chronicles which records them is appropriately considered during the ceremonies of this part of the Degree.

DETACHED DEGREES. Side or honorary Degrees outside of the regular succession of Degrees of a Rite, and which, being conferred without the authority of a supreme controlling Body, are said to be to the *side of* or *detached from* the regular *régime* or customary work. The word *detached* is peculiar to the Ancient and Accepted Scottish Rite. Thus, in the Circular of the Southern Supreme Council, October 10, 1802, is the following: "Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of *detached degrees*, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them."

DEUCHAR CHARTERS. Warrants, some of which are still in existence in Scotland, and which are used to authorize the working of the Knights Templar Degree by certain Encampments in that country. They were designated *Deuchar Charters*, on account of Alexander Deuchar, an engraver and heraldic writer, having been the chief promoter of the Grand Conclave and its first Grand Master. To his exertions, also, the Supreme Grand Royal Arch Chapter of Scotland may be said to have owed its origin. He appears to have become acquainted with Knight Templarism early in the nineteenth century through Brethren who had been dubbed under a Warrant emanating from Dublin, which was held by Frates serving in the Shropshire Militia. This corps was quartered in Edinburgh in 1798; and in all probability it was through the instrumentality of its members that the first Grand Assembly of Knights Templar was first set up in Edinburgh. Subsequently, this gave place to the Grand Assembly of High Knights Templar in Edinburgh, working under a Charter, No. 31, of the Early Grand Encampment of Ireland, of which in 1807 Deuchar was Grand Master. The *Deuchar Charters* authorized Encampments to install "Knights Templar and Knights of Saint John of Jerusalem"—one condition on which these Warrants were held being "that no communion or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templar under a Master Mason's Charter." In 1837 the most of these Warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

DEUS MEUMQUE JUS. Latin, meaning *God and my right*. The motto of the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and hence adopted as that also of the Supreme Council of the Rite. It is a Latin translation of the motto of the royal arms of England, which is the French expression *Dieu et mon droit*, and concerning which we have the following tradition: Richard Coeur de Leon, besieging Gisors, in Normandy, in 1198, gave, as a parole or watchword, *Dieu et mon droit*, because Philip Augustus, King of France, had, without right, taken that city, which then belonged to England. Richard, having been victorious with that righteous parole, hence adopted it as his motto; and it was afterward marshaled in the arms of England.

DEVELOPMENT. The ancients often wrote their books on parchment, which was made up into a roll, hence called a *volume*, from *volvere*, the Latin word meaning *to roll up*. Thus, he who read the book commenced by unrolling it, a custom still practised by the Jews in reading their Sacred Law, and it was not until the whole volume had been unrolled and read that he became master of its contents. Now, in the Latin language, to unfold or to unroll was *devolvere*, whence we get our English word *to develop*. The figurative signification thus elicited from etymology may be well applied to the idea of the development of Freemasonry. The system of Speculative Freemasonry is a volume closely folded from unlawful eyes, and he who would understand its true intent and meaning must follow the old proverb, and "commence at the beginning." There is no royal road of arriving at this

knowledge. It can be attained only by laborious research. The student must begin as an Apprentice, by studying the rudiments that are unfolded on its first page. Then as a Fellow Craft still more of the precious writing is unrolled, and he acquires new ideas. As a Master he continues the operation, and possesses himself of additional material for thought.

But it is not until the entire volume lies unrolled before him, in the highest Degree, and the whole speculative system of its philosophy is lying outspread before him, that he can pretend to claim a thorough comprehension of its plan. It is then only that he has solved the problem, and can exclaim, "The end has crowned the work."

The superficial Freemason who looks only on the ornamental covering of the roll knows nothing of its contents. Freemasonry is a scheme of *development*; and he who has learned nothing of its design, and who is daily adding nothing to his stock of Masonic ideas, is simply one who is not unrolling the parchment. It is a custom of the Jews on their Sabbath, in the synagogue, that a member should pay for the privilege of unrolling the Sacred Law. So, too, the Freemason, who would uphold the law of his Institution, must pay for the privilege, not in base coin, but in labor and research, studying its principles, searching out its design, and imbibing all of its symbolism; and the payment thus made will purchase a rich jewel.

DEVICE. A term in heraldry signifying any emblem used to represent a family, person, nation, or society, and to distinguish such from any other. The *device* is usually accompanied with a suitable motto applied in a figurative sense, and its essence consists in a metaphorical similitude between the thing representing and that represented. Thus, the device of a lion represents the courage of the person bearing it. The oak is the device of strength; the palm, of victory; the sword, of honor; and the eagle, of sovereign power. The several sections of the Masonic sodality are distinguished by appropriate devices.

1. *Ancient Craft Masonry.* Besides the arms of Speculative Freemasonry, which are described in this work under the appropriate head, the most common device is a square and compass.

2. *Royal Arch Masonry.* The device is a triple tau within a triangle.

3. *Knight Templarism.* The ancient device, which was borne on the seals and banners of the primitive Order, was two knights riding on one horse, in allusion to the vow of poverty taken by the founders. The modern device of Masonic Templarism is a cross pattée.

4. *Scottish Rite Masonry.* The device is a double-headed eagle crowned, holding in his claws a sword.

5. *Royal and Select Masters.* The device is a trowel suspended within a triangle, in which the allusion is to the tetragrammaton symbolized by the triangle or delta, and the workmen at the first Temple symbolized by the trowel.

6. *Rose Croix Masonry.* The device is a cross charged with a rose; at its foot an eagle and a pelican.

7. *Knight of the Sun.* This old Degree of philosophical Freemasonry has for its device rays of light issuing from a triangle inscribed within a circle of darkness, which "teaches us," says Oliver, "that when man was enlightened by the Deity with reason, he became enabled to penetrate the darkness and obscurity which ignorance and superstition had spread abroad to allure men to their destruction."

Each of these devices is accompanied by a motto which properly forms a part of it. These mottoes will be found under the head of *Motto*.

The Italian heralds have paid peculiar attention to the subject of devices, and have established certain laws for their construction, which are generally recognized in other countries. These laws are: That there be nothing extravagant or monstrous in the figures. That figures be never joined together which have no relation or affinity with one another. That the human body should never be used. That the figures should be few in number, and that the motto should refer to the device, and express with it a common idea. According to P. Bouhours, the figure or emblem was called the *body*, and the motto the *soul* of the device.

DEVOIR. The gilds or separate communities in the system of French compagnonage are called *devoirs* (see *Compagnonage*).

DEVOIR OF A KNIGHT. The original meaning of *devoir* is *duty*; and hence, in the language of chivalry, a *knight's devoir* comprehended the performance of all those duties to which he was obligated by the laws of knighthood and the vows taken at his creation. These were: The defense of widows and orphans, the maintenance of justice, and the protection of the poor and weak against the oppressions of the strong and great. Thus, in one of Beaumont and Fletcher's plays (*Knight of the Burning Pestle*. Act II, Scene 1), the knight says to the lady

Madame, if any service or *devoir*
Of a poor errant knight may right your wrongs,
Command it; I am prest to give you succor,
For to that holy end I bear my armor.

The *devoir* of a Knight Templar was originally to protect pilgrims on their visit to the Holy Land, and to defend the holy places. The *devoir* of a modern Knight Templar is to defend innocent virgins, destitute widows, helpless orphans, and the Christian religion.

DEVOTIONS. The prayers in a Commandery of Knights Templar are technically called the *devotions* of the knights.

DEW DROP LECTURE. An eloquent and much admired elaboration of the monitorial charge appropriate for the Fellow Craft. This fine composition has been ascribed to the gifted General Albert Pike.

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. Regarding man as a rational and intelligent being, capable of enjoyment and pleasure to an extent limited only by the acquisition of useful knowledge, our Order points him to the study of the Liberal Arts and Sciences and to the possession of knowledge as the most befitting and proper occupation for the God-like endowments with which he is gifted.

Indeed, all who frequent our Masonic Temple, are charged to labor faithfully in the wide and unbounded field of human improvement, from which they are assured of reaping a most glorious harvest, a harvest rich in happiness to the whole family of man, and in manifestation of the goodness of God. Your attention is especially directed to the science of Geometry, no royal road, 'tis true, but to one prepared with an outfit it must prove more attractive than palace walks by regal taste adorned.

The ancient philosophers placed such a high estimate upon this science that all who frequented the groves of the Sacred Academy, were compelled to explore its heavenly paths, and no one whose mind was unexpanded by its precepts was intrusted with the instruction of the young. Even Plato, justly deemed the first of the philosophers, when asked as to the probable occupation of Deity, replied, "He geometrizes continually."

If we consider the symmetry and order which govern all the works of creation, we must admit that Geometry

pervades the universe. If, by the aid of the telescope, we bring the planets within the range of our observation, and by the microscope, view particles too minute for the eye, unaided, to behold, we find them all pursuing the several objects of their creation, in accordance with the fixed plan of the Almighty.

By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect the vast machine. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all governed by the same unerring law of nature. Is there not more truth than fiction in the thought of the ancient philosopher, that God geometrizes continually?

By geometry He rounds the dew drop; points the pyramidal icicle that hangs from thatch-bound roof; bends into a graceful curve the foaming cataract; paints His bow of beauty upon the canvas of a summer shower; assimilates the sugar to the diamond, and in the fissures of the earth-bound rocks, forms gorgeous caverns, thick-set with starry gems. By it He taught the bee to store its honey in prismatic cells; the wild goose to range her flight, and the noble eagle to wheel and dart upon its prey, and the wakesome lark, God's earliest worshipper, to hymn its matin song in spiral flight. By it He forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lip and fashions the swelling breast that throbs in unison with a gushing heart. By it he paints the cheek of autumn's mellow fruit, forms in molds of graceful symmetry the gentle dove, marks the myriad circles on the peacock's gaudy train and decks the plumage of ten thousand warblers of His praise that animate the woody shade. By it He fashions the golden carp, decks the silvery perch, forms all fish of every fin and tribe that course the majestic ocean, cut the placid lake or swim in gentle brook. Nay, more, even the glassy element in which they dwell, when by gentle zephyrs stirred, sends its chasing waves in graceful curves by God's own finger traced in parallel—above, beneath, around us, all the works of His hands, animate and inanimate, but prove that God geometrizes continually.

But if man would witness the highest evidence of geometrical perfection, let him step out of the rude construction of his own hands and view the wide o'er-spreading canopy of the stars, whether fixed as centers of vast systems or all noiselessly pursuing their geometrical paths in accordance with the never-changing laws of nature. Nay more, the vast fields of illimitable space are all formed of an infinitude of circles traced by the compass of the Almighty Architect, whose every work is set by the Level, adjusted by the Plumb, and perfected by the Square. Do this, my Brother, and you must admit with Plato, that God geometrizes continually, and be assured with Job, that He who stretcheth the earth upon emptiness and fixeth the foundation thereof upon nothing, so it cannot be moved, can bind the sweet influence of Pleiades or loose the bands of Orion.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and instruments of architecture, and symbolic emblems, most expressive, are selected by the Fraternity to imprint on the mind wise and serious truths; and thus, through a succession of

ages, are transmitted, unimpaired, the most excellent tenets of our Institution.

DIALECTICS. That branch of logic which teaches the rules and modes of reasoning. *Dialecticæ* and *dialecticus* are used as corruptions of the Latin *dialectica* in some of the old manuscript *Constitutions*, instead of logic, in the enumeration of the seven liberal arts and sciences.

DIAMOND. A precious stone; in Hebrew, חֶלֶם. It was the third stone in the second row of the high priest's breastplate, according to the enumeration of Aben Ezra, and corresponded to the tribe of Zebulun. But it is doubtful whether the diamond was known in the time of Moses; and if it was, its great value and its insusceptibility to the impression of a graving-tool would have rendered it totally unfit as a stone in the breastplate. The Vulgate more properly gives the jasper.

DIDACTICAL. Hemming is credited with naming the fourth section of the first Masonic lecture, *didactical*, preceptive or instructive and he says that "the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others."

DIDEROT, DENIS. French encyclopedist. Born October 5, 1713; died July 30, 1784. Credited with an address at Paris in 1778 before the famous Lodge of Nine Sisters, mentioned in the correspondence, published at Paris in 1812, between Grimm and Diderot. But the *Histoire de la Franc-Maçonnerie Française* (Albert Lantoiné, 1925, Paris, page 360) says Diderot was not a Freemason.

DIESEAL. A term used by the Druids to designate the circumambulation around the sacred cairns, and is derived from two words signifying *on the right of the sun*, because the circumambulation was always in imitation of the course of the sun, with the right hand next to the cairn or altar (see *Circumambulation* and *Deiseil*).

DIEU ET MON DROIT. French, meaning *God and my Right* (see *Deus Meumque Jus*).

DIEU LE VEUT. A French expression for *God wills it*. The war-cry of the old Crusaders, and hence adopted as a motto in the Degrees of Templarism.

DIGNITARIES. The Master, the Wardens, the Orator, and the Secretary in a French Lodge are called *dignitaires*. The corresponding officers in the Grand Orient are called *Grand Dignitaires*. In English and American Masonic language the term is usually restricted to high officers of the Grand Lodge.

DIMIT. In Brother Mackey's opinion this is a modern, American, and wholly indefensible corruption of the technical word *Demit*. As the use of this form is very prevalent among American Masonic writers, he considered it proper that we should inquire which is the correct word, *Demit* or *Dimit*, and so he continues thus:

The Masonic world had been content, in its technical language, to use the word *demit*. But within a few years, a few admirers of neologisms—men who are always ready to believe that what is old cannot be good, and that new fashions are always the best—have sought to make a change in the well-established word, and, by altering the *e* in the first syllable into an *i*, they make another word *dimit*, which they assert is

the right one. It is simply a question of orthography, and must be settled first by reference to usage, and then to etymology, to discover which of the words sustains, by its derivation, the true meaning which is intended to be conveyed.

It is proper, however, to premise that although in the seventeenth century Sir Thomas Browne used the word *demit* as a verb, meaning *to depress*, and Bishop Hall used *dimit* as signifying *to send away*, yet both words are omitted by all the early lexicographers. Neither of them is to be found in Phillips, in 1706, nor in Blunt, in 1707, nor in Bailey, in 1732. Johnson and Sheridan, of a still later date, have inserted in their dictionaries *demit*, but not *dimit*; but Walker, Richardson, and Webster give both words, but only as verbs. The verb *to demit* or *to dimit* may be found, but never the noun *a demit* or *a dimit*. As a noun substantive, this word, however it may be spelled, is unknown to the general language, and is strictly a technical expression peculiar to Freemasonry.

As a Masonic technicality we must, then, discuss it. And, first, as to its meaning:

Doctor Oliver, who omits *dimit* in his *Dictionary of Symbolical Masonry*, defines *demit* thus: "A Mason is said to demit from the Order when he withdraws from all connection with it." It will be seen that he speaks of it here only as a verb, and makes no reference to its use as a noun.

Macoy, in his *Cyclopaedia*, omits *demit*, but defines *dimit* thus: "From the Latin *dimitto*, to permit to go. The act of withdrawing from membership." To say nothing of the incorrectness of this definition, to which reference will hereafter be made, there is in it a violation of the principles of language which is worthy of note. No rule is better settled than that which makes the verb and the noun derived from it have the same relative signification. Thus, *to discharge* means *to dismiss*; a *discharge* means a *dismissal*; *to approve* means *to express liking*; an *approval* means an *expression of liking*; *to remit* means *to relax*; a *remission* means a *relaxation*, and so with a thousand other instances. Now, according to this rule, if *to demit* means *to permit to go*, then a *demit* should mean a *permission to go*. The withdrawal is something subsequent and consequent, but it may never take place.

According to Macoy's definition of the verb, the granting of a *dimit* does not necessarily lead to the conclusion that the Freemason who received it has left the Lodge. He has only been permitted to do so. This is contrary to the universally accepted definition of the word. Accordingly, when he comes to define the word as a noun, he gives it the true meaning, which, however, does not agree with his previous definition as a verb.

To instituting the inquiry which of these two words is the true one, we must first look to the general usage of Masonic writers; for, after all, the rule of Horace holds good, that in the use of words we must be governed by custom or usage,

— whose arbitrary sway
Words and the forms of language must obey.

If we shall find that the universal usage of Masonic writers until a comparatively recent date has been to employ the form *demit*, then we are bound to believe that it is the correct form, notwithstanding a

few writers have more recently sought to intrude the form *dimit* upon us.

Now, how stands the case? The first time that we find the word *demit* used is in the second edition of Anderson's *Constitutions*, 1738, page 153. There it is said that on the 25th of November, 1723, "it was agreed that if a Master of a particular Lodge is deposed, or *demits*, the Senior Warden shall forthwith fill the Master's Chair."

The word continued in use as a technical word in the Freemasonry of England for many years. In the editions of the *Constitutions* published in 1756, page 311, the passage just quoted is again recited, and the word *demit* is again employed in the fourth edition of the *Constitutions* published in 1767, page 345. In the second edition of Dermott's *Ahiman Rezon*, published in 1764, page 52, and in the third edition, published in 1778, page 58, the word *demit* is employed. Oliver, it will be seen, uses it in his *Dictionary*, published in 1853. But the word seems to have become obsolete in England, and *to resign* is now constantly used by English Masonic writers in the place of *to demit*.

In America, however, the word has been and continues to be in universal use, and has always been spelled, until recently, *demit*. Thus we find it used by Tannehill, *Manual*, 1845, page 59; Morris, *Code of Masonic Law*, 1856, page 289; Hubbard, in 1851; Chase, *Digest*, 1859, page 104; Mitchell, *Masonic History*, volume ii, pages 556, 592, and by all the Grand Lodges whose proceedings Brother Mackey examined up to the year 1860. On the contrary, the word *dimit* is of recent origin. Usage, therefore, both English and American, is clearly in favor of *demit*, and *dimit* must be considered as an interloper, and ought to be consigned to the tomb of the Capulets.

And now we are to inquire whether this usage is sustained by the principles of etymology. First, let us obtain a correct definition of the word. *To demit*, in Masonic language, means simply to resign. The Freemason who *demits* from his Lodge resigns from it. The word is used in the exact sense, for instance, in the Constitution of the Grand Lodge of Wisconsin, where it is said: "No brother shall be allowed to demit from any Lodge unless for the purpose of uniting with some other." That is to say: "No brother shall be allowed to *resign* from any Lodge."

Now what are the respective meanings of *demit* and *dimit* in ordinary language? There the words are found to be entirely different in signification. *To demit* is derived first from the Latin *demittere* through the French *demettre*. In Latin the prefixed particle *de* has the weight of *down*; added to the verb *mittere*, to send, it signifies to let down from an elevated position to a lower. Thus, Caesar used it in this very sense, when, in describing the storming of Avaricum (*Commentarii de bello Gallico*, vii, 28), he says that the Roman soldiers did not let themselves down, that is, descend from the top of the wall to the level ground. The French, looking to this reference to a descent from a higher to a lower position, made their verb *se demettre*, used in a reflective sense, signify to *give up* a post, office, or occupation, that is to say, to *resign* it. And thence the English use of the word is reducible, which makes *to demit* signify to *resign*. We have another word in our language also

derived from *demettre*, and in which the same idea of resignation is apparent. It is the word *demise*, which was originally used only to express a royal death. The old maxim was that "the king never dies." So, instead of saying the *death of the king*, they said the *demise of the king*, thereby meaning his resignation of the crown to his successor. The word is now applied more generally, and we speak of the demise of Pitt, or any other person.

To dimit is derived from the Latin *dimittere*. The prefixed particle *di* or *dis* has the effect of *off from*, and hence *dimittere* means to *send away*. Thus, Terence uses it to express the meaning of *dismissing* or *sending away* an army.

Both words are now obsolete in the English language. They were formerly used, but in the different senses already indicated. Thus, Hollinshed employs *demit* to signify a *surrender*, yielding up, or resignation of a franchise. Bishop Hall uses *dimit* to signify a *sending away* of a servant by his master.

Demit, as a noun, is not known in good English; the correlative nouns of the verbs *to demit* and *to dimit* are *demission* and *dimission*. A *demit* is altogether a Masonic technicality, and is, moreover, an Americanism of recent usage. It is then evident that *to demit* is the proper word, and that to use *to dimit* is to speak and write incorrectly. When a Freemason *demits* from a Lodge, we mean that he *resigns* from a Lodge, because *to demit* means to *resign*. But what does anyone mean when he says that a Freemason *dimits* from a Lodge? *To dimit* means, as we have seen, to *send away*; therefore he *dimits* from the Lodge is equivalent to saying he *sends away* from the Lodge, which of course is not only bad English, but sheer nonsense. If *dimit* is to be used at all, as it is an active, transitive verb, it must be used only in that form, and we must either say that a Lodge *dimits* a Mason, or that a Mason is *dimitted* by his Lodge.

Brother Mackey believed he had discovered the way in which this blunder first arose. Rob Morris (*Code of Masonic Law*, page 289) has the following passage:

A *demit*, technically considered, is the act of withdrawing, and applies to the Lodge and not to the individual. A Mason cannot *demit*, in the strict sense, but the Lodge may demit (dismiss) him.

It is astonishing how the author of this passage could have crowded into so brief a space so many violations of grammar, law, and common sense. First, *to demit* means to *withdraw*, and then this withdrawal is made the act of the Lodge and not of the individual, as if the Lodge withdrew the member instead of the member withdrawing himself. And immediately afterward, seeing the absurdity of this doctrine, and to make the demission the act of the Lodge, he changes the signification of the word, and makes *to demit* mean to *dismiss*. Certainly it is impossible to discuss the law of Masonic demission when such contrary meanings are given to the word in one and the same paragraph.

But certain wiseacres, belonging probably to that class who believe that there is always improvement in change, seizing upon this latter definition of Morris, that *to demit* meant to *dismiss*, and seeing that this was a meaning which the word never had, and, from its derivation from *demittere*, never could

have, changed the word from *demit* to *dimit*, which really does have the meaning of sending away or dismissing. But as the Masonic act of *demission* does not mean a dismissal from the Lodge, because that would be an expulsion, but simply a resignation, the word *dimit* cannot properly be applied to the act.

A Freemason *demits* from the Lodge; he *resigns*. He takes out his *demit*, a strictly technical expression and altogether confined to this country; he asks for and receives an acceptance of his resignation.

Thus far we have followed Brother Mackey who went into this matter in considerable detail. An equally impressive showing is to be found in the *Builder* (Volume v, page 308), where Brother C. C. Hunt discusses the same question. At the end of his article the editor, Brother H. L. Haywood, said, "A study of forty-nine codes of the Grand Lodges of the United States reveals the fact that forty-one used the word *dimit* while but eight used *demit*. Brother Hunt (page 29, volume vi, *Builder*) comments upon this note, in brief, as follows: *Dimit* came into the English language through church usage, where a priest would be sent from one diocese to another. The bishop gave him a *dimit*, virtually an order to go. The priest had to accept dismissal. This word is obsolete since *letter of dismissal*, or *dimissory letter* takes its place. *Demit* came into the language from the same Latin word, but from the late Latin and the French, and meaning a voluntary resignation. It so came to be used by Freemasons, the thought being that a member of a Lodge, in good standing, had an absolute right to relinquish his membership and obtain a certificate to that effect. Until comparatively recently the word used was *demit*. History of the word has been lost and ecclesiastical rather than the Masonic sense attached to the word by those that use *dimit*.

The Lexicographer of the *Literary Digest* (July 9, 1927, page 68) has this to say of the distinction between *demit* and *dimit*: "As a verb, the word *demit* designates 'to give up; lay down, or resign as an appointment; to drop or cast down; depress.' As a noun, it means 'a letter of dismissal, specifically, a recommendation given to a person removing from one Masonic Lodge to another.' In the sense of 'to release or dismiss,' *demit* is obsolete. The verb *dimit* means 'to permit or to go away; dismiss; to send or give forth; to grant or lease'" (see *Demit*).

DIOCESAN. The Fifth Degree of Bahrdt's German Union.

DIONYSIAN ARCHITECTS. The priests of Bacchus, or, as the Greeks called him, Dionysus, having devoted themselves to architectural pursuits, established about 1000 years before the Christian era a society or fraternity of builders in Asia Minor, which is styled by the ancient writers the *Fraternity of Dionysian Architects*, and to this society was exclusively confined the privilege of erecting temples and other public buildings.

The members of the Fraternity of Dionysian Architects were linked together by the secret ties of the Dionysian mysteries, into which they had all been initiated. Thus constituted, the Fraternity was distinguished by many peculiarities that strikingly assimilate it to our Order. In the exercise of charity, the "more opulent were sacredly bound to provide for the exigencies of the poorer brethren." For the

facilities of labor and government, they were divided into communities called *ovvoulai*, each of which was governed by a Master and Wardens. They held a general assembly or grand festival once a year, which was solemnized with great pomp and splendor. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, a universal language, by which one Brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia, and Syria, into one common brotherhood.

The existence of this Order in Tyre, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect and cunning and curious workman, was, very probably, one of its members. Hence, we may legitimately suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of their Fraternity, and invited them to a participation in its mysteries and privileges. In this union, however, the apocryphal legend of the Dionysians would naturally give way to the true legend of the Freemasons, which was unhappily furnished by a melancholy incident that occurred at the time.

The latter part of this statement is, it is admitted, a mere speculation, but one that has met the approval of Lawrie, Oliver, and our best writers; and although this connection between the Dionysian Architects and the builders of King Solomon may not be supported by documentary evidence, the traditional theory is at least plausible, and offers nothing which is either absurd or impossible. If accepted, it supplies the necessary link which connects the Pagan with the Jewish mysteries.

The history of this association subsequent to the Solomonic era has been detailed by Masonic writers, who have derived their information sometimes from conjectural and sometimes from historical authority. About 300 B.C., they were incorporated by the kings of Pergamos at Teos, which was assigned to them as a settlement, and where they continued for centuries as an exclusive society engaged in the erection of works of art and the celebration of their mysteries. Notwithstanding the edict of the Emperor Theodosius which abolished all mystical associations, they are said to have continued their existence down to the time of the Crusades, and during the constant communication which was kept up between the two continents passed over from Asia to Europe, where they became known as the *Traveling Freemasons* of the Middle Ages, into whose future history they thus became merged.

DIONYSIAN MYSTERIES. These mysteries were celebrated throughout Greece and Asia Minor, but principally at Athens, where the years were numbered by them. They were instituted in honor of Bacchus, or, as the Greeks called him, Dionysus, and were introduced into Greece from Egypt. In these mysteries, the murder of Dionysus by the Titans was commemorated, in which legend he is evidently

identified with the Egyptian Osiris, who was slain by his brother Typhon. The aspirant, in the ceremonies through which he passed, represented the murder of the god and his restoration to life, which, says the Baron de Sacy (*Notes on Saint-Croix*, ii 86), were the subject of allegorical explanations altogether analogous to those which were given to the rape of Proserpine and the murder of Osiris.

The commencement of the mysteries was signalized by the consecration of an egg, in allusion to the mundane egg from which all things were supposed to have sprung. The candidate having been first purified by water, and crowned with a myrtle branch, was introduced into the vestibule, and there clothed in the sacred habiliments. He was then delivered to the conductor, who, after the mystic warning, *ἐκός, ἐκός, ἔστε, βέβηγοι*, meaning in English, *Begone, begone, all ye profane!* exhorted the candidate to exert all his fortitude and courage in the dangers and trials through which he was about to pass. He was then led through a series of dark caverns, a part of the ceremonies which Stobaeus calls "a rude and fearful march through night and darkness." During this passage he was terrified by the howling of wild beasts, and other fearful noises; artificial thunder reverberated through the subterranean apartments, and transient flashes of lightning revealed monstrous apparitions to his sight.

In this state of darkness and terror he was kept for three days and nights, after which he commenced the *aphanism* or mystical death of Bacchus. He was now placed on the *pastos* or couch, that is, he was confined in a solitary cell, where he could reflect seriously on the nature of the undertaking in which he was engaged. During this time, he was alarmed with the sudden flood of waters, which was intended to represent the deluge. Typhon, searching for Osiris, or Dionysus, for they are here identical, discovered the ark where Osiris had been secreted, and, tearing it violently asunder, scattered the limbs of his victim upon the waters. The aspirant now heard the loud lamentations which were instituted for the death of the god.

Then commenced the search of Rhea for the remains of Dionysus. The apartments were filled with shrieks and groans; the initiated mingled with their howlings of despair the frantic dances of the Corybantes; everything was a scene of distraction, until, at a signal from the hierophant, the whole drama changed—the mourning was turned to joy; the mangled body was found; and the aspirant was released from his confinement, amid the shouts of *Εὐρήκαμεν, Εὐχχαίρωμεν*, meaning in Greek *We have found it; let us rejoice together*. The candidate was now made to descend into the infernal regions, where he beheld the torments of the wicked and the rewards of the virtuous.

It was now that he received the lecture explanatory of the Rites, and was invested with the tokens which served the initiated as a means of recognition. He then underwent a lustration, after which he was introduced into the holy place, where he received the name of *epopt*, and was fully instructed in the doctrine of the mysteries, which consisted in a belief in the existence of one God and a future state of rewards and punishments. These doctrines were taught by a

variety of significant symbols. After the performance of these ceremonies, the aspirant was dismissed, and the Rites concluded with the pronunciation of the mystic words, *Konz Ompax* (which see elsewhere in this work). Sainte-Croix (*Mysteries of Paganism* ii, 90) says that the murder of Dionysus by the Titans was only an allegory of the physical revolutions of the world; but these were in part, in the ancient initiations, significant of the changes of life and death and resurrection.

DIONYSUS. The Greek name of Bacchus (see *Dionysian Mysteries*).

DIPLOMA. Literally means something *folded*. From the Greek, *διπλῶν*. The word is applied in Freemasonry to the Certificates granted by Lodges, Chapters, and Commanderies to their members, which should always be written on parchment. The more usual word, however, is *Certificate*, which see. In the Scottish Rite they are called *Patents*.

DIRECTOR OF CEREMONIES, GRAND. An officer in the Grand Lodge of England, who has the arrangement and direction of all processions and ceremonies of the Grand Lodge and the care of the regalia, clothing, insignia, and jewels belonging to the Grand Lodge. His jewel is two rods in saltire, or crossed, tied by a ribbon.

DIRECTORY. In German Lodges, the Master and other officers constitute a Council of Management, under the name of *Directorium* or *Directory*.

DIRECTORY, ROMAN HELVETIC. The name assumed in 1739 by the Supreme Masonic authority at Lausanne, in Switzerland (see *Switzerland*).

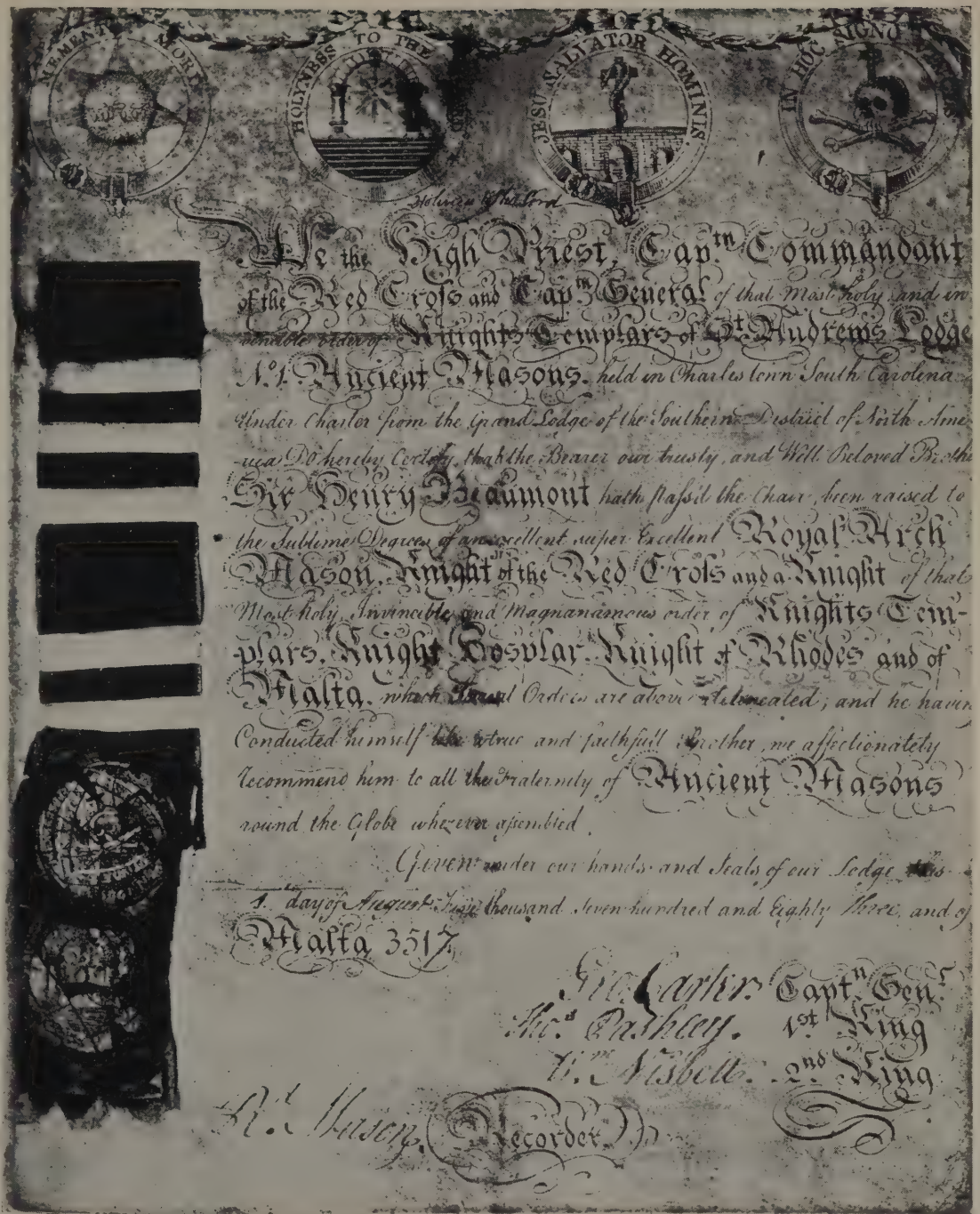
DISCALCEATION, RITE OF. The ceremony of taking off the shoes, as a token of respect, whenever we are on or about to approach holy ground. It is referred to in Exodus (iii, 5), where the angel of the Lord, at the burning bush, exclaims to Moses: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is again mentioned in Joshua (v, 15), in the following words: "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And lastly, it is alluded to in the injunction given in Ecclesiastes (v, 1): "Keep thy foot when thou goest to the house of God."

The Rite, in fact, always was, and still is, used among the Jews and other Oriental nations when entering their temples and other sacred edifices. It does not seem to have been derived from the command given to Moses; but rather to have existed as a religious custom from time immemorial, and to have been borrowed, as Mede supposes, by the Gentiles, through tradition, from the patriarchs.

The direction of Pythagoras to his disciples was in these words in Greek: *Ἀνυπόδητος θύε καὶ προσκύνει*—that is, in English, *Offer sacrifice and worship with thy shoes off*.

Justin Martyr says that those who came to worship in the sanctuaries and temples of the Gentiles were commanded by their priests to put off their shoes.

Drusius, in his *Notes on the Book of Joshua*, says that among most of the Eastern nations it was a pious duty to tread the pavement of the temple with unshod feet.



AN EARLY AMERICAN ROYAL ARCH TEMPLAR DIPLOMA

Certificate issued at Charlestown, South Carolina, 1783, from the High Priest, Captain Commandant and Captain General of Knights Templars of Saint Andrews Lodge No. 1, by authority of Grand Lodge, Ancient Masons, for Sublime Degrees of Excellent Super-Excellent Royal Arch Masons, Knight of Red Cross, Knight of the Most Holy, Invincible, and Magnanimous Order of Knights Templars, Knight Hospitaler, Knight of Rhodes and Malta

Maimonides, the great expounder of the Jewish law, asserts (in the *Beth Habbechirah*, chapter vii) that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet."

Rabbi Solomon, commenting on the command in Leviticus (xix, 30), "Ye shall reverence my sanctuary," makes the same remark in relation to this custom. On this subject, Oliver (*Historical Landmarks* ii, 471) observes: "Now the act of going with naked feet was always considered a token of humility and reverence, and the priests, in the temple worship, always officiated with feet uncovered, although it was frequently injurious to their health."

Mede quotes Zago Zaba, an Ethiopian bishop, who was ambassador from David, King of Abyssini, to John III, of Portugal, as saying: "We are not permitted to enter the church except barefooted."

The Mohammedans, when about to perform their devotions, always leave their slippers at the door of the mosque. The Druids practised the same custom whenever they celebrated their sacred rites; and the ancient Peruvians are said always to have left their shoes at the porch when they entered the magnificent temple consecrated to the worship of the sun.

Adam Clarke (*Commentary on Exodus*) thinks that the custom of worshiping the Deity barefooted, was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.

Finally, Bishop Patrick, speaking of the origin of this Rite, says, in his *Commentaries*: "Moses did not give the first beginning to this Rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient, general tradition; for we find no command in the law of Moses for the priests performing the service of the temple without shoes, but it is certain they did so from immemorial custom; and so do the Mohammedans and other nations at this day."

DISCIPLINA ARCANI. See *Discipline of the Secret*.

DISCIPLINE. This word is used by Freemasons, in its ecclesiastical sense, to signify the execution of the laws by which a Lodge is governed and the infliction of the penalties enjoined against offenders who are its members, or, not being members, live within its jurisdiction. To discipline a Freemason is to subject him to punishment (see *Jurisdiction and Punishments*).

DISCIPLINE OF THE SECRET. There existed in the earlier ages of the Christian church a mystic and secret worship, from which a portion of the congregation was peremptorily excluded, and whose privacy was guarded, with the utmost care, from the obtrusive eyes of all who had not been duly initiated into the sacred rites that qualified them to be present.

This custom of communicating only to a portion of the Christian community the more abstruse doctrines and more sacred ceremonies of the church, is known among ecclesiastical writers by the name of *Disciplina Arcani*, or the *Discipline of the Secret*.

Converts were permitted to attain a knowledge of all the doctrines, and participate in the sacraments of the church, only after a long and experi-

mental probation. The young Christian, like the disciple of Pythagoras, was made to pass through a searching ordeal of time and patience, by which his capacity, his fidelity, and his other qualifications were strictly tested. For this purpose, different ranks were instituted in the congregation. The lowest of these were named the *Catechumens*, meaning in English, the *beginners*, those under instruction. These were occupied in a study of the elementary principles of the Christian religion. Their connection with the church was not consummated by baptism, to which rite they were not admitted, even as spectators, it being the symbol of a higher Degree; but their initiation was accompanied with solemn ceremonies, consisting of prayer, signing with the cross, and the imposition of hands by the priest. The next Degree was that of the *Competentes*, or *seekers*.

When a Catechumen had exhibited satisfactory evidences of his proficiency in religious knowledge, he petitioned the Bishop for the sacrament of baptism. His name was then registered in the books of the church. After this registration, the candidate underwent the various ceremonies appropriate to the Degree upon which he was about to enter. He was examined by the bishop as to his attainments in Christianity, and, if approved, was exorcised for twenty days, during which time he was subjected to rigorous fasts, and, having made confession, the necessary penance was prescribed. He was then, for the first time, instructed in the words of the Apostles' Creed, a symbol of which the Catechumens were entirely ignorant.

Another ceremony peculiar to the *Competentes* was that of going about with their faces veiled. Saint Augustine explains the ceremony by saying that the *Competentes* went veiled in public as an image of the slavery of Adam after his expulsion from Paradise, and that, after baptism, the veils were taken away as an emblem of the liberty of the spiritual life which was obtained by the sacrament of regeneration. Some other significant ceremonies, but of a less important character, were used, and the Competent, having passed through them all, was at length admitted to the highest Degree.

The *Fideles*, or *Faithful*, constituted the Third Degree or Order. Baptism was the ceremony by which the *Competentes*, after an examination into their proficiency, were admitted into this Degree. "They were thereby," says Bingham, "made complete and perfect Christians, and were, upon that account, dignified with several titles of honor and marks of distinction above the Catechumens." They were called *Illuminati*, or *Illuminated*, because they had been enlightened as to those secrets which were concealed from the inferior orders. They were also called *Initiati*, or *Initiated*, because they were admitted to a knowledge of the sacred mysteries; and so commonly was this name in use, that, when Chrysostom and the other ancient writers spoke of their concealed doctrines, they did so in ambiguous terms, so as not to be understood by the Catechumens, excusing themselves for their brief allusions, by saying, "the *Initiated* know what we mean." And so complete was the understanding of the ancient Fathers of a hidden mystery, and an initiation into them, that Saint Ambrose has written a book, the title

of which is, *Concerning those who are Initiated into the Mysteries*. They were also called the *Perfect*, to intimate that they had attained to a perfect knowledge of all the doctrines and sacraments of the church.

There were certain prayers, which none but the Faithful were permitted to hear. Among these was the Lord's prayer, which, for this reason, was commonly called *Oratio Fidelium*, or, the *Prayer of the Faithful*. They were also admitted to hear discourses upon the most profound mysteries of the church, to which the Catechumens were strictly forbidden to listen. Saint Ambrose, in the book written by him to the Initiated, says that sermons on the subject of morality were daily preached to the Catechumens; but to the Initiated they gave an explanation of the Sacraments, which, to have spoken of to the unbaptized, would have rather been like a betrayal of mysteries than instruction.

Saint Augustine, in one of his sermons to the Faithful, says: "Having now dismissed the Catechumens, you alone have we retained to hear us, because, in addition to those things which belong to all Christians in common, we are now about to speak in an especial manner of the Heavenly Mysteries, which none can hear except those who, by the gift of the Lord, are able to comprehend them."

The mysteries of the church were divided, like the Ancient Mysteries, into the lesser and the greater. The former was called *Missa Catechumenorum*, or the *Mass of the Catechumens*, and the latter, *Missa Fidelium*, or the *Mass of the Faithful*. The public service of the church consisted of the reading of the Scripture, and the delivery of a sermon, which was entirely of a moral character. These being concluded, the lesser mysteries, or Mass of the Catechumens, commenced. The deacon proclaimed in a loud voice, "*Ne quis audientium, ne quis infidelium*," that is, the Latin meaning, *Let none who are simply hearers, and let no infidels be present*. All then who had not acknowledged their faith in Christ by placing themselves among the Catechumens, and all Jews and Pagans, were caused to retire, that the Mass of the Catechumens might begin. For better security, a deacon was placed at the men's door and a sub-deacon at the women's, for the deacons were the doorkeepers, and, in fact, received that name in the Greek church. The Mass of the Catechumens—which consisted almost entirely of prayers, with the episcopal benediction—was then performed.

This part of the service having been concluded, the Catechumens were dismissed by the deacons, with the expression, *Catechumens, depart in peace*. The Competentes, however, or those who had the Second or Intermediate Degree, remained until the prayers for those who were possessed of evil spirits, and the supplications for themselves, were pronounced. After this, they too were dismissed, and none now remaining in the church but the Faithful, the *Missa Fidelium*, or greater mysteries, commenced.

The formula of dismissal used by the deacon on this occasion was: *Sancta sanctis, foris canes*, the Latin for *Holy things for the holy, let the dogs depart*, the word *dogs* being a term of reproach for the unworthy, the hangers-on.

The Faithful then all repeated the creed, which served as an evidence that no intruder or uninitiated person was present; because the creed was not revealed to the Catechumens, but served as a password to prove that its possessor was an initiate. After prayers had been offered up—which, however, differed from the supplications in the former part of the service, by the introduction of open allusions to the most abstruse doctrines of the church, which were never named in the presence of the Catechumens—the oblations were made, and the Eucharistical Sacrifice, or Lord's Supper, was celebrated. Prayers and invocations followed, and at length the service was concluded, and the assembly was dismissed by the benediction, "*Depart in peace*."

Bingham records the following rites as having been concealed from the Catechumens, and entrusted, as the sacred mysteries, only to the Faithful: the manner of receiving baptism; the ceremony of confirmation; the ordination of priests; the mode of celebrating the Eucharist; the Liturgy, or Divine Service; and the doctrine of the Trinity, the Creed, and the Lord's Prayer, which last, however, were begun to be explained to the Competentes.

Such was the celebrated *Discipline of the Secret* in the early Christian church. That its origin, so far as the outward form was concerned, is to be found in the Mysteries of Paganism, there can be no doubt, as has been thus expressed by the learned Mosheim:

Religion having thus, in both its branches, the speculative as well as the practical, assumed a twofold character—the one public or common, the other private or mysterious—it was not long before a distinction of a similar kind took place also in the Christian discipline and form of divine worship; for, observing that in Egypt, as well as in other countries, the heathen worshippers, in addition to their public religious ceremonies,—to which everyone was admitted without distinction,—had certain secret and most sacred rites, to which they gave the name of *mysteries*, and at the celebration of which none but persons of the most approved faith and discretion were permitted to be present, the Alexandrian Christians first, and after them others, were beguiled into a notion that they could not do better than make the Christian discipline accommodate itself to this model.

No trace of the *Disciplina Arcani* is found until the end of the second century and it appears to have died rapidly near the close of the sixth century. Strong traces of it are asserted by the encyclopedists to be even now in the Greek liturgy. Further details are given in the old works *De Disciplinâ Arcani* by Schelstrate, published at Rome in 1685, and that by Tenzel, published at Leipzig in 1692.

DISCOVERY OF THE BODY. See *Euresis*.

DISCOVERY, THE YEAR OF THE. The Latin phrase *Anno Inventionis*, or *in the Year of the Discovery*, is the style assumed by the Royal Arch Masons, in commemoration of an event which took place soon after the commencement of the rebuilding of the Temple by Zerubbabel.

DISMISSORIAL. The German name for what English Freemasons call a Certificate of Lodge Resignation. A *Dimit*.

DISPENSATION. A permission to do that which, without such permission, is forbidden by the constitutions and usages of the Order.

Du Cange (in the *Glossarium*) defines a Dispensation to be a prudent relaxation of a general law, the

Latin expression being *Provida juris communis relaxatio*. While showing how much the ancient ecclesiastical authorities were opposed to the granting of *Dispensations*, since they preferred to pardon the offense after the law had been violated, rather than to give a previous license for its violation, he adds, "but, however much the Roman Pontiffs and pious Bishops felt of reverence for the ancient Regulations, they were often compelled to depart in some measure from them, for the utility of the church; and this milder measure of acting the jurists called a *Dispensation*."

This power to dispense with the provisions of law in particular cases appears to be inherent in the Grand Master; because, although frequently referred to in the old Regulations, it always is as if it were a power already in existence, and never by way of a new grant. There is no record of any Masonic statute or constitutional provision conferring this prerogative in distinct words. The instances, however, in which this prerogative may be exercised are clearly enumerated in various places of the *Old Constitutions*, so that there can be no difficulty in understanding to what extent the prerogative extends.

The power of granting dispensations is confided to the Grand Master, or his representative, but should not be exercised except on extraordinary occasions, or for excellent reasons. The dispensing power is confined to four circumstances:

1. A Lodge cannot be opened and held unless a Warrant of Constitution be first granted by the Grand Lodge; but the Grand Master may issue his *Dispensation*, empowering a constitutional number of Brethren to open and hold a Lodge until the next Communication of the Grand Lodge. At this communication, the *Dispensation* of the Grand Master is either revoked or confirmed. A Lodge under *Dispensation* is not permitted to be represented, nor to vote in the Grand Lodge.

2. Not more than five candidates can be made at the same communication of a Lodge; but the Grand Master, on showing of sufficient cause, may extend to a Lodge the privilege of making as many more as he may think proper.

3. No Brother can, at the same time, belong to two Lodges within three miles of each other. But the Grand Master may dispense with this regulation also.

4. Every Lodge must elect and install its officers on the constitutional night, which, in most Masonic Jurisdictions, precedes the anniversary of Saint John the Evangelist. Should it, however, neglect this duty, or should any officer die, or be expelled, or removed permanently, no subsequent election or installation can take place, except under *Dispensation* of the Grand Master.

DISPENSATION, LODGES UNDER. See *Lodge*.

DISPENSATIONS OF RELIGION. An attempt has been made to symbolize the Pagan, the Jewish, and the Christian Dispensations by a certain ceremony of the Master's Degree which dramatically teaches the resurrection of the body and the immortality of the soul. The reference made in this ceremony to portions of the First, Second, and Third Degrees is used to demonstrate the differences of the three dispensations in the reception of these two dogmas. It is said that the unsuccessful effort in the Entered Apprentice's Degree refers to the heathen dispensation, where neither the resurrection of the body nor the immortality of the soul was recognized; that the second unsuccessful effort in the Fellow Craft's Degree refers to the Jewish dispensation, where, though the resurrection of the body was un-

known, the immortality of the soul was dimly hinted; and that the final and successful effort in the Master's Degree symbolizes the Christian Dispensation, in which, through the teachings of the Lion of the tribe of Judah, both the resurrection of the body and the immortality of the soul were clearly brought to light. This symbolism, which is said by Brother Mackey to have been the invention of a peripatetic lecturer in the South many years ago, is so forced and fanciful in its character, that it did not long survive the local and temporary teachings of its inventor, and is only preserved here as an instance of how symbols, like metaphors, may sometimes run mad.

But there is another symbolism of the three Degrees, as illustrating three dispensations, which is much older, having originated among the lecture-makers of the eighteenth century, which for a long time formed a portion of the authorized ritual, and has been repeated with approbation by some distinguished writers. In this the three Degrees are said to be symbols in the progressive knowledge which they impart of the Patriarchal, the Mosaic, and the Christian dispensations.

The First, or Entered Apprentice's Degree, in which but little Masonic light is communicated, and which, indeed, is only preparatory and introductory to the two succeeding Degrees, is said to symbolize the first, or Patriarchal Dispensation, the earliest revelation, where the knowledge of God was necessarily imperfect, His worship only a few simple rites of devotion, and the religious dogmas merely a general system of morality. The Second, or Fellow Craft's Degree, is symbolic of the second or Mosaic Dispensation, in which, while there were still many imperfections, there was also a great increase of religious knowledge, and a nearer approximation to Divine truth, with a promise in the future of a better theodicy. But the Third, or Master Mason's Degree, which, in its original conception, before it was dismembered by the innovations of the Royal Arch, was perfect and complete in its consummation of all Masonic light, symbolizes the last, or Christian Dispensation, where the great and consoling doctrine of the resurrection to eternal life is the crowning lesson taught by its Divine Founder. This subject is very fully treated by the Rev. James Watson, in an address delivered at Lancaster, England, in 1795, and contained in Jones's *Masonic Miscellanies* (page 245); better, in Brother Mackey's opinion, by him than even by Hutchinson.

Beautiful as this symbolism may be, and appropriately fitting in all its parts to the laws of symbolic science, it is evident that its origin cannot be traced farther back than to the period when Freemasonry was first divided into three distinctive Degrees; nor could it have been invented later than the time when Freemasonry was deemed, if not an exclusively Christian organization, at least to be founded on and fitly illustrated by Christian dogmas. At present, this symbolism, though preserved in the speculations of such Christian writers as Hutchinson and Oliver, and those who are attached to their peculiar school, finds no place in the modern cosmopolitan rituals. It may belong, as an explanation, to the history of Freemasonry, but can scarcely make a part of its symbolism.

Here a brief note may be added to the above comments by Brother Mackey on this important subject to say that a notebook formerly in the possession of Brother John Barney, whose field of instruction in the Masonic ceremonies extended through Ohio, Indiana, Michigan and Illinois, has a monitorial teaching pertaining to the three Dispensations concluding with Christianity, a lecture ready for use when desired but which could easily be omitted on other occasions. Such a lecture is unknown to the practise of the present generation.

DISPERSION OF MANKIND. The *dispersion of mankind* at the tower of Babel and on the plain of Shinar, which is recorded in the Book of Genesis, has given rise to a Masonic tradition of the following purport: The knowledge of the great truths of God and immortality were known to Noah, and by him communicated to his immediate descendants, the Noachidae or Noachites, by whom the true worship continued to be cultivated for some time after the subsidence of the deluge; but when the human race were dispersed, a portion lost sight of the Divine truths which had been communicated to them from their common ancestor, and fell into the most grievous theological errors, corrupting the purity of the worship and the orthodoxy of the religious faith which they had primarily received.

These truths were preserved in their integrity by but a very few in the patriarchal line, while still fewer were enabled to retain only dim and glimmering portions of the true light. The first class was confined to the direct descendants of Noah, and the second was to be found among the priests and philosophers, and, perhaps, still later, among the poets of the heathen nations, and among those whom they initiated into the secrets of these truths.

The system of doctrine of the former class has been called by Masonic writers the *Pure or Primitive Freemasonry* of antiquity, and that of the latter class the *Spurious Freemasonry* of the same period. These terms were first used by Doctor Oliver, and are intended to refer—the word *pure* to the doctrines taught by the descendants of Noah in the Jewish line, and the word *spurious* to those taught by his descendants in the heathen or Gentile line.

DISPUTES. The spirit of all the *Ancient Charges and Constitutions* is, that disputes among Freemasons should be settled by an appeal to the Brethren, to whose award the disputants were required to submit. Thus, in an *Old Record* of the fifteenth century, it is provided, among other charges, that

Yf any discorde schall be bitwene hym and his felows, he schall abyey hym mekely and be styllt at the byddyng of his Master or of the Wardeyne of his Master, in his Master's absens, to the holy day folowyng, and that he accorde then at the disposition of his felows.

A similar regulation is to be found in all the other old *Charges and Constitutions*, and is continued in operation at this day by the *Charges* approved in 1722, which express the same idea in more modern language.

DISSOLVED LODGES. A Lodge in England may be dissolved by the unanimous consent of its members and can be erased or suspended by proper vote of Grand Lodge. Should a majority of the members of any Lodge decide to retire from it the rest of the members have the power of assembling.

Should, however, all the members withdraw, the Lodge becomes automatically extinct.

DISTINCTIVE TITLE. In the rituals, all Lodges are called *Lodges of Saint John*, but every Lodge has also another name by which it is distinguished. This is called its *distinctive title*. This usage is preserved in the diplomas of the Continental Freemasons, especially the French, where the specific name of the Lodge is always given as well as the general title of *Saint John*, which it has in common with all other Lodges. Thus, a Diploma issued by a French Lodge whose name on the Register of the Grand Orient would perhaps be *La Vérité*, meaning *The Truth*, will purport to have been issued by the Lodge of Saint John, under the distinctive title of *La Vérité*, or to use the full expression in French, *par la Loge de St. Jean sous le titre distinctif de la Vérité*. The term is never used in English or American Diplomas.

DISTRESS, SIGN OF. See *Sign of Distress*.

DISTRICT DEPUTY GRAND MASTER. An officer appointed to inspect old Lodges, consecrate new ones, install their officers, and exercise a general supervision over the Fraternity in the districts where, from the extent of the jurisdiction, the Grand Master or his Deputy cannot conveniently attend in person. He is considered as a Grand Officer, and as the representative of the Grand Lodge in the district in which he resides. In England, officers of this description are called *Provincial Grand Masters*.

DISTRICT GRAND LODGES. In the Constitution of the Grand Lodge of England and some other Jurisdictions, Grand Lodges in colonies and other foreign parts are called *District Grand Lodges*, to distinguish them from Provincial Grand Lodges or the sovereign governing Masonic body.

DISTRICT OF COLUMBIA. The District of Columbia lies partly in the State of Maryland and partly in the State of Virginia. It was set apart by Act of Congress on July 16, 1790, for the capital of the United States. Some months previously, on April 21, 1769, Potomac Lodge, No. 9, had been organized in Georgetown by the Grand Lodge of Maryland but later it ceased work. Potomac Lodge, No. 43, warranted on November 11, 1806, was the first Lodge in the State to endure. A Convention was held on December 11, 1810, by five Lodges, namely Federal, No. 15; Brooke, No. 47; Columbia, No. 35; Washington Naval, No. 41, and Potomac, No. 43. The organization of a Grand Lodge was fully completed on February 19, 1811.

The first Chapter or Encampment, as it was called in the District of Columbia, worked under the Charter of Federal Lodge, No. 15, F. A. A. M., of the Jurisdiction of the Grand Lodge of Maryland. A meeting took place on Monday, December 14, 1795, to make arrangements for the new Chapter. Two other meetings were held, one on December 16, 1795, and one on June 17, 1797, before the Chapter was finally constituted. In February, 1799, it was decided that the Royal Arch Encampment should be broken up. A Dispensation dated August 30, 1822, was issued by the General Grand High Priest to the Chapters in the District of Columbia to organize a Grand Chapter. Representatives of Federal Chapter, No. 3; Union, No. 4; Brooke, No. 6, and Potomac, No. 8, were present at a Convention held on Tuesday, February

10, 1824. Potomac Chapter, however, decided to continue under her old Charter. After January 8, 1833, the Grand Lodge of the District of Columbia no longer existed and the Chapters were placed under the Jurisdiction of the Grand Chapter of Maryland. In the year 1867 steps were taken to reorganize a Grand Chapter by Columbia, No. 15; Washington, No. 16; Mount Vernon, No. 20, and Potomac, No. 8, and it was duly constituted in Washington at the Opera House on May 23, 1867. After encountering much trouble and opposition, the Grand Chapter of the District was admitted to the General Grand Chapter in 1868 and a short time after was joined by Potomac Chapter, No. 8.

The Select Degrees were at first conferred in Chapters. When the Grand Chapter of the District of Columbia was organized in 1867 it resolved to drop the Select Degrees from Chapter work, and Companion Benjamin B. French issued Dispensations to form three Councils for the District. These, however, ceased work after a short time.

Washington Council No. 1, chartered August 14, 1883; Adoniram Council No. 2, chartered November 9, 1909, and Columbia No. 3, chartered September 30, 1918, through their representatives at a Convention held at Washington on April 5, 1919, General Grand Master George A. Newell, presiding, formed the Grand Council, Royal and Select Masters of the District of Columbia, Companion George E. Corson being the first Grand Master and John A. Colborn, Grand Recorder.

The first Commandery organized was Washington, No. 1, in the City of Washington, December 1, 1824, chartered January 14, 1825. Representatives of Washington, No. 1; Columbia, No. 2; Potomac, No. 3; De Molay Mounted, No. 4, and Orient, No. 5, met in Convention, January 14, 1896, and constituted the Grand Commandery by authority of a Warrant dated December 2, 1895.

The Ancient and Accepted Scottish Rite was first introduced to Washington when Mithras Lodge of Perfection, No. 1; Evangelist Chapter of Rose Croix, No. 1; Robert de Bruce Council of Kadosh, No. 1, and Albert Pike Consistory, No. 1, were chartered on December 30, 1870; December 7, 1871; January 29, 1874, and January 12, 1876, respectively.

DIU. Understood to be an abbreviation meaning the *Shining Light of Heaven*. An Indian word applied to the Supreme God, of the same signification as the Greek words *Zeus* and *Theos*, and the Latin *Deus*, *Jupiter* or *Jovis*; in Sanskrit, *Dewas*; in Lettish, *Dews*; in Gothic, *Thius*; and in North German, *Tyr*.

DIVINING-ROD OR PEDUM. The moderator, or Royal Master, was imaged with the *ureus* on his forehead, the *pedum* and the *whip* between his knees. The *Divining-Rod* or *wand of divination*, a *magic wand*, was a symbol of *pr*, *Hek*, signifies a *law*, a *statute*, or *custom*; and therefore *ppr*, a *legislator*, a *scepter*, a *king*, *moderator*, and a *pedum*. Hence, a *staff*. It is represented by a crook surmounted on a pole. The rod of the Rose Croix Knight is dissimilar; it is straight, white, like a wand, and yet may be used as a helping or leaning staff.

DOCUMENTS, THREE OLDEST. See *Krause*.

DODD, REVEREND WILLIAM. Born 1729, first Grand Chaplain of England, 1775, and died 1777.

Weakness of character in money matters caused him to be tried for forgery, and executed. At the dedication of Freemasons Hall in London, 1776, he delivered an oration and he was also the author of many books and literary papers. His *Beauties of Shakespeare* was very popular.

DODD'S CONSTITUTIONS. This is a printed pamphlet of twenty pages, in quarto, the title being *The beginning and the first foundation of the Most Worthy Craft of Masonry; with the Charges thereunto belonging. By a deceased Brother, for the benefit of his widow. London: printed for Mrs. Dodd at the Peacock without Temple Bar. 1739. Price, sixpence.*

Probably this pamphlet was printed from the *Spencer Manuscript*; it is very rare, but the Grand Lodges of England and Iowa each have a copy and so had Brother Enoch T. Carson of Cincinnati, who reprinted 125 copies of it in 1886; it has also been reproduced in facsimile by the Quatuor Coronati Lodge in volume iv of its *Masonic Reprints*.

DOG. A symbol in the Advanced Degrees (see *Cynocephalus*).

DOLMEN. A name given in France to the Celtic stone tables termed in England *cromlechs*.

DOMATIC. At one time, especially in Scotland, Operative Freemasons were styled *Domatic*, while the Speculative ones were known as *Geomatic*; but the origin and derivation of the terms are unknown.

DOMINE DEUS MEUS. The Hebrew term for this Latin expression is אלהי ארני, pronounced as *Ad-o-noy' El-6-hay*, signifying *Oh Lord, my God*, and referring to the Third Degree of the Scottish Rite.

DOMINICAN REPUBLIC. Freemasonry, in the Dominican Republic, had for its center the National Grand Orient, which possessed the supreme authority and which practised the Ancient and Accepted Scottish Rite. The Grand Orient was divided into a National Grand Lodge, under which have been fifteen Symbolic Lodges; a sovereign Grand Chapter General, under which are all Chapters; and a Supreme Council, which controlled the Advanced Degrees of the Rite. Santo Domingo was the headquarters of Morin (see further reference to him in this work) in 1763, when he was establishing the Scottish Rite in America.

Following the formation of the Republic of Santo Domingo in 1844, a Grand Orient was established in 1858 by Lodges originally chartered by the Grand Orient of Haiti. A Grand Lodge was organized in 1865 and later in that year there came into being a Supreme Council, the two uniting as a National Grand Orient on January 1, 1866.

DOMINICANS, ORDER OF. Founded at Toulouse, in 1215, by Dominic, or Domingo, de Guzman, who was born at Calahorra, in Old Castile, 1170. He became a traveling missionary to convert the heretical Albigenses, and established the Order for that purpose and the cure of souls. The Order was confirmed by Popes Innocent III and Honorius III, in 1216. Dress, white garment, with black cloak and pointed cap. Dominic died at Bologna, 1221, and was canonized, given saintly standing in the church, by Gregory IX in 1233.



DONATS. A class of men who were attached to the Order of Saint John of Jerusalem, or Knights of Malta. They did not take the vows of the Order, but were employed in the various offices of the convent and hospital. In token of their connection with the Order, they wore what was called the *semi-cross* (see *Knights of Malta*).

DOOR. Every well-constructed Lodge-room should be provided with two doors—one on the left hand of the Senior Warden, communicating with the preparation room; the other on his right hand, communicating with the Tiler's apartment. The former of these is called the *Inner Door*, and is under the charge of the Senior Deacon; the latter is called the *Outer Door*, and is under the charge of the Junior Deacon. In a well-furnished Lodge, each of these doors is provided with two knockers, one on the inside and the other on the outside; and the outside door has sometimes a small aperture in the center to facilitate communications between the Junior Deacon and the Tiler. This, however, is a modern innovation, and its propriety and expediency are very doubtful. No communication ought legally to be held between the inside and the outside of the Lodge except through the door, which should be opened only after regular alarm duly reported, and on the order of the Worshipful Master.

Brother Mackey here describes the common practise in the United States of America, but the arrangement he advocates is by no means universal, Brother Clegg reporting instances found abroad where he entered at the left of the Senior Warden.

DORIC ORDER. The oldest and most original of the three Grecian orders. It is remarkable for robust solidity in the column, for massive grandeur in its entablature, and for harmonious simplicity in its construction. The distinguishing characteristic of this order is the want of a base. The flutings are few, large, and very little concave. The capital has no astragal or molding, but only one or more fillets, which separate the flutings from the torus or bead. The column of strength which supports the Lodge is of the Doric order, and its appropriate situation and symbolic officer are in the West (see *Orders of Architecture*).

DORMANT LODGE. A Lodge whose Charter has not been revoked, but which has ceased to meet and work for a long time, is said to be *dormant*. It can be restored to activity only by the authority of the Grand Master or the Grand Lodge on the petition of some of its members, one of whom, at least, ought to be a Past Master.

DORMER. In the Lectures, according to the present English system, the ornaments of a Master Mason's Lodge are said to be the porch, *dormer*, and square pavement. The *dormer* is the window which is supposed to give light to the Holy of Holies. In the *Glossary of Architecture*, a dormer is defined to be a window pierced through a sloping roof, and placed in a small gable which rises on the side of the roof. This symbol is not preserved in the American system.

DOTAGE. The regulations of Freemasonry forbid the initiation of an old man in his dotage; and very properly, because the imbecility of his mind would prevent his comprehension of the truths presented to him.

DOUBLE CUBE. A cubical figure, whose length is equal to twice its breadth and height. Solomon's Temple is said to have been of this figure, and hence it has sometimes been adopted as the symbol of a Masonic Lodge. Doctor Oliver (*Dictionary of Symbolic Masonry*) thus describes the symbolism of the double cube:

The heathen deities were many of them represented by a cubical stone. Pausanius informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. In Arabia, a black stone in the form of a double cube was reputed to be possessed of many occult virtues. Apollo was sometimes worshiped under the symbol of a square stone; and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the cube should be doubled. This was understood by the priests to refer to the altar, which was of a cubical form. They obeyed the injunction, increasing the altitude of the altar to its prescribed dimensions, like the pedestal in a Masons Lodge, and the pestilence ceased.

We may here add a few comments upon what Brother Mackey says of the *double cube* because the account may be understood in a somewhat different way. In fact, the famous problem of antiquity concerning the *cube* was not so simple as to give it twice the dimensions of its edges but to produce a *cube* twice the volume of another one, which is an entirely different proposition.

The origin of the problem is not definitely known but probably it was suggested by the one credited to Pythagoras, namely, *squaring a square* or *constructing a square of twice the area of a given square*.

The account given by Doctor Oliver is credited to Eratosthenes about 200 B.C. This authority in a letter to Ptolemy Euergetes tells the history of the problem. The Delphians, suffering a pestilence, consulted their oracles and were ordered to double the volume of the altar to be erected to their god, Apollo. An altar was built having an edge double the length of the original but the plague went on unabated, the oracles not having been obeyed. However, this story is a mere fable and is given no weight at the present time.

DOUBLE-HEADED EAGLE. See *Eagle, Double-headed*.

DOUGLAS, STEPHEN ARNOLD. American statesman, born at Brandon, Vermont, April 23, 1813, and died June 3, 1861, at Chicago. Resourceful in political leadership, his rise to national prominence was rapid. Representative from Illinois, 1843, he became Senator in 1847, unsuccessful candidate for President, 1852 and 1856, and in 1858 ably debated with Abraham Lincoln in seven cities. His petition to Springfield Lodge No. 4, at Springfield, Illinois, is reproduced in this work. The original hangs in the Lodge-room and the photograph was kindly furnished us by Brother H. C. McLoud.

DOVE. In ancient symbolism, the *dove* represented purity and innocence; in ecclesiology, especially in church decoration, it is a symbol of the Holy Spirit. In Freemasonry, the dove is only viewed in reference to its use by Noah as a messenger. Hence, in the Grand Lodge of England, doves are the jewels of the Deacons, because these officers are the messengers of the Masters and Wardens. They are not so used in America. In an honorary or side Degree

Springfield April 21st A.D. 1840
 To the W. Master, Wardens & Brethren of Springfield
 Lodge No. 26. of Free and Accepted Masons.

The subscriber residing in the City of Springfield
 State of Illinois of lawful age and by occupation
 a Lawyer, begs leave to state that unbiassed by
 friends and uninfluenced by mercenary motives
 he freely and voluntarily offers himself as a can-
 didate for the mysteries of Masonry, and that he is
 prompted to solicit this privilege by a favourable
 opinion conceived of the Institution, a desire of
 knowledge and a sincere wish of being amicable
 to his fellow creatures. Should his petition be
 granted he will cheerfully conform to all the
 antiently established usages & customs of the Fraternity.

S. M. Douglas

Recommended by
 L. L. Cornwell.
 J. L. Roberts

Committee
 Thillaly
 Adams
 Cadmore

PETITION OF STEPHEN DOUGLAS AS A CANDIDATE FOR MASONIC DEGREES

formerly conferred in America, and called the *Ark and Dove*, that bird is a prominent symbol.

DOVE, KNIGHTS AND LADIES OF THE. An extinct secret society, of a Masonic model, but androgynous, including both sexes, instituted at Versailles, France, in 1784.

DOWLAND MANUSCRIPT. First published by James Dowland, in the *Gentleman's Magazine*, May, 1815 (volume lxxv, page 489). "Written on a long

roll of parchment, in a very clear hand, apparently early in the seventeenth century, and very probably is copied from a manuscript of earlier date." Brother William J. Hughan says: "Brother Woodford, Mr. Sims, and other eminent authorities, consider the original of the copy, from which the manuscript for the *Gentleman's Magazine* was written, to be a scroll of at least a century earlier than the date ascribed to Mr. Dowland's manuscript, that is, about 1550."

The original manuscript from which Dowland made his copy has not yet been traced. Hughan's *Old Charges*, the edition of 1872, contains a reprint of the *Dowland Manuscript*.

DRAESEKE, JOHAN HEINRICH DERNHARDT. A celebrated pulpit orator of great eloquence, born at Brunswick, 1774, and died at Potsdam, 1849, who presided over the Lodge named *Oelzweig*, meaning, *the Olive Branch*, in Bremen, for three years, and whose contributions to Masonic literature were collected and published in 1865, by A. W. Müller, under the title of *Bishop Dräseke as a Mason*, in German *Der Bischof Dräseke als Maurer*. Of this work Findel says that it "contains a string of costly pearls full of Masonic eloquence."

DRAKE, FRANCIS. Francis Drake, M.D., F.R.S., a celebrated antiquary and historian, was initiated in the city of York in 1725, and, as Hughan says, "soon made his name felt in Masonry." His promotion was rapid; for in the same year he was chosen Junior Grand Warden of the Grand Lodge of York, and in 1726 delivered an address, which was published with the following title: *A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, December the 27th, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. Olim meminisse Juvabit. York.* The Latin expression here is quoted from the Poet Vergil, *recalling the joys of other times*. The address was published in York without any date, but probably in 1727, and reprinted in London in 1729 and 1734. It has often been reproduced since and can be found in Hughan's *Masonic Sketches and Reprints*. In this work Brother Drake makes the important statement that the first Grand Lodge in England was held at York; and that while it recognizes the Grand Master of the Grand Lodge in London as Grand Master of England, it claims that its own Grand Master is Grand Master of *all England*. The speech is also important for containing a very early reference to the three Degrees of Entered Apprentice, Fellow Craft and Master Mason.

DRAMA. See *Scenic Representations; Mysteries, Ancient, and Master Mason*.

DRAMATIC LITERATURE OF FREEMASONRY. Freemasonry has frequently supplied the playwrights with a topic for the exercise of their genius. Kloss (*Bibliographie*, page 300) gives the titles of no less than forty-one plays of which Freemasonry has been the subject. Brother William Rufus Chetwood wrote the libretto of an opera entitled *The Generous Freemason* and this was given a first performance in London in 1730. An account of it has been printed by Brother Richard Northcott of the Covent Garden Theatre, London, England. The earliest Masonic play is noticed by Thory (*Annales Originis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France*, meaning the *History of the Foundation of the Grand Orient of France*, page 360), as having been performed at Paris, in 1739, under the title of *Les Frimaçons*. Editions of it were subsequently published at London, Brunswick, and Strasbourg. In 1741, we have *Das Geheimniss der Freimaurer*, the *Freemason's Secret*, at Frankfort

and Leipzig. France and Germany made many other contributions to the Masonic drama. Even Denmark supplied one in 1745, and Italy in 1785. The English dramatists give us only a pantomime, *Harlequin Freemason*, which was brought out at Covent Garden in 1781, and *Solomon's Temple*, an oratorio. Templarism has not been neglected by the dramatists. Kalchberg, in 1788, wrote *Die Tempelherren*, meaning *The Templars*, a dramatic poem in the German language in five acts. *Odon de Saint-Amand, Grand Maître des Templiers*, the latter title meaning *Grand Master of the Templars*, a melodrama in three acts, was performed at Paris in 1806. *Jacques Molai*, a melodrama, was published at Paris in 1807, and *La Mort de Jacques Molai*, meaning in English the *Death of James Molai*, a tragedy, in 1812. Some of the plays on Freemasonry were intended to do honor to the Order, and many to throw ridicule upon it.

DRESDEN, CONGRESS OF. A General Congress of the Lodges of Saxony was held in Dresden, in 1811, where the representatives of twelve Lodges were present. In this Congress it was determined to recognize only the Freemasonry of Saint John, and to construct a National Grand Lodge. Accordingly, on September 28, 1811, the National Grand Lodge of Saxony was established in the city of Dresden, which was soon joined by all the Saxon Lodges, with the exception of one in Leipzig. Although it recognized only the Symbolic Degrees, it permitted great freedom in the selection of a ritual; and, accordingly, some of its Lodges worked in the Rite of Fessler, and others in the Rite of Berlin.

DRESS OF A FREEMASON. See *Clothed*.

DROP CLOTH. A part of the furniture used in the United States of America in the ceremony of the Third Degree.

DROPS, THREE. Refers to mystic number of drops of blood from the White Giant, that in the Persian mysteries restored sight to the captives in the cell of horrors when applied by the conqueror Rustam. In India, a girdle of three triple threads was deemed holy; so were three drops of water in Brittany, and the same number of drops of blood in Mexico.

DRUIDICAL MYSTERIES. The Druids were a sacred order of priests who existed in Britain and Gaul, but whose mystical rites were practised in most perfection in the former country, where the isle of Anglesea was considered as their principal seat. Godfrey Higgins thinks that they were also found in Germany, but against this opinion we have the positive statement of Caesar.

The meanings given to the word have been very numerous, and most of them wholly untenable. The Romans, seeing that they worshiped in groves of oak, because that tree was peculiarly sacred among them, derived their name from the Greek word, *Δρῦς, drus*; thus absurdly seeking the etymology of a word of an older language in one comparatively modern. Their derivation would have been more reasonable had they known that in Sanskrit *druma* is an *oak*, from *dru*, meaning *wood*. It has also been traced to the Hebrew with equal incorrectness, for the Druids were not of the Semitic race. Its derivation is rather to be sought in the Celtic language. The Gaelic word *Druiah* signifies a *holy* or *wise man*; in a bad sense, a

magician; and this we may readily trace to the Aryan *druh*, applied to the spirit of night or darkness, whence we have the Zend *dru*, a *magician*. Druidism was a mystical profession, and in the olden time mystery and magic were always confounded. Charles Vallancey (*Collectanea de Rebus Hibernicis*, iii 503) says: "Walsh, *Drud*, a *Druid*, that is the *absolver* or *remitter* of *sins*; so the Irish *Drui*, a *Druid*, most certainly is from the Persic *duru*, meaning a *good* and *holy* man"; and Ouseley (*Collectanea Oriental* iv, 302) adds to this the Arabic *dari*, which means a *wise* man. Bosworth (*Anglo-Saxon Dictionary*) gives *dry*, pronounced *dru*, as the Anglo-Saxon for a *magician*, *sorcerer*, *druid*. Probably with the old Celts the Druids occupied the same place as the *Magi* did with the old Persians.

Druidism was divided into three orders or Degrees, which were, beginning with the lowest, the *Bards*, the *Prophets*, and the *Druids*. Godfrey Higgins thinks that the prophets were the lowest order, but he admits that it is not generally allowed. The constitution of the Order was in many respects like that of the Freemasons. In every country there was an Arch-Druid in whom all authority was placed. In Britain it is said that there were under him three *arch-flamens* or priests, and twenty-five flamens. There was an annual assembly for the administration of justice and the making of laws, and, besides, four quarterly meetings, which took place on the days when the sun reached his equinoctial and solstitial points. The latter two would very nearly correspond at this time with the festivals of Saint John the Baptist and Saint John the Evangelist. It was not lawful to commit their ceremonies or doctrines to writing, and Caesar says (*Commentarii de bello Gallico* vi, 14) that they used the Greek letters, which was, of course, as a cipher; but Godfrey Higgins (page 90) says that one of the Irish Ogum alphabets, which Toland calls *secret writing*, "was the original, sacred, and secret character of the Druids."

The places of worship, which were also places of initiation, were of various forms: circular, because a circle was an emblem of the universe; or oval, in allusion to the mundane egg, from which, according to the Egyptians, our first parents issued; or serpentine, because a serpent was a symbol of *Hu*, the druidical Noah; or winged, to represent the motion of the Divine Spirit; or cruciform, because a cross was the emblem of regeneration. Their only covering was the *clouded canopy*, because they deemed it absurd to confine the Omnipotent beneath a roof; and they were constructed of embankments of earth, and of unhewn stones, *unpolluted with a metal tool*. Nor was anyone permitted to enter their sacred retreats, unless he bore a *chain*.

The ceremony of initiation into the *Druidical Mysteries* required much preliminary mental preparation and physical purification. The aspirant was clothed with the three sacred colors, white, blue, and green; white as the symbol of Light, blue of Truth, and green of Hope. When the rites of initiation were passed, the tri-colored robe was changed for one of green; in the Second Degree, the candidate was clothed in blue; and having surmounted all the dangers of the Third, and arrived at the summit of perfection, he received the red tiara and flowing

mantle of purest white. The ceremonies were numerous, the physical proofs painful, and the mental trials appalling. They commenced in the First Degree, with placing the aspirant in the pastos, bed or coffin, where his symbolical death was represented, and they terminated in the Third, by his regeneration or restoration to life from the womb of the giantess Ceridwin, and the committal of the body of the *newly born* to the waves in a small boat, symbolical of the ark. The result was, generally, that he succeeded in reaching the safe landing-place, but if his arm was weak, or his heart failed, death was the almost inevitable consequence. If he refused the trial through timidity, he was contemptuously rejected, and declared forever ineligible to participate in the sacred rites. But if he undertook it and succeeded, he was joyously invested with all the privileges of Druidism.

The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being; a future state of rewards and punishment; the immortality of the soul, and a metempsychosis; and the object of their mystic rites was to communicate these doctrines in symbolic language, an object and a method common alike to Druidism, to the Ancient Mysteries and to Modern Freemasonry (see also *Druidism*, Dudley Wright, London, 1924, containing a bibliography of the subject).

DRUMMOND, JOSIAH HAYDEN. Born 1827, Brother Drummond was made a Freemason in 1849, and died on October 25, 1902, aged seventy-five. He served at the head of all the Masonic Bodies of his State, Maine, and had also been Grand High Priest of the General Grand Chapter, Grand Master of the General Grand Council, and Grand Commander of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite. A Freemason for fifty-four years, this Grand Master of the Grand Lodge of Maine, 1860 to 1862, was for thirty-eight years a vigorous writer of the Foreign Correspondence Reports and of other valuable works on Freemasonry. Christopher Diehl of the Grand Lodge of Utah wrote of him in the *Proceedings* of 1903, "His whole life was devoted to Freemasonry and for it he did his best work and because of that work he will live in the hearts of his Brethren for all time to come. The world is better off because he lived. His fame is secure. May his last sleep be sweet." At the anniversary of the one hundred years since the death of Washington, conducted by the Grand Lodge of Virginia at Mount Vernon on December 14, 1899, when no less than seventeen Grand Masters were present together with the President of the United States, Brother Drummond was introduced by the Grand Master as follows: "First of all I wish to call upon one whom Freemasonry delights to honor. The most erudite and accomplished Masonic scholar our century has known, the charm of whose personality and the strength of whose character, coupled with a conservative, calm and judicial mind, has made him not only beloved but a power of usefulness throughout the whole Masonic Fraternity" (see *Proceedings* of the Grand Lodge of Pennsylvania, 1900).

DRUSES. A sect of mystic religionists who inhabit Mounts Lebanon and Anti-Lebanon, in Syria.

They settled there about the tenth century, and are said to be a mixture of Cuthites or Kurds, Mardi Arabs, and possibly of Crusaders; all of whom were added, by subsequent immigrations, to the original stock to constitute the present or modern race of Druses. Their religion is a heretical compound of Judaism, Christianity, and Mohammedism; the last of which, greatly modified, predominates in their faith. They have a regular order of priesthood, the office being filled by persons consecrated for the purpose, comprising principally the emirs and sheiks, who form a secret organization divided into several Degrees, keep the sacred books, and hold secret religious assemblies. Their sacred books are written in antiquated Arabic. The Druses are divided into three classes or Degrees, according to religious distinctions. To enable one Druse to recognize another, a system of passwords is adopted, without an interchange of which no communication is made that may give an idea of their religious tenets (see Tien's *Druse Religion Unveiled*).

Doctor Clarke tells us in his *Travels* that "one class of the Druses are to the rest what the initiated are to the profane, and are called Okkals, which means spiritualists; and they consider themselves superior to their countrymen. They have various degrees of initiation."

Colonel Churchill, in his *Ten Years' Residence on Mount Lebanon*, tells us that among this singular people there is an order having many similar customs to the Freemasons. It requires a twelve months' probation previous to the admission of a member. Both sexes are admissible. In the second year the novice assumes the distinguishing mark of the white turban, and afterward, by Degrees, is allowed to participate in the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct are essential to admission to the order.

All of these facts have led to the theory that the Druses are an offshoot from the early Freemasons, and that their connection with the latter is derived from the Crusaders, who, according to the same theory, are supposed to have acquired their Freemasonry during their residence in Palestine. Some writers go so far as to say that the Degree of Prince of Libanus, the Twenty-second in the Ancient and Accepted Scottish Rite, refers to the ancestors of these mystical mountaineers in Syria.

Several chapters deal with the Druses in the *Secret Sects of Syria and the Lebanon*, by Brother Bernard H. Springett, London.

DUAD. The number two in the Pythagorean system of numbers.

DUALISM. The state of being two-fold, as good and evil, for example. In the old mythologies, there was a doctrine which supposed the world to have been always governed by two antagonistic principles, distinguished as the good and the evil principle. This doctrine pervaded all the Oriental religions. Thus in the system of Zoroaster, one of the great religious teachers of the East, we have *Ahriman* and *Ormuzd*, and in the Hebrew cosmogony, their explanation of the system of the universe, we find the *Creator* and the *Serpent*. There has been a remarkable development of this system in the three degrees of Symbolic Freemasonry, which everywhere exhibit in their

organization, their symbolism, and their design, the pervading influences of this principle of dualism. Thus, in the First Degree, there is *Darkness* overcome by *Light*; in the Second, *Ignorance* dispersed by *Knowledge*, and in the Third, *Death* conquered by *Eternal Life*.

DUB. In the ancient ceremonies of chivalry, a knight was made by giving him three strokes on the neck with the flat end of the sword, and he was then said to be *dubbed* a knight. Dubbing is from the Saxon, *dubban*, meaning to *strike with a blow*. Sir Thomas Smith (*English Commonwealth*), who wrote in the sixteenth century, says:

And when any man is made a knight, he, kneeling down, is strooken of the prince, with his sword naked, upon the back or shoulder, the prince saying, *Sus* or *sois chevalier au nom de Dieu*, the two expressions in French meaning *Be of good cheer, Knight, in God's name*, and in times past they added *St. George*, and at his arising the prince sayeth, *Avancey*. This is the manner of *dubbing* of knights at this present; and that terme *dubbing* was the old terme in this point, and not *creation*.

DUE EAST AND WEST. A Lodge is said to be situated due east and west for reasons which have varied at different periods in the ritual and lectures (see *Orientation*).

DUE EXAMINATION. That sort of examination which is correct and prescribed by law. It is one of the three modes of proving a strange Brother; the other two being *strict trial* and *lawful information* (see *Vouching*).

DUE FORM. When the Grand Lodge is opened, or any other Masonic ceremony performed, by the Deputy Grand Master in the absence of the Grand Master, it is said to be done in *due form*. Subordinate Lodges are always said to be opened and closed in *due form*. It is derived from the French word *du*, and that from *devoir*, meaning to *owe*, that which is owing or ought to be done. *Due form* is the form in which an act ought to be done to be done rightly. The French expression is *En due forme* (see *Ample Form*).

DUE GUARD. A mode of recognition which derives its name from its object, which is to *duely guard* the person using it in reference to his obligations, and the penalty for their violation. The *Due Guard* is an Americanism, and of comparatively recent origin, being unknown to the English and Continental systems. In some of the old books of the date of 1757, the expression is used, but only as referring to what is now called the *Sign*. *Dieu garde* is similar in pronunciation to *Due Guard* and means *God preserve*. This similarity is worth consideration.

DUELING. This has always been considered a Masonic crime, and some of the Grand Lodges have enacted statutes by which Freemasons who engage in duels with each other are subject to expulsion. The *Monde Maçonnique*, the *Masonic World*, a French publication, May, 1858, gives the following correct view on this subject:

A Freemason who allows himself to be involved in a duel, and who possesses not sufficient discretion to be able to make reparation without cowardice, and without having recourse to this barbarous extremity, destroys by that impious act the contract which binds him to his brethren. His sword or his pistol, though it may seem to spare his adversary, still commits a murder, for it destroys his brothers—from that time fraternity no longer exists for him.

DUES. The payment of annual dues by a member to his Lodge is a comparatively modern custom, and one that certainly did not exist before the revival of 1717. As previous to that period, according to Preston, Lodges received no Warrants, but a sufficient number of Brethren meeting together were competent to practise the Rites of Freemasonry, and as soon as the special business which called them together had been accomplished, they separated; there could have been no permanent organization of Speculative Freemasons, and no necessity for contributions to constitute a Lodge fund. Dues must therefore have been unknown except in the Lodges of Operative Freemasons, which, as we find, especially in Scotland, had a permanent existence. There is, accordingly, no regulation in any of the old *Constitutions* for the payment of dues. Brother Mackey held that it is not a general Masonic duty, in which the Freemason is affected to the whole of the Craft, but an arrangement between himself and his Lodge, with which the Grand Lodge ought not to interfere. As the payment of dues is not a duty owing to the Craft in general, so, in his opinion, the non-payment of them is not an offense against the Craft, but simply against his Lodge, the only punishment for which should be striking from the roll or discharge from membership. Brother Mackey reports that in his day it was the almost universal opinion of Masonic jurists that suspension or expulsion from the Order is a punishment that should never be inflicted for non-payment of dues. However, the reader must be referred to the *Masonic Code* of his own Jurisdiction for the practise prevailing there.

DUMBNESS. Inability to speak. Although the faculty of speech is not one of the five human senses, it is important as the medium of communicating instruction, admonition, or reproof, and the person who does not possess it is unfitted to perform the most important duties of life. Hence dumbness disqualifies a candidate for Masonic initiation.

DUMMY. A word that has been used in the Grand Chapter of Minnesota to signify what is more usually called a *substitute* in the Royal Arch Degree.

DUNCKERLEY, THOMAS. No one, among the Freemasons of England, occupied a more distinguished position or played a more important part in the labors of the Craft during the latter part of the eighteenth century than Thomas Dunckerley, whose private life was as romantic as his Masonic career was honorable.

Thomas Dunckerley was born in the city of London on the 23d of October, 1724. He was the reputed son of a Mr. and Mrs. (Mary) Dunckerley, but really owed his birth to a personage of a much higher rank in life, being the natural son of the Prince of Wales, afterward George II, to whom he bore, as his portrait shows, a striking resemblance. It was not until after his mother's death that he became acquainted with the true history of his birth; so that for more than half of his life this son of a king occupied a very humble position on the stage of the world, and was sometimes even embarrassed with the pressure of poverty and distress.

At the age of ten he entered the navy, and continued in the service for twenty-six years, acquiring, by his intelligence and uniformly good conduct, the

esteem and commendation of all his commanders. But having no personal or family interest, he never attained to any higher rank than that of a gunner. During all this time, except at brief intervals, he was absent from England on foreign service.

He returned to his native country in January, 1760, to find that his mother had died a few days before, and that on her death-bed she had made a solemn declaration, accompanied by such details as left no possible doubt of its truth, that Thomas was the illegitimate son of King George II, born while he was Prince of Wales. The fact of the birth had, however, never been communicated by the mother to the prince, and George II died without knowing that he had such a son living.

Dunckerley, in the account of the affair which he left among his posthumous papers, says: "This information gave me great surprise and much uneasiness; and as I was obliged to return immediately to my duty on board the *Vanguard*, I made it known to no person at that time but Captain Swanton. He said that those who did not know me would look on it to be nothing more than a gossip's story. We were then bound a second time to Quebec, and Captain Swanton did promise me that on our return to England he would endeavour to get me introduced to the king, and that he would give me a character; but when we came back to England the king was dead."

Dunckerley had hoped that his case would have been laid before his royal father, and that the result would have been an appointment equal to his birth. But the frustration of these hopes by the death of the king seems to have discouraged him, and no efforts appear for some time to have been made by him or his friends to communicate the facts to George III, who had succeeded to the throne.

In 1761 he again left England as a gunner in Lord Anson's fleet, and did not return until 1764, at which time, finding himself embarrassed with a heavy debt, incurred in the expenses of his family, for he had married in early life, in the year 1744, knowing no person who could authenticate the story of his birth, and seeing no probability of gaining access to the ear of the king, he sailed in a merchant vessel for the Mediterranean. He had previously been granted superannuation in the navy in consequence of his long services, and received a small pension, the principal part of which he left for the support of his family during his absence.

But the romantic story of his birth began to be publicly known and talked about, and in 1766 attracted the attention of several persons of distinction, who endeavored, but without success, to excite the interest of the Princess Dowager of Wales in his behalf.

In 1767, however, the declaration of his mother was laid before the king, who was George III, the grandson of his father. It made an impression on him, and inquiry into his previous character and conduct having proved satisfactory, in May 7, 1767, the king ordered Dunckerley to receive a pension of £100, which was subsequently increased to £800, together with a suite of apartments in Hampton Court Palace. He also assumed, and was permitted to bear, the royal arms, with the distinguishing badge

of the bend sinister, and adopted as his motto the appropriate words *Fato non merito*, meaning *By destiny, not merit*. In his familiar correspondence, and in his book-plates, he used the name of *Fitz-George*.

In 1770 he became a student of law, and in 1774 was called to the bar; but his fondness for an active life prevented him from ever making much progress in the legal profession.

Dunckerley died at Portsmouth in the year 1795, at the ripe age of seventy-one; but his last years were embittered by the misconduct of his son, whose extravagance and dissolute conduct necessarily afflicted the mind while it straitened the means of the unhappy parent. Every effort to reclaim him proved utterly ineffectual; and on the death of his father, no provision being left for his support, he became a vagrant, living for the most part on Masonic charity. At last he became a bricklayer's laborer, and was often seen ascending a ladder with a hod on his shoulders. His misfortunes and his misconduct at length found an end, and the grandson of a king of England died a pauper in a cellar at St. Giles.

Dunckerley was initiated into Freemasonry on January 10, 1754, in a Lodge, No. 31, which then met at the Three Tuns, Portsmouth; in 1760 he obtained a Warrant for a Lodge to be held on board the *Vanguard*, in which ship he was then serving; in the following year the *Vanguard* sailed for the West Indies, and Dunckerley was appointed to the *Prince*, for which ship a Lodge was warranted in 1762; this Warrant Dunckerley appears to have retained when he left the service, and in 1766 the Lodge was meeting at Somerset House, where Dunckerley was then living. In 1768 the *Vanguard* Lodge was revived in London, with Dunckerley as its first Master, and it exists to the present day under the name of the London Lodge, No. 108.

In 1767 he joined the present Lodge of Friendship; in 1785 he established a Lodge at Hampton Court, now No. 255. In 1767 he was appointed Provincial Grand Master of Hampshire, and in 1776 Provincial Grand Master for Essex, and at various dates he was placed in charge of the provinces of Bristol, Dorsetshire, Gloucestershire, Somersetshire, and Herefordshire. In Royal Arch Masonry Dunckerley displayed equal activity as in Craft Masonry; he was exalted at Portsmouth in 1754 and in 1766 joined the London Chapter, which in the following year became a Grand Chapter.

He was especially active in promoting Arch Masonry all over the country and was in charge of the English counties of Essex, Hants, Kent, Wilts, Dorset, Devon, Somerset, Gloucester, Suffolk, Sussex and Durham.

He was also a most zealous Knight Templar, being in 1791 the first Grand Master of the Order when the Grand Conclave was formed in London.

He was also a Mark Mason. A Charge, or Oration, is still extant, which was delivered by him at Plymouth in April, 1757, entitled *The Light and Truth of Masonry Explained*. He was also the author of *A Song for the Knights Templar*, and of an *Ode for an Exaltation of Royal Arch Masons*. These will be found in *Thomas Dunckerley—his Life, Labours and Letters*, by H. Sadler, 1891.

Brother Hawkins in submitting the foregoing article points out that it is often asserted that Dunckerley revised the Craft Lectures and reconstructed the Royal Arch Degree, but there is no proof forthcoming of these statements. However, we may add to the comment by Brother Hawkins an observation by Brother Sadler (page 224) where he tells us that the publication of the various Charges, etc., by Brother Dunckerley are of such a character that they not unlikely thereby originated the tradition that he had revised or remodeled the Craft Lectures; but to Brother Sadler it seemed more than probable that the compiler of the Lectures made a very free use of Dunckerley's brains in the work of compilation.

DUPATY, LOUIS EMANUEL CHARLES MERCIER. The author of many Masonic songs and other fugitive pieces inserted in the *Annales Maçonniques*. He wrote in 1810, with Révéroui de Saint-Cyr, a comic opera entitled *Cagliostro ou les Illuminés*. In 1818 he published a Masonic tale entitled *l'Harmonie*. He was a poet and dramatic writer of some reputation. He was born in the Gironde in 1775, elected to the French Academy in 1835, and died in 1851.

DURER, ALBRECHT. Famous German painter and engraver. Born at Nuremberg, May 21, 1471; died April 6, 1528. His mystically symbolic copper-plates are particularly interesting and significant. The most important from a Masonic point of view is probably one entitled *Melancholy* (see illustration) in which is seen an exposition of mediæval Freemasonry which suggests that Durer was familiar with the Fraternity of his time, possibly associated with the Nuremberg Lodge, and may have been a member of it (see *American Freemason*, November, 1911, page 21). A suggestive examination of the symbolism of this 1514 copper-plate engraving was made by W. P. Tuckerman and translated by R. T. House, appeared in the *Open Court*, July, 1911, and extracts from it are by permission of the editor, Brother Paul Carus, given as follows: "A promising field for investigation is furnished by Albrecht Durer's copper-engravings, etchings and wood-cuts which, in addition to their other great merits in the faithful portrayal of the life of his time, have caught and handed on to us many old traditions. Real mines of information are Durer's mystically symbolic copper-plates. Of these puzzling will-o'-the-wisps the most important is the one entitled 'Melancholy', which was formerly considered the first picture in a cycle representing the various moods of the soul but which now, viewed in the light of the Nuremberg developments, is seen to be an exposition of mediæval Freemasonry. In Strasburg, 1598, Emperor Maximilian gave to German Lodges, whose patron and honorary brother he was, a new organization, charter, and coat of arms. The years from 1439 to 1477 were occupied in the construction of the choir of the Church of St. Lorenz in Nuremberg, with its rich, artistic Gothic vaulted roof; and when we remember the dates of Durer's birth and death, 1471 and 1528, the figures fit together so well that the probabilities seem to point to Durer's personal contact with the Nuremberg fraternity, and his knowledge of their teachings; and a closer examination of his engraving 'Melancholy' will show very clearly that he is enforcing the ethical

doctrines of Freemasonry by conventional symbolic formulas.

"Symbolism, that double form of expression, having a naïve and innocent form for the larger public and a hidden meaning for the intelligent initiated, is well known to have been the resource of the medieval freethinking teacher who was forced to pick his way with the utmost care among the rocks of the Inquisition. Victor Hugo calls the images on the portals of Notre Dame the 'freedom of the press' of that epoch. It was natural that the architects, sculptors and painters of the Middle Ages, in their criticisms and satires directed at social evils, should have shielded themselves from the Church, which, moreover, employed symbolism in the promulgation of her own mystic dogmas. Hence it is that Durer avails himself of this stratagem in the promulgation of his humanistic ideas by his drawings, which were sold at the fairs under the inquisitorial eye of the Church; although the Church, in spite of her severe punishment of humanistic activities, was unable to prevent the public appearance of the Reformation in Nuremberg after the year 1524.

"During Durer's stay in Italy as a student in 1505, which took him to Bologna, he undoubtedly made the acquaintance of the academies there, as appears clearly from copper-plates like 'Great and Little Fortune.' On the other hand, in view of his extensive knowledge of mathematics and engineering he must have been associated with the Nuremberg Lodge, and was probably even a member of it. That he publicly handled the ethical doctrines of the latter, which through their agreement with teachings of the humanists were already known to a large circle of the uninitiated, in the regular symbolic language, indicates that the most severely kept secrets in the Lodge were not these teachings, but some ritual which is known no longer.

"When we examine the picture of 'Melancholy' in a purely objective fashion, we come to the conclusion, from a view of the most elevated figure, that of the writing angel, that the theme is some divine command which this being is communicating, a revelation or an ethical teaching. The content of the latter is drastically brought out, as always with Durer, by a sharp contrast, the contrast in this case being the lower material handicraft and the higher symbolic labor, so that in the arrangement of figures the former is placed on a lower level, the latter on an elevated platform. On this level appears the prominent figure of the whole picture, a genius with mighty wings, much larger than the little angel, who in accordance with the old symbolism is represented as a small winged child. The leading figure is a woman in rich festal attire, a garland on her loosened hair, her head supported thoughtfully on her left arm. Her right arm rests on a book, probably the Bible, and in her right hand she holds an open pair of ornamented compasses with which she is drawing figures on the tablet on her knees suggested by the form into which her skirt is drawn. Humanistically interpreted, this genius is the personification of some virtue operating with the writing angel, and the use of the compasses suggests the activity of the Masons. The explanation is given added weight by the polygonal structure with the ladder and the great building-stone leaning against

it. But all this does not mean the completion of the work; it has only symbolical significance. In this the three great Platonic virtues, beauty, wisdom and strength, play a leading part as the means to human perfection—just as Raphael, for instance, treats them in the *Seggiatura*—and are here evident as the content of the three main elements in the picture. First the angel, who sits on a round stone hung with a rich fringed cover, symbolizes wisdom because he is the means of divine revelation. At his left the great winged genius, the prominent person in the picture is Beauty. In her is symbolically represented the main interest of the fraternity; she is their guide and adviser, who teaches them to handle the compasses in the production of beautiful architectural figures. Finally, at the right of Wisdom, Strength is represented, not in a personification, but by an indication of the result, by a symbolizing of labor as the principal object of the effective Masonic Lodge. This lesson is taught by the great, many-sided building-stone, with the shaping-hammer at its side, the conventional symbol of labor. The logical conclusion of this ethical teaching is the landscape in the background, with a sun breaking forth from rain-clouds and a diabolical creature who has no place in the calm scene and who is hastening to leave it, bearing a sign which labels him Melancholy.

"This sad attitude of soul, which would today be called pessimism, is ascribed only to the fleeing, banished devil, not to the genius of Beauty—serious as this personage, in common with Durer's characters in general, appears—nor to the picture as a whole, which is thus wrongly named. The general characterization of the engraving as the ethical content of Freemasonry is borne out by the symbolic additions. In the first place it is significant that exactly over the angel on the outer wall of the polygonal structure the scales are hung, the well-known symbol for the judgment of the world and divine justice. This arrangement therefore characterizes the polygonal structure as a temple, the symbol for the perfection of all humanity. Only two faces of the building are represented, before whose broader front sits the genius of Beauty. Beauty, according to the Platonic conception, is moderation and harmony of the soul; in technical Masonry it is rhythm in architectural proportions. This genius has a secret to guard, as is indicated by the bunch of keys and the bag suspended from her girdle. The subject of the secret is indicated again by the articles on the temple wall, especially the hour glass, the symbol of our fast fleeting life and the careful valuing of earthly and heavenly goods. On the dial above the hour-glass the hand stands between the figures three and four, which can be distinctly seen with a magnifying glass. These two numbers play an important part in the figure that follows, which is a so-called magic square—hung up likewise on the temple wall, and reading 34 in every direction. If the reader will make the trial with the numbers from 1 to 16 written in the sixteen squares he will be astonished at the result. The same sum, 34, is obtained not only in the horizontal and vertical rows, but also in the diagonals, in the four smaller squares, in the middle square, etc. In the symbolism of numbers, three is the number of completeness and four indicates the extension of space in four directions, to

the right, to the left, upward and downward. Hence four is the symbol for the world and the house, moreover, for the Masonic Lodge and the Masonic fraternity. If these symbols are combined with the bell symbol above, the meaning is this, and may be put into the mouth of the genius as follows: Here sits the genius of Beauty, whose efforts are directed toward securing harmony between God and the world, and in view of the transitory nature of life she invites an active interest in the symbolic temple structure, which represents a perfected world.

"All these explanations are taken from well-known works on Christian symbolism and the symbols of the old Christian catacombs. The seven-runged ladder also, which leads into the temple, has its significance, as have the surfaces of the great building stone. We must assume that Durer, the accurate draughtsman, has made a correct picture; and in fact anyone who goes scientifically to work to procure the projections of this stone will be surprised at the many conclusions to be derived from a study of this traditional piece of apprentice work. One surface is an equilateral triangle, another a regular pentagon, two are trapezoids and two irregular pentagons. An architect acquainted with old buildings recognizes the block as the key-stone for the vaulted ceiling of a six-sided cloister room, a chapel with a round apse in which belongs the flat circular stone, whose center where the altar stands is cut with a double opening, all with symbolic significance. The keystone is to be so placed that the triangular side comes underneath, with the point toward the altar and the base toward the entrance. It is easy to reconstruct such a building, and the result opens up a wonderful perspective into some as yet unknown connection between the Masons and the Templars, the Order which was destroyed in 1313 and whose prototype for all their chapel structures is just the plan we have described. One more symbol is to be mentioned, the melting-pot which stands beside the stone, burning vigorously and ready to fuse the lead. This symbol is unknown elsewhere, but can reasonably be assumed to indicate the Brotherhood fused together in love, as the clamps and braces are leaded and secured by the help of the flame.

"We have already spoken of the landscape in the background, but we must add that there is no evidence of a comet, as some commentators insist; it is the sun breaking through rain-clouds and sending out somewhat exaggerated beams. If it were not the sun the rainbow could not be where it is, seen by the spectator with his back to the sun, so that he looks out of the picture. According to the old Christian symbolism the rainbow is a sign of peace and the covenant between God and men. When this alliance with the Most High is perfected, the batlike, nocturnal devil's imp, Melancholy, flees from the temple and the scene. On the label there appears after the word which has led to so mistaken a conclusion, a figure 1 or an i. The scholars who insist on a series of four pictures dealing with moods of the soul, considered this drawing the first because they read a 1; but if it is the letter i, it indicates an abbreviated Latin word, appropriate to the general tone of the picture, for example *iacet*. Then it reads 'Melancholia iacet', Melancholy falls in defeat or flees, which indicates the thought of the picture as a whole. Now if the old interpretation

of the engraving, which makes the great winged genius the personification of Melancholy, is abandoned, and the new one accepted, the meaning of the articles scattered about on the ground is clear. They are the carelessly dropped, as it were discarded, tools of the trade at the feet of the winged genius, just as in Raphael's celebrated picture, Saint Cecilia, discards the musical instruments which seem to her inadequate.

"In contrast to the higher symbolic spiritual instruments, these tools, pliers, beveling tool, plumb line, plane, iron band, saw and nails, represent incompleteness. But among them we see the sleeping dog, the ball, and an article which is not absolutely clear, but which is perhaps a vessel for incense. The dog, who lies very significantly under the round altar-stone, represents in Christian symbolism, on account of his watchfulness and fidelity, the priestly order, as is indicated by the phrase *Domini canes*. When this order disregards its duty and, like the dog here, falls asleep, it belongs among the discarded tools and gives the laity who constitute the Masonic fraternity the right to open communication with the Most High without clerical mediation. As a pendant to this, could not the article lying near, an unused incense-vessel, the symbol for the prayers which are pleasing to God, indicate that this vessel, belonging to the priesthood, is also discarded and that in its place we have the loving alliance of those who seek perfection through their own efforts, symbolized by the melting pot? The ball, elsewhere a mathematical sign of completeness, here standing for the earth, is probably also a symbol of earthly imperfection, in view of which the flight into purer regions of the spirit seems all the more necessary.

"Many scholars undervalue Durer's inventive independence. Thus we read in Dohne's *Kunst und Künstler*: 'There is no reason for imputing profound thoughts to him; Durer was no nineteenth century philosophical thinker, but his was a genuine artist nature, and in works like "Melancholy," "Nemesis," and others, we may be sure that he was working under the orders of learned patrons.' Who of the Nuremberg humanists—Pirkheimer perhaps, or the town-clerk Lazarus Spengler—could have coupled with his philosophical training so intimate a knowledge of the practical demands of stone-masonry? It is just here we have an evidence of Durer's peculiar nature, which this ethically symbolic material, appealing to his mystic bent, fitted exactly. Hence this profound artist-philosopher, who sought to train his contemporaries in wisdom and beauty to strength, becomes for us a still far from exhausted source of the highest pleasure and the noblest teaching."

DUTCH GUIANA. See *Surinam*.

DUTY. The duty of a Freemason as an honest man is plain and easy. It requires of him honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. To sleep little, and to study much; to say little, and to hear and think much; to learn, that he may be able to do; and then to do earnestly and vigorously whatever the good of his fellows, his country, and mankind requires, are the duties of every Freemason.

Northern Freemason is quoted in *Palmer Templegram*, September, 1926, to the following effect:

The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never again looked into a law book after his admission to the bar; a minister of the Gospel, who never read the Bible after his ordination; a doctor who never took up medical work after securing his sheepskin; or that of any other profession, who does not take up post-graduate studies?

And yet you find Freemasons pretending to be Masonic lights, who never read a Grand Lodge *Proceedings*, a report on Foreign Correspondence, or a Masonic periodical. Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their lives.

E. The Hebrew letter for E is ה. The fifth letter in the English and in the Graeco-Roman alphabets. In form the Hebrew ה is quite similar to *Cheth*, ח, which has a numerical value of eight, while that of *He* is five. The signification of the character is *window*, and in the Egyptian hieroglyphs this meaning is represented by a hand extending the thumb and two fingers. It also represents the fifth name of God, הוה, pronounced *Ha-door*, intimating *Formosus*, *Majestuosus*, or *Omnipotent Creator*.

EAGLE. The eagle, as a symbol, is of great antiquity. In Egypt, Greece, and Persia, this bird was sacred to the sun. Among the Pagans it was an emblem of Jupiter, and with the Druids it was a symbol of their supreme god. In the Scriptures, a distinguished reference is in many instances made to the eagle; especially do we find Moses (Exodus xix, 4) representing Jehovah as saying, in allusion to the belief that this bird assists its feeble young in their flight by bearing them upon its own pinions, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Not less elevated was the symbolism of the eagle among the Pagans. Thus, Cicero, speaking of the myth of Ganymede carried up to Jove on an eagle's back, says that it teaches us that the truly wise, irradiated by the shining light of virtue, become more and more like God, until by wisdom they are borne aloft and soar to Him. The heralds explain the eagle as signifying the same thing among birds as the lion does among quadrupeds. It is, they say, the most swift, strong, laborious, generous, and bold of all birds, and for this reason it has been made, both by ancients and moderns, the symbol of majesty. In the jewel of the Rose Croix Degree is found an eagle displayed at the foot of the cross; and it is there very appropriately selected as a symbol of Christ, in His Divine character, bearing the children of His adoption on His wings, teaching them with unequalled love and tenderness to poise their unfledged wings and soar from the dull corruptions of earth to a higher and holier sphere. Thus the eagle in the jewel of that Degree is significantly represented with wings displayed as if in flight.

Masonic reading is an essential part of the education of a Freemason, and it is never too late to begin, but it is always better to begin early. It is the duty of the Worshipful Master to impress this fact upon newly-made Masons, but if they themselves are in the class of non-readers, how can we expect from them such wholesome advice?

DYLAUS. Sanskrit for *sky; bright; exalted*. Therefore the word becomes significant of the Deity, the sun, the celestial canopy, the firmament.

DYE NA SORE, or *Die Wanderer aus dem Sanskrit Ubersetzt*. A Masonic romance, by Von Meyern, which appeared at Vienna in 1789, and contains a complete account of Masonic festivities.



EAGLE AND PELICAN, KNIGHT OF THE. See *Knights of the Eagle and Pelican*.

EAGLE, DOUBLE-HEADED.

The *Eagle Displayed*, that is, with extended wings, as if in the act of flying, has always, from the majestic character of the bird, been deemed an emblem of imperial power. Marius, the consul, first consecrated the eagle,

about eight years before the Christian era, to be the sole Roman standard at the head of every legion, and hence it became the standard of the Roman Empire ever afterward. As the single-headed eagle was thus adopted as the symbol of imperial power, the double-headed eagle naturally became the representative of a double empire; and on the division of the Roman dominions into the eastern and western empire, which were afterward consolidated by the Carlovingian race into what was ever after called the Holy Roman Empire, the double-headed eagle was assumed as the emblem of this double empire; one head looking, as it were, to the West, or Rome, and the other to the East, or Byzantium. Hence the escutcheons of many persons now living, the descendants of the princes and counts of the Holy Roman Empire, are placed upon the breast of a double-headed eagle. Upon the dissolution of that empire, the emperors of Germany, who claimed their empire to be the representative of ancient Rome, assumed the double-headed eagle as their symbol, and placed it in their arms, which were blazoned thus: *Or*, an eagle displayed *sable*, having two heads, each enclosed within an amulet, *or* beaked and armed *gules*, holding in his right claw a sword and scepter *or*, and in his left the imperial mound. Russia also bears the double-headed eagle, having added, says Brewer, that of Poland to her own, and thus denoting a double empire. It is, however, probable that the double-headed eagle of Russia is to be traced to some assumed representation of the Holy Roman Empire based upon the claim of Russia to Byzantium; for Constantine, the Byzantine emperor, is said to have been the first who assumed this device to intimate the division of the empire into East and West.

Commenting on this suggestion by Doctor Mackey, Brother David E. W. Williamson writes that:

There is no historical question whatever as to the time and occasion of the adoption of the double-headed eagle by Russia. It was taken as his device by Ivan III on his marriage with Zoe Palaeologa (Sophia), daughter of Thomas of Morea, claimant to the imperial throne of Byzantium, and the date was 1469. It was probably because he claimed to be the successor of the Eastern Emperors. As to the adoption of the device in the West, I have no original authorities, but it is stated that it is first seen in the Holy Roman arms in 1345 and it is a fact that it first appears on the seals of the Holy Roman Empire in 1414. The legend of how it came to be adopted by the Emperors at Constantinople may or may not be true, but it is certainly not correct to say that the Seljuk Turks adopted it from the ruins of Euyuk, for Tatar coins antedating the occupation of the Asia Minor country by the Seljuks have been found. As to the device at Euyuk, it is not the most ancient representation of the double-headed eagle by any means if the figure of a comb, No. 10, plate XXIX, in Petrie's *Prehistoric Egypt*, be, as I think it is, an attempt to carve it.



CROWNED DOUBLE-HEADED EAGLE OF THE
SCOTTISH RITE

The statement of Millington (*Heraldry in History, Poetry, and Romance*, page 290) is doubtful that "the double-headed eagle of the Austrian and Russian empires was first assumed during the Second Crusade and typified the great alliance formed by the Christian sovereigns of Greece and Germany against the enemy of their common faith, and it is retained by Russia and Austria as representations of those empires." The theory is more probable as well as more generally accepted which connects the symbol with the eastern and western empires of Rome. It is, however, agreed by all that while the single-headed eagle denotes imperial dignity, the extension and multiplication of that dignity is symbolized by the two heads.

The double-headed eagle was probably first introduced as a symbol into Freemasonry in the year 1758. In that year the Body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle was likely to have been assumed by this Council in reference to the double Jurisdiction which it claimed, and which is represented so distinctly in its title. The jewel of the Thirty-third Degree, or Sovereign Grand Inspector-General of the Ancient and Accepted Scottish Rite, is a double-headed eagle (which was originally black, but is now generally of silver), a golden crown

resting on both heads, wings displayed, beak and claws of gold, his talons grasping a wavy sword, the emblem of cherubic fire, the hilt held by one talon, the blade by the other. The banner of the Order is also a double-headed eagle crowned.

A captivating account of the curious progress of the double-headed eagle from a remote antiquity was prepared by Brother W. J. Chetwode Crawley (*Transactions, Quatuor Coronati Lodge*, pages 21-4, volume xxiv, 1911). This essay in part runs as follows:

The most ornamental, not to say the most ostentatious feature of the insignia of the Supreme Council, 33°, of the Ancient and Accepted (Scottish) Rite, is the double-headed eagle, surmounted by an imperial crown. This device seems to have been adopted some time after 1758 by the grade known as the Emperors of the East and West; a sufficiently pretentious title. This seems to have been its first appearance in connection with Freemasonry, but history of the high grades has been subjected to such distortion that it is difficult to accept unreservedly any assertion put forward regarding them. From this imperial grade, the double-headed eagle came to the "Sovereign Prince Masons" of the Rite of Perfection. The Rite of Perfection with its twenty-five Degrees was amplified in 1801, at Charleston, United States of America, into the Ancient and Accepted Rite of 33°, with the double-headed eagle for its most distinctive emblem. When this emblem was first adopted by the high grades it had been in use as a symbol of power for 5000 years, or so. No heraldic bearing, no emblematic device anywhere today can boast such antiquity. It was in use a thousand years before the Exodus from Egypt, and more than 2000 years before the building of King Solomon's Temple.

The story of our Eagle has been told by the eminent Assyriologist, M. Thureau Danguin, in the volume of *Zeitschrift für Assyriologie*, 1904. Among the most important discoveries for which we are indebted to the late M. de Sarzec, were two large terra cotta cylinders, covered with many hundred lines of archaic cuneiform characters. These cylinders were found in the brick mounds of Tello, which has been identified with certainty as the City of Lagash, the dominant center of Southern Babylonia, ere Babylon had imposed its name and rule on the country. The cylinders are now in the Louvre and have been deciphered by M. Thureau Danguin, who displays to our wondering eyes the emblem of power that was already centuries old when Babylon gave its name to Babylonia. The cylinder in question is a foundation record deposited by one Gudea, Ruler of the City of Lagash, to mark the building of the temple, about the year 3000 B.C., as nearly as the date could be fixed. The foundation record was deposited just as our medals, coins and metallic plates are deposited today, when the corner stone is laid with Masonic honors. It must be born in mind that in this case, the word *cornerstone* may be employed only in a conventional sense, for in Babylonia all edifices, temples, palaces, and towers alike, were built of brick. But the custom of laying foundation deposits was general, whatever the building material might be, and we shall presently see what functions are attributed, by another eminent scholar, to the foundation chamber of King Solomon's Temple.

The contents of this inscription are of the utmost value to the oriental scholar, but may be briefly dismissed for our present purpose. Suffice it to say, that the King begins by reciting that a great drought had fallen upon the land. "The waters of the Tigris," he says, "fell low and the store of provender ran short in this my city," saying that he feared it was a visitation from the gods, to whom he determined to submit his evil case and that of his people. The reader familiar with Babylonian methods that pervade the Books of the Captivity, will not be surprised to learn that the King dreamed a dream, in which the will of the gods was revealed by direct personal intervention and interlocation. In the dream there came unto the King "a Divine Man, whose stature reached from earth to heaven, and whose head was crowned with the crown of a god, surmounted by



ALBRECHT DÜRER'S STUDY IN THE YEAR 1514 OF THE SYMBOLISM OF WISDOM

the Storm Bird that extended its wings over Lagash, and the land thereof." This Storm Bird, no other than our double-headed eagle, was the *totem*, as ethnologists and anthropologists are fain to call it, of the mighty Sumerian City of Lagash, and stood proudly forth the visible emblem of its power and domination. This double-headed eagle of Lagash is the oldest Royal Crest in the world. As time rolled on, it passed from the Sumerians to the men of Akhad. From the men of Akhad to the Hittites, from the denizens of Asia Minor to the Seljukian Sultans, from whom it was brought by Crusaders to the Emperors of the East and West, whose successors today are the Hapsburgs and Romanoffs, as well as to the Masonic Emperors of the East and West, whose successors today are the Supreme Council, 33°, that have inherited the insignia of the Rite of Perfection.

EAGLE, KNIGHT OF THE. See *Knight of the Eagle*.

EAGLE, KNIGHT OF THE AMERICAN. See *Knight of the American Eagle*.

EAGLE, KNIGHT OF THE BLACK. See *Knight of the Black Eagle*.

EAGLE, KNIGHT OF THE GOLDEN. See *Knight of the Golden Eagle*.

EAGLE, KNIGHT OF THE PRUSSIAN. See *Knight of the Prussian Eagle*.

EAGLE, KNIGHT OF THE RED. See *Knight of the Red Eagle*.

EAGLE, KNIGHT OF THE WHITE AND BLACK. See *Knight of the White and Black Eagle*.

EAGLES, KNIGHT OF THE TWO CROWNED. See *Knight of the Two Crowned Eagles*.

EARLY GRAND MASTER. See E. G. M. in *Abbreviations*.

EAR OF CORN. This was, among all the ancients, an emblem of plenty. Ceres, who was universally worshipped as the goddess of abundance, and even called by the Greeks *Demeter*, a manifest corruption of *Gemeter*, or *Mother Earth*, was symbolically represented with a garland on her head composed of ears of corn, a lighted torch in one hand, and a cluster of poppies and ears of corn in the other. In the Hebrew, the most significant of all languages, the two words, which signify an *ear of corn*, are both derived from roots which give the idea of abundance. For *shibboleth*, שִׁבּוֹלֶת, pronounced *shib-bo'-leth* which is applicable both to an *ear of corn* and a *flood of water*, has its root in שָׁבַל, pronounced *shib-bole*, meaning to *increase* or to *flow abundantly*; and the other name of corn, דָּגָן, pronounced *daw-gawn'*, is derived from the verb דָּגַג, pronounced *daw-gaw'*, signifying to *multiply*, or to be *increased*.

Ear of corn, which is a technical expression in Freemasonry, has been sometimes ignorantly displaced by a *sheaf of wheat*. This was done under the mistaken supposition that *corn* refers only to *Indian maize*, which was unknown to the ancients. But *corn* is a generic word, and includes wheat and every other kind of grain. This is its legitimate English meaning, and hence an *ear of corn*, which is an old expression, and the right one, would denote a *stalk*, but not a *sheaf* of wheat (see *Shibboleth*).

EAR, THE LISTENING. The *listening ear* is one of the three precious jewels of a Fellow Craft Freemason. In the Hebrew language, the verb שָׁמַע, pronounced *shav-mah'*, signifies not only to *hear*, but also to *understand* and to *obey*. Hence, when Jesus said, after a parable, "he that hath ears to hear, let him hear," he meant to denote that he who hears the

recital of allegories should endeavor to discover their hidden meaning, and be obedient to their teaching. This is the true meaning of the symbol of the *listening ear* which admonishes the Fellow Craft not only that he should receive lessons of instruction from his teacher, but that he should treasure them in his breast, so as to ponder over their meaning and carry out their design.

EARTHEN PAN. In the lectures of the early part of the eighteenth century used as a symbol of zeal, together with *chalk* and *charcoal*, which represented *freedom* and *fervency*. In the modern lectures *clay* has been substituted for it. *Pan* once signified *hard earth*, a meaning which is now obsolete, though from it we derive the name of a cooking utensil.

EAST. The *East* has always been considered peculiarly sacred. This was, without exception, the case in all the Ancient Mysteries. In the Egyptian rites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshipers were wont anxiously to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence.

Even among those nations where sun-worship gave place to more enlightened doctrines, the respect for the place of sun-rising continued to exist. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practise was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned toward the East in their public prayers, which custom Saint Augustine (*Serm. Dom. in Monte*, chapter 5) accounts for "because the East is the most honorable part of the world, being the region of light whence the glorious sun arises." Hence all Masonic Lodges, like their great prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and as the North is esteemed a place of darkness, the East, on the contrary, is considered a place of light.

In the primitive Christian church, according to Saint Ambrose, in the ceremonies that accompanied the baptism of a catechumen, a beginner in religious instruction, "he turned towards the West, the image of darkness, to abjure the world, and towards the East, the emblem of light, to denote his alliance with Jesus Christ." And so, too, in the oldest lectures of the second century ago, the Freemason is said to travel from the West to the East, that is, from darkness to light. In the Prestonian system, the question is asked, "What induces you to leave the West to travel to the East?" And the answer is: "In search of a Master, and from him to gain instruction." The same idea, if not precisely the same language, is preserved in the modern and existing rituals.

The East, being the place where the Master sits, is considered the most honorable part of the Lodge, and is distinguished from the rest of the room by a dais, or raised platform, which is occupied only by those who have passed the Chair.

Bazot (*Manuel*, page 154) says: "The veneration which Masons have for the East confirms the theory that it is from the East that the Masonic cult proceeded, and that this bears a relation to the primitive religion whose first degeneration was sun-worship."

EAST AND WEST, KNIGHT OF THE. See *Knight of the East and West*.

EAST, GRAND. The place where a Grand Lodge holds its Communications, and whence are issued its Edicts, is often called its *Grand East*. Thus, the *Grand East of Boston*, according to this usage, would be placed at the head of documents emanating from the Grand Lodge of Massachusetts. *Grand Orient* has sometimes been used instead of *Grand East*, but improperly. *Orient* might be admissible as signifying *East*, but *Grand Orient* having been adopted as the name of certain Grand Bodies, such as the Grand Orient of France, which is tantamount to the Grand Lodge of France, the use of the term might lead to confusion. Thus, the *Orient of Paris* is the seat of the Grand Orient of France. The expression *Grand East*, however, is almost exclusively confined to America, and even there is not in universal use.

EAST INDIES. See *India*.

EAST, KNIGHT OF THE. See *Knight of the East*.

EASTER. Easter Sunday, being the day celebrated by the Christian church in commemoration of the resurrection of the Lord Jesus, is appropriately kept as a feast day by Rose Croix Freemasons.

The Western churches, or those not identified with the Jewish race, generally keep Easter as the first day of Holy Week following the Friday of the crucifixion, while the Eastern churches as a rule keep Easter as the fourteenth day of April, immediately following the general fast. With the Jews, the Christian thought of Easter bears significant resemblance to the Paschal Lamb. Easter signifies to the entire Western Christian world the resurrection of the Christ, the name being derived from the Latin *pascha* which, in turn, came from the Chaldee or Aramaean form for the Hebrew word meaning *Pasover* (see Exodus, xii, 27).

According to Bede the name is derived from *Eostre* or *Ostara*, the name of the Anglo-Saxon goddess of spring. *Eostur-monath* or our month of April was also dedicated to this goddess. The German name for Easter is *Ostern*, named after this self-same goddess of Spring, the Teutonic *Ostera*. The New Testament makes no mention of an observance of Easter. The first Christians did not have special days held more sanctified than the rest. As has been written (*Ecclesiastical History*, Socrates v, 22), "The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety."

For centuries the controversy as to just exactly what day was to be held as Easter went on between the various sects. Easter day is, briefly, the first Sunday after the full moon following the vernal equinox. This varies in different longitudes and this difficulty presented many problems to the clergy and the astronomers. About the year 325 it was decided by the Council of Nicaea, called by Constantine, that the correct date of Easter was to be reckoned at Alexandria and announced each year to the churches under the jurisdiction of that See by the Bishop himself. This was to be communicated to the Roman See.

A bitter controversy ensued. Many refused to accept this solution of the difficulty, insisting upon the observance of the fourteenth day. Attempts were made to compute by means of cycles of years the correct time. At first an eight years' cycle was adopted, then the eighty-four year cycle of the Jews, and after much reckoning a cycle of nineteen years was accepted.

Owing to the lack of anything definite Saint Augustine tells us that in the year 387 Easter was kept on March 21 by the churches of Gaul, on April 18 in Italy and on April 25 in Egypt. The ancient Celtic and British Churches adhered stubbornly to the finding of the Council of Constantine and received their instructions from the Holy See at Rome. Saint Augustine of Canterbury led the opposing group and this difference of opinion had the effect in England of a Church holding Easter on one day of certain years and the other Church holding Easter on an entirely different Sunday. Bede tells us that between the years 645 and 651 Queen Eanfleda fasted and kept Palm Sunday while her husband, Oswy, then King of Northumbria, followed the rule of the British Church and celebrated the Easter festival.

In 669 this difference of opinion was ended in England, due probably to the efforts of Archbishop Theodore. In 1752 the Gregorian reformation of the calendar was adopted by Great Britain and Ireland. Easter at present is the first Sunday after the full moon which happens upon or next after the 21st of March, and if the full moon happens on a Sunday, Easter-day is the Sunday after. By *full moon* is meant, the fourteenth day of the moon.

The ceremonies of the Easter Sepulchre are discussed in *Scenic Representations*, which see.

EASTER MONDAY. On this day, in every third year, Councils of Kadosh in the Ancient and Accepted Scottish Rite hold their elections.

EASTERN STAR, ORDER OF THE. This is the very popular American Rite of Adoption to which Brother Rob Morris gave many years labor and dedicated numerous poems. There are five beautiful degrees to which Freemasons and their mothers, wives, sisters and daughters are eligible. The ceremonies are entirely different to the old Rites of Adoption practised on the Continent of Europe (see also *Adoptive Masonry* and *Androgynous Degrees*).

Degrees for women, under the title of the *Masonry of Adoption*, were as long ago as 1765 in vogue on the continent of Europe. These were administered under the patronage of the ruling Masonic body and especially flourished in the palmy days of the Empire in France, the Empress Josephine being at the head of the Order and many women of the highest standing were active members.

The term *Adoption*, so it is said, was given to the organization because the Freemasons formally adopted the ladies to whom the mysteries of the several degrees were imparted.

Albert Pike, who took great interest in this Masonry of Adoption and made a translation of the ritual into English with some elaboration dictated by his profound knowledge of symbolism and philosophy, points out the reason that in his judgment existed for the conferring of degrees upon the women of a Freemason's family. He says in the preface to his ritual of the Masonry of Adoption:

Our mothers, sisters, wives and daughters cannot, it is true, be admitted to share with us the grand mysteries of Freemasonry, but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Masons, and so to obtain assistance and protection; but by means of which, acting in concert through the tie of association and mutual obligation, they may co-operate in the great labors of Masonry by assisting in and, in some respects, directing their charities, and toiling in the cause of human progress. The object of "la Maçonnerie des Dames" is, therefore, very inadequately expressed, when it is said to be the improvement and purification of the sentiments.

The Order of the Eastern Star has become just such an organization, strong enough to take an active and powerful co-operative concern in the beneficent labors of Freemasons for the care of the indigent and the afflicted. While entirely different and distinct from the Masonry of Adoption, being indeed of American and not French development, all the expectations so ably expressed by Brother Pike have in no other fraternal association been so admirably fulfilled as in the Order of the Eastern Star.

Some mystery involves the origin of the Order. In this respect the Order of the Eastern Star is closely akin to the various branches of the Masonic brotherhood. To unravel the truth from the entanglement of myth is, with many of these knotty problems, a troublesome and perhaps a never wholly satisfactory task. Evidence having few and incomplete records, dependent rather upon memory than in documents of authority is the usual subject-matter of discussion when laboring at the historic past of human institutions.

First of all let us take the testimony of Brother Rob Morris, than whom no one person has, it is conceded, given more freely of his service in the early development of the Order. None ought to know of the Eastern Star's inception story more than he, the acknowledged pioneer propagandist during its tender infancy and struggling youth.

During the latter part of 1884 Brother Rob Morris gave an account of the origination of the Eastern Star, which is in part as follows:

In the winter of 1850 I was a resident of Jackson, Mississippi. For some time previous I had contemplated, as hinted above, the preparation of a Ritual of Adoptive Masonry, the Degrees then in vogue appearing to me poorly conceived, weakly wrought out, unimpressive and particularly defective in point of motive. I allude especially to those Degrees styled the *Mason's Daughter*, and the *Heroines of Jericho*. But I do expressly except from this criticism, the *Good Samaritan*, which in my judgment possesses dramatic elements and machinery equal to those that are in the Templar's Orders, the High Priesthood, the Cryptic Rite, and other organizations of Thomas Smith Webb. I have always recommended the *Good Samaritan*, and a thousand times conferred it in various parts of the world.

About the first of February, 1850, I was laid up for two weeks with a sharp attack of rheumatism, and it was this period which I gave to the work in hand. By the aid of my papers and the memory of Mrs. Morris, I recall even the trivial occurrences connected with the work, how I hesitated for a theme, how I dallied over a name, how I wrought face to face with the clock that I might keep my drama within due limits of time, etc. The name was first settled upon—*The Eastern Star*. Next the number of points, five, to correspond with the emblem on the Master's carpet. This is the pentagon, "The signet of King Solomon," and eminently proper to Adoptive Masonry.

From the Holy Writings I culled four biographical sketches to correspond with my first four points, namely, Jephthah's Daughter (named *Adah* for want of a better), Ruth, Esther, and Martha. These were illustrations of four great congeries of womanly virtues, and their selection has proved highly popular. The fifth point introduced me to the early history of the Christian Church, where, amidst a noble army of martyrs, I found many whose lives and death overflowed the cup of martyrdom with a glory not surpassed by any of those named in Holy Writ. This gave me Electa, the "Elect Lady," friend of St. John, the Christian woman whose venerable years were crowned with the utmost splendor of the crucifixion.

The colors, the emblems, the floral wreaths, the esotery proper to these five heroines, were easy of invention. They seemed to fall ready-made into my hands. The only piece of mechanism difficult to fit into the construction was the cabalistic motto, but this occurred to me in ample time for use.

The compositions of the lectures was but a recreation. Familiar from childhood as I had been with the Holy Scriptures, I scarcely needed to look up my proof texts, so tamely did they come to my call. A number of odes were also composed at that time, but the greater part of the threescore odes and poems of the Eastern Star that I have written were the work of subsequent years. The first Ode of the series of 1850 was one commencing "Light from the East, 'tis gilded with hope."

The theory of the whole subject is succinctly stated in my *Rosary of the Eastern Star*, published in 1865: To take from the ancient writings five prominent female characters, illustrating as many Masonic virtues, and to adopt them into the fold of Masonry. The selections were:

1. Jephthah's Daughter, as illustrating respect to the binding force of a vow.
2. Ruth, as illustrating devotion to religious principles.
3. Esther, as illustrating fidelity to kindred and friends.
4. Martha, as illustrating undeviating faith in the hour of trial.
5. Electa, as illustrating patience and submission under wrong.

These are all Masonic virtues, and they have nowhere in history more brilliant exemplars than in the five characters presented in the lectures of the Eastern Star. It is a fitting comment upon these statements that in all the changes that the Eastern Star has experienced at so many hands for thirty-four years, no change in the names, histories or essential lessons has been proposed.

So my Ritual was complete, and after touching and retouching the manuscript, as professional authors love to do, I invited a neighboring Mason and his wife to join with my own, and to them, in my own parlor, communicated the Degrees. They were the first recipients—the first of twice fifty thousand who have seen the signs, heard the words, exchanged the touch, and joined in the music of the Eastern Star. When I take a retrospect of that evening—but thirty-four years ago—and consider the abounding four hundred Eastern Star Chapters at work today, my heart swells with gratitude to God, who guided my hand during that period of convalescence to prepare a work, of all the work of my life the most successful.

Being at that time, and until a very recent period, an active traveler, visiting all countries where lodges exist—a nervous, wiry, elastic man, unwearied in work—caring little for refreshments or sleep, I spread abroad the knowledge of the Eastern Star wherever I went. Equally in border communities, where ladies came in homespun, as in cities, where ladies came in satins, the new Degree was received with ardor, and eulogized in strongest terms, so that every induction led to the call for more. Ladies and gentlemen are yet living who met that immense assemblage at Newark, New Jersey, in 1853 and the still greater one in Spring Street Hall, New York City, a little earlier, where I stood up for two hours or three, before a breathless and gratified audience, and brought to bear all that I could draw from the Holy Scriptures, the Talmud, and the writings of Josephus, concerning the five "Heroines of the Eastern Star."

Not that my work met no opposition. Quite the reverse. It was not long until editors, report writers, newspaper critics and my own private correspondents,

began to see the evil of it. The cry of "Innovation" went up to heaven. Ridicule lent its aid to a grand assault upon my poor little figment. Ingenious changes were rung upon the idea of "petticoat Masonry." More than one writer in Masonic journals (men of an evil class—we had them; men who knew the secrets, but have never applied the principles of Masonry), more than one such expressed in language indecent and shocking, his opposition to the Eastern Star and to me. Letters were written me, some signed, some anonymous, warning me that I was periling my own Masonic connections in the advocacy of this scheme. In New York City the opponents of the Eastern Star even started a rival project to break it down. They employed a literary person, a poet of eminence, a gentleman of social merit, to prepare rituals under an ingenious form, and much time and money were spent in the effort to popularize it, but it survived only a short year and is already forgotten.

But the Eastern Star glittered steadily in the ascendant. In 1855 I arranged the system of *Constellations of the Eastern Star*, of which the *Mosaic Book* was the index, and established more than one hundred of these bodies. Looking over that book, one of the most original and brilliant works to which I ever put my hand, I have wondered that the system did not succeed. It must be because the times were not ripe for it. The opposition to "Ladies' Masonry" was too bitter. The advocates of the plan were not sufficiently influential. At any rate it fell through.

Four years later I prepared an easier plan, styled *Families of the Eastern Star*, intended, in its simplicity and the readiness by which it could be worked, to avoid the complexity of the "Constellations." This ran well enough until the war broke out, when all Masonic systems fell together with a crash.

This ended my work in systematizing the Eastern Star, and I should never have done more with it, save confer it in an informal manner as at first, but for Brother Robert Macy of New York, who in 1868, when I had publicly announced my intentions of confining my labors during the remainder of my life to Holy Land investigations, proposed the plan of Eastern Star Chapters now in vogue. He had my full consent and endorsement, and thus became the instigator of a third and more successful system. The history of this organization, which is now disseminated in more than four hundred chapters, extending to thirty-three States and Territories, I need not detail. The annual proceedings of Grand Chapters, the indefatigable labors of the Rev. Willis D. Engle, Grand Secretary of the General Grand Chapter, the liberal manner in which the Masonic journals have opened their columns to the proceedings of the Adoptive Order, the annual festivals, the sociables, concerts, picnics, etc., which keep the name of the Society before the public, make a history of their own better than I can write.

In another statement under date of 1884, Brother Morris further informs us:

Some writers have fallen into the error of placing the introduction of the Eastern Star as far back as 1775, and this they gather from my work, *Lights and Shadows of Freemasonry*, published in 1852. What I intended to say in that book was that the French officers introduced Adoptive Masonry into the Colonies in 1775, but nothing like the degree called the *Eastern Star*, which is strictly my own origination.

The statements of Brother Morris are deserving of the utmost consideration and affectionate confidence. His devotion to Masonic service was long and honorable, freely acknowledged by his Brethren with promotions to places of the highest prominence within their gift. We can thus approach his assertions confident of their accuracy so far as the intent of Brother Morris is concerned. Candor, nevertheless, compels the conclusion that our excellent Brother did not in his various and valuable contributions to the history of the Eastern Star, and the related Bodies, always clearly define his positions, and the studious reader is therefore somewhat in doubt whether on all occa-

sions the meaning is unmistakable. For example, the foregoing references are in themselves very clear that Brother Morris was the originator of the Eastern Star. It is substantially shown in detail how the several items of consequence were actually put into practise by him.

Let us now briefly mention what may be set forth on the other side. The *Mosaic Book*, by Brother Rob Morris, and published in 1857, says in Chapter II, Section 2:

In selecting some Androgynous Degree, extensively known, ancient in date, and ample in scope, for the basis of this Rite, the choice falls without controversy, upon the "Eastern Star." For this is a degree familiar to thousands of the most enlightened York Masons and their female relations—established in this country at least before 1778—and one which popularly bears the palm in point of doctrine and elegance over all others. Its scope, by the addition of a ceremonial and a few links in the chain of recognition, was broad enough to constitute a graceful and consistent system, worthy, it is believed, of the best intellect of either sex.

Brother Willis D. Engle, the first R. W. Grand Secretary of the General Grand Chapter of the Order, says (on page 12 of his *History*) that:

The fact is that Brother Morris received the Eastern Star degree at the hands of Giles M. Hillyer, of Vicksburg, Mississippi, about 1849.

Puzzling as is this mixture of statements, there is the one possible explanation that in speaking of the Order, Brother Morris had two quite different things in mind and that he may have inadvertently caused some to understand him to be speaking of the one when he referred to the other, or to both, as the case might be. We know that he had received Adoptive Degrees and we are well aware that he had prepared more than one arrangement of Eastern Star Degrees or of allied ceremonies. What more likely that in speaking of the one his thoughts should dwell upon the other; the one, Adoptive Freemasonry, being as we might say the subject in general; the other, the Eastern Star, being the particular topic. He could very properly think of the Degree as an old idea, the Freemasonry of Adoption, and he could also consider it as being of novelty in the form of the Eastern Star; in the one case thinking of it as given him, and in the second instance thinking of it as it left his hands. In any event, the well-known sincerity and high repute of Brother Morris absolve him from any stigma of wilful misrepresentation. Certainly it is due his memory that the various conflicting assertions be given a sympathetic study and as friendly and harmonious a construction as is made at all possible by their terms.

Another curious angle of the situation develops in *The Thesaurus* (a Greek word meaning a place where knowledge is stored) of the *Ancient and Honorable Order of the Eastern Star as collected and arranged by the committee, and adopted by the Supreme Council in convocation, assembled May, 1793*. A copy of this eighteen-page pamphlet is in possession of Brother Alonzo J. Burton, Past Grand Lecturer, New York. This book of monitorial instruction has been reprinted and does afford a most interesting claim for the existence of an Eastern Star organization as early as the eighteenth century.

A Supreme Constellation was organized by Brother Rob Morris in 1855 with the following principal officers: Most Enlightened Grand Luminary, Rob Morris; Right Enlightened Deputy Grand Luminary and Grand Lecturer, Joel M. Spiller, Delphi, Indiana; Very Enlightened Grand Treasurer, Jonathan R. Neill, New York, and Very Enlightened Grand Secretary, John W. Leonard, New York. Deputies were appointed for several States and by the end of 1855 seventy-five charters for subordinate Constellations had been granted. These Constellations were made up of five or more persons of each sex, with a limit of no more than twenty-five of the one sex, and several Constellations might be associated with a single lodge.

There subsequently arose a second governing Body of which James B. Taylor of New York became Grand Secretary. This organization was known as the *Supreme Council of the Ancient Rite of Adoptive Masonry for North America*. How much of a real existence was lived by this body is now difficult of determination because of the secrecy with which its operations were conducted. Early in the seventies it expired after a discouraging struggle for life.

Brother Morris was not a partner in the above enterprise and had in 1860 begun the organizing of *Families* of the Eastern Star. To use his own expression, "The two systems of *Constellations* and *Families* are identical in spirit, the latter having taken the place of the former." A further statement by Brother Morris was to the effect that the ladies who were introduced to the advantages of Adoptive Freemasonry under the former system retained their privileges under the latter. During the next eight years more than a hundred *Families* were organized.

Brother Robert Macoy of New York had in 1866 prepared a manual of the Eastern Star. In this work he mentions himself as *National Grand Secretary*. He also maintained the semblance of a Supreme Grand Chapter of the Adoptive Rite. Brother Morris decided in 1868 to devote his life to Masonic exploration in Palestine. His Eastern Star powers were transferred to Brother Macoy, as has been claimed. The latter in later years described himself as *Supreme Grand Patron*.

Still another attempt at the formal organization of a governing Body occurred in 1873 at New York, when the following provisional officers of a *Supreme Grand Council of the World, Adoptive Rite*, were selected: Supreme Grand Patron, Robert Macoy, of New York; Supreme Grand Matron, Frances E. Johnson, of New York; Associate Supreme Grand Patron, Andres Cassard, of New York; Deputy Supreme Grand Patron, John L. Power, of Mississippi; Deputy Supreme Grand Matron, Laura L. Burton, of Mississippi; Supreme Treasurer, W. A. Prall, of Missouri; Supreme Recorder, Rob Morris, of Kentucky; Supreme Inspector, P. M. Savery, of Mississippi. But nothing further came of this organization except that when later on measures were taken to make a really effective controlling Body, the old organization had claimants in the field urging its prior rights, though to all intents and purposes its never more than feeble breath of life had then utterly failed.

The various Bodies of the Order under this fugitive guidance became ill-assorted of method. Laws were curiously conflicting. A constitution governing a

State Grand Chapter had in one section the requirement that "Every member present must vote" on petitions; which another section of the same constitution forbade Master Freemasons "when admitted to membership" from balloting for candidates or on membership. There was equal or even greater inconsistency between the laws of one State and another. Serious defects had been discovered in the ritual. Some resentment had been aroused over the methods employed in the propaganda of the Order. The time was ripe for a radical change.

Rev. Willis D. Engle, in 1874, publicly proposed a Supreme Grand Chapter of Representatives from the several Grand Chapters and "a revision and general boiling down and finishing up of the ritual which is now defective both in style and language." Not content with saying this was a proper thing to do, Brother Engle vigorously started to work to bring about the conditions he believed to be most desirable. Delegates from the Grand Chapters of California, Illinois, Indiana, Missouri, and New Jersey, met in Indianapolis, November 15-16, 1876, on the invitation of the Grand Chapter of Indiana. Grand Patron James S. Nutt, of Indiana, welcomed the visitors and opened the meeting. Brother John M. Mayhew, of New Jersey, was elected President, and Brother John R. Parson, of Missouri, Secretary. A Constitution was adopted, a committee appointed on revision of the ritual, and a General Grand Chapter duly organized.

The second session of the General Grand Chapter was held in Chicago, May 8-10, 1878, and the name of the organization became officially *The General Grand Chapter of the Order of the Eastern Star*. The Most Worthy Grand Patron was then the executive head, though in later years this was decided to be the proper province of the Most Worthy Grand Matron.

The Grand Chapters with their dates of organization are as follows:

Alabama.....	March 6, 1901
Alberta.....	July 20, 1912
Arizona.....	November 15, 1900
Arkansas.....	October 2, 1876
British Columbia.....	July 21, 1912
California.....	May 8, 1873
Colorado.....	June 6, 1892
Connecticut.....	August 11, 1874
District of Columbia.....	April 30, 1896
Florida.....	June 7, 1904
Georgia.....	February 21, 1901
Idaho.....	April 17, 1902
Illinois.....	November 6, 1875
Indiana.....	May 6, 1874
Iowa.....	July 30, 1878
Kansas.....	October 18, 1878
Kentucky.....	June 10, 1903
Louisiana.....	October 4, 1900
Maine.....	August 24, 1892
Maryland.....	December 23, 1898
Massachusetts.....	December 11, 1876
Michigan.....	October 31, 1867
Minnesota.....	October 18, 1878
Mississippi.....	May 29, 1906
Montana.....	September 25, 1890
Missouri.....	October 13, 1875
Nebraska.....	June 22, 1875
Nevada.....	September 19, 1905
New Hampshire.....	May 12, 1891
New Jersey.....	July 18, 1870
New York.....	November 31, 1870
New Mexico.....	April 11, 1902
North Carolina.....	May 20, 1905

North Dakota.....	June 14, 1894
Ohio.....	July 28, 1889
Oklahoma.....	February 14, 1902
Ontario.....	April 27, 1915
Oregon.....	October 3, 1889
Pennsylvania.....	November 21, 1894
Porto Rico.....	February 17, 1914
Rhode Island.....	August 22, 1895
Saskatchewan.....	May 16, 1916
Scotland.....	August 20, 1904
South Carolina.....	June 1, 1907
South Dakota.....	July 10, 1889
Tennessee.....	October 18, 1900
Texas.....	May 5, 1884
Utah.....	September 20, 1905
Vermont.....	November 12, 1873
Virginia.....	June 22, 1904
Washington.....	June 12, 1889
West Virginia.....	June 28, 1904
Wisconsin.....	February 19, 1891
Wyoming.....	September 14, 1898

Of the above Grand Chapters there are three not constituent members of the General Grand Chapter. These independent bodies are New Jersey, New York, and Scotland.

Chapters of the Eastern Star are also to be found in Alaska, the Canal Zone at Panama, the Hawaiian Islands, the Philippine Islands, Manitoba, New Brunswick, Quebec, Cuba, Delaware, India, Mexico, and in the Yukon.

A Concordat or treaty agreement adopted by the General Chapter on September 20, 1904, and by a convention of Scottish Chapters of the Eastern Star held at Glasgow on August 20, 1904, was to the following effect:

"The Grand Chapter of Scotland shall have supreme and exclusive jurisdiction over Great Britain, Ireland, and the whole British dominions (excepting only those upon the Continent of America), and that a Supreme or General Grand Chapter of the British Empire shall be formed as soon as Chapters are instituted therein and it seems expedient to do so."

According to the terms of this agreement the territory in the East Indies wherein Chapters were already instituted, as at Benares and Calcutta, was ceded to the Grand Chapter of Scotland, which retains control. The other Chapters not so released are still under the jurisdiction of the General Grand Chapter.

The first eighteen Most Worthy Grand Matrons of the General Grand Chapter of the Eastern Star have been the following:

Mrs. Elizabeth Butler, Chicago, Ill.....	1876
Mrs. Elmira Foley, Hannibal, Mo.....	1878
Mrs. Lorraine J. Pitkin, Chicago, Ill.....	1880
Mrs. Jennie E. Mathews, Rockford, Ia.....	1883
Mrs. Mary A. Flint, San Juan, Calif.....	1886
Mrs. Nettie Ransford, Indianapolis, Ind.....	1889
Mrs. Mary C. Snedden, Wichita, Kans.....	1892
Mrs. Mary E. Partridge, Oakland, Calif.....	1895
Mrs. Hattie E. Ewing, Orange, Mass.....	1898
Mrs. Laura B. Hart, San Antonio, Tex.....	1901
Mrs. M. B. Conkling, Checotah, Okla.....	1904
Mrs. Ella S. Washburn, Racine, Wis.....	1907
Mrs. M. Alice Miller, El Reno, Okla.....	1910
Mrs. Rata A. Mills, Duke Center, Pa.....	1913
Mrs. E. C. Ocobock, Hartford, Mich.....	1916
Mrs. E. L. Chapin, Pine Meadow, Conn.....	1919
Mrs. C. R. Franz, Jacksonville, Fla.....	1922
Mrs. Clara Henrick, Newport, Ky.....	1925

The first eighteen Most Worthy Grand Patrons of the General Grand Chapter of the Eastern Star have been:

Rev. John D. Vincil, St. Louis, Mo.....	1876
Thomas M. Lamb, Worcester, Mass.....	1878
Willis Brown, Seneca, Kans.....	1880
Rollin C. Gaskill, Oakland, Calif.....	1883
Jefferson S. Conover, Coldwater, Mich.....	1886
Benjamin Lynds, St. Louis, Mo.....	1889
James R. Donnell, Conway, Ark.....	1892
H. Harrison Hinds, Stanton, Mich.....	1895
Nathaniel A. Gearhart, Duluth, Minn.....	1898
L. Cabel Williamson, Washington, D. C.....	1901
Dr. William F. Kuhn, Kansas City, Mo.....	1904
William H. Norris, Manchester, Ia.....	1907
Rev. Willis D. Engle, Indianapolis, Ind.....	1910
G. A. Pettigrew, Sioux Falls, So. Dak.....	1913
George M. Hyland, Portland, Ore.....	1916
Dr. A. G. McDaniel, San Antonio, Tex.....	1919
Dr. Will W. Grow, St. Joseph, Mo.....	1922
J. Ernest Teare, Cleveland, Ohio.....	1925

From 1876 to 1889 Rev. Willis D. Engle of Indianapolis was the Right Worthy Grand Secretary. In 1880 Mrs. Lorraine J. Pitkin, of Chicago, became the Most Worthy Grand Matron, and afterwards the General Grand Secretary, being elected in 1889. She joined the Order in 1866. Born in 1845, she died in 1922. Mrs. Minnie Evans Keyes, of Lansing, Michigan, was elected Right Worthy Grand Secretary of the Seattle meeting of July, 1919, and the headquarters of the Order established at Washington, District of Columbia.

EAST PORT. An error in the *Lansdowne Manuscript*, where the expression "the city of East Port" occurs as a corruption of "the cities of the East."

EAVESDROPPER. A listener. The punishment which was directed in the old lectures, at the revival of Freemasonry in 1717, to be inflicted on a detected cowan was: "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels." The French inflict a similar punishment: "On le met sous une gouttière, une pompe, ou une fontaine, jusqu'à ce qu'il soit mouillé depuis la tête jusqu'aux pieds," meaning *They put him under the rain-spout, a pump, or a fountain, until he is drenched from head to feet.* Hence a listener is called an *eavesdropper*. The word is not, as has by some been supposed, a peculiar Masonic term, but is common to the language. Skinner gives it in his *Etymologicon*, and approvingly calls it *vox sane elegantissima, aptly sound word*; and Blackstone (*Commentaries* iv, 13) thus defines it:

Eavesdroppers, or such as listen under walls, or windows, or the eaves of a house, to hearken after discourse, and thereupon to frame slanderous and mischievous tales, are a common nuisance and presentable at the court leet; or are indictable at the sessions, and punishable by fine and finding sureties for their good behavior.

EBAL. According to Mackenzie, *Royal Masonic Cyclopaedia*, the following was introduced into the lectures of Freemasonry in the eighteenth century:

Moses commanded Israel that as soon as they had passed the Jordan, they should go to Shechem, and divide into two bodies, each composed of six tribes; one placed on, that is, adjacent to, Mount Ebal; the other on, or adjacent to, Mount Gerizim. The six tribes on or at Gerizim were to pronounce blessings on those who should faithfully observe the law; and the six on Mount Ebal were to pronounce curses against those who should violate it. This Joshua executed. Moses enjoined them to erect an altar of unhewn stones on Mount Ebal, and to plaster them over, that the law might be written on the altar. Shechem is the modern Nabious (see also Deuteronomy xxvii; and Joshua viii, 30-35).

EBEN BOHAN. The stone which Bohan set up as a witness-stone, and which afterwards served as a boundary-mark on the frontier between Judah and Benjamin (see Joshua xv, 6, and xviii, 17).

EBEN-EZER. Hebrew, אֶבֶן הָעֶזֶר, pronounced, *Eh'-ben haw-é-zer*, and meaning *stone of help*. A stone set up by Samuel between Mizpeh and Shem in testimony of the Divine assistance obtained against the Philistines (see First Samuel vii, 12).

EBLIS. The Arabian name of the prince of the apostate angels, exiled to the infernal regions for refusing to worship Adam at the command of the Supreme, Eblis claiming that he had been formed of ethereal fire, while Adam was created from clay. The Mohammedans assert that at the birth of their prophet the throne of Eblis was precipitated to the bottom of hell. Eblis of the Mohammedans is the Azazel in Hebrew, the desert spirit to whom one of the two goats was sent, laden with the sins of the people (see the Revised Version of the Bible, Leviticus xvi, 8, 10, 26). The word in the King James Version is *scapegoat* but in the original the word *Azazel* is a proper name.

EBONY BOX. A symbol, in the advanced Degrees, of the human heart, which is intended to teach reserve and taciturnity, which should be inviolably maintained in regard to the incommunicable secrets of the Order. When it is said that the ebony box contained the plans of the Temple of Solomon, the symbolic teaching is, that in the human heart are deposited the secret designs and motives of our conduct by which we propose to erect the spiritual temple of our lives.

ECBATANA. An ancient city of great interest to those who study the history of the rebuilding of the Temple. Its several names were *Agbatana*, *Hagmatana*, and *Achmeta*. Tradition attributes the founding of the city to Solomon, Herodotus to Deioces, 728 B.C., the Book of Judith to Arphaxad. It was the ancient capital of Media. Vast quantities of rubbish now indicate where the palace and citadel stood. The Temple of the Sun crowned a conical hill enclosed by seven concentric walls. According to Celsus, there was thus exhibited a scale composed of seven steps or stages, with an eighth at the upper extremity. The first stage was composed of lead, and indicated *Saturn*; the second, of tin, denoted *Venus*; the third, of copper, denoted *Jupiter*; the fourth, of iron, denoted *Mars*; the fifth, of divers metals, denoted *Mercury*; the sixth, of silver, denoted the *Moon*; the seventh, of gold, denoted the *Sun*; then the highest, *Heaven*. As they rose in gradation toward the pinnacle, all the gorgeous battlements represented at once—in Sabean fashion—the seven planetary spheres. The principal buildings were the Citadel, a stronghold of enormous dimensions, where also the archives were kept, in which Darius found the edict of Cyrus the Great concerning the rebuilding of the Holy Temple in Jerusalem.

ECHANGES D'ENFANTS, BUREAU MAÇONNIQUE GRATUIT POUR LES. See *Children's Exchange Bureau*.

ECLECTIC BUND. See *Eclectic Union*.

ECLECTIC FREEMASONRY. From the Greek, ἐκλεκτικός, *eklektikos*, which means *selecting*. Those philosophers who, in ancient times, selected from the

various systems of philosophy such doctrines as appeared most conformable to truth were called *Eclectic Philosophers*. So the Confederation of Freemasons in Germany, which consisted of Lodges that selected the Degrees which they thought most conformable to ancient Freemasonry, was called the *Eclectic Union*, and the *Freemasonry* which it adopted received the name of *Eclectic Freemasonry* (see *Eclectic Union*).

ECLECTIC RITE. The Rite practised by the *Eclectic Union*, which see.

ECLECTIC UNION. The fundamental idea of a union of the German Lodges for the purpose of purifying the Masonic system of the corruptions which had been introduced by the numerous Degrees founded on alchemy, theosophy, and other occult sciences which at that time flooded the continent of Europe, originated, in 1779, with the Baron Von Dittfurth, who had been a prominent member of the Rite of Strict Observance; although Lenning attributes the earlier thought of a circular letter to Von Knigge. But the first practical step toward this purification was taken in 1783 by the Provincial Grand Lodges of Frankfort-on-the-Main and of Wetzlar. These two Bodies addressed an encyclical letter to the Lodges of Germany, in which they invited them to enter into an alliance for the purpose of "re-establishing the Royal Art of Freemasonry." The principal points on which this union or alliance was to be founded were:

1. That the three symbolic Degrees only were to be acknowledged by the united Lodges.
2. That each Lodge was permitted to practise for itself such high Degrees as it might select for itself, but that the recognition of these was not to be made compulsory on the other Lodges.
3. That all the united Lodges were to be equal, none being dependent on any other.

These propositions were accepted by several Lodges, and thence resulted the *Eklectischer Bund*, or Eclectic Union of Germany, at the head of which was established the Mother Grand Lodge of the Eclectic Union at Frankfort-on-the-Main. The system of Freemasonry practised by this union is called the *Eclectic System*, and the Rite recognized by it is the Eclectic Rite, which consists of only the three Degrees of Apprentice, Fellow Craft, and Master Mason.

ECOSSAIS. This is a French word, pronounced *a-ko-say*, which Masonically is generally to be translated as *Scottish Master*. There are numerous Degrees under the same or a similar name; all of them, however, concurring in one particular, namely, that of detailing the method adopted for the preservation of the true Word. The American Freemason will understand the character of the system of *Eccossaism*, as it may be called, when he is told that the Select Master of his own Rite is really an Eccossais Degree. It is found, too, in many other Rites. Thus, in the French Rite, it is the Fifth Degree. In the Ancient and Accepted Scottish Rite, the Thirteenth Degree or Knights of the Ninth Arch is properly an Eccossais Degree. The Ancient York Rite is without an Eccossais Degree, but its principles are set forth in the instructions of the Royal Arch. Some idea of the extent to which these Degrees have been multiplied may be formed from the fact that Oliver has a list

of eighty of them; Ragon enumerates eighty-three; and the Baron Tschoudy, first rejecting twenty-seven which he does not consider legitimate, retains a far greater number to whose purity he does not object.

In the Ecossais system there is a legend, a part of which has been adopted in all the Ecossais Degrees, and which has in fact been incorporated into the mythical history of Freemasonry. It is to the effect that the builder of the Temple engraved the word upon a triangle of pure metal, and, fearing that it might be lost, he always bore it about his person, suspended from his neck, with the engraved side next to his breast. In a time of great peril to himself, he cast it into an old dry well, which was in the south-east corner of the Temple, where it was afterward found by three Masters. They were passing near the well at the hour of meridian, and were attracted by its brilliant appearance; whereupon one of them, descending with the assistance of his comrades, obtained it, and carried it to King Solomon. But the more modern form of the legend dispenses with the circumstance of the dry well, and says that the builder deposited it in the place which had been purposely prepared for it, and where centuries afterward it was found. And this amended form of the legend is more in accord with the recognized symbolism of the loss and the recovery of the Word.

The word *Ecossais* has several related meanings as follows:

1. The Fourth Degree of Ramsay's Rite, and the original whence all the Degrees of Ecossaism have sprung.
2. The Fifth Degree of the French Rite.
3. The Ecossais Degrees constitute the fourth class of the Rite of Mizraim—from the Fourteenth to the Twenty-first Degree.

In the accompanying articles only the principal Ecossais Degrees will be mentioned.

ECOSSAIS ANGLAIS SUBLIME. Sublime English Scottish, the thirty-eighth grade, fifth series, Metropolitan Chapter of France.

ECOSSAIS ARCHITECT, PERFECT. The French expression is *Ecossais Architecte Parfait*. A Degree in the collection of M. Pyron.

ECOSSAIS D'ANGERS or **ECOSSAIS D'ALCIDONY.** Two Degrees mentioned in a work entitled *Philosophical Considerations on Freemasonry*.

ECOSSAIS DES LOGES MILITAIRES. French for Scottish (Degree) of Military Lodges, a grade in three sections in M. Pyron's collection.

ECOSSAIS, ENGLISH. The French expression is *Ecossais Anglais*. A Degree in the Mother Lodge of the Philosophic Rite.

ECOSSAIS, FAITHFUL. The French expression is *Ecossais Fidèle* (see *Vielle Bru*).

ECOSSAIS, FRENCH. The Thirty-fifth Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS, GRAND. The Fourteenth Degree of the Scottish Rite is so called in some of the French books.

ECOSSAIS, GRAND ARCHITECT. The French expression is *Grand Architecte Ecossais*. The Forty-fifth Degree of the Metropolitan Chapter of France.

ECOSSAIS, GRAND MASTER. Formerly the Sixth Degree of the Capitular system, practised in Holland.

ECOSSAIS, KNIGHT. A synonym of the Ninth Degree of Illuminism. It is more commonly called *Illuminatus Dirigens* in Latin.

ECOSSAIS, MASTER. The Fifth Degree of the Rite of Zinnendorf. It was also formerly among the high Degrees of the German Chapter and those of the Rite of the Clerks of Strict Observance. It is said to have been composed by Baron Hund.

ECOSSAIS NOVICE. A synonym of the Eighth Degree of Illuminism. It is more commonly called *Illuminatus Major* in Latin.

ECOSSAIS OF CLERMONT. The Thirteenth Degree of the Metropolitan Chapter of France.

ECOSSAIS OF ENGLAND. A Degree in the collection of M. Le Rouge.

ECOSSAIS OF FRANVILLE. The Thirty-first Degree of the Metropolitan Chapter of France.

ECOSSAIS OF HIRAM. A Degree in the Mother Lodge of the Philosophic Scotch Rite.

ECOSSAIS OF MESSINA. A Degree in the nomenclature of M. Fustier.

ECOSSAIS OF MONTPELLIER. The Thirty-sixth Degree of the Metropolitan Chapter of France.

ECOSSAIS OF NAPLES. The Forty-second Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF PERFECTION. The Thirty-ninth Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF PRUSSIA. A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

ECOSSAIS OF SAINT ANDREW. A not unusual form of Ecossaism, and found in several Rites as follows:

1. The Second Degree of the Clerks of Strict Observance.
2. The Twenty-first Degree of the Rite of Mizraim.
3. The Twenty-ninth Degree of the Ancient and Accepted Scottish Rite is also an Ecossais of Saint Andrew.
4. The Sixty-third Degree of the collection of the Metropolitan Chapter of France is an Ecossais of Saint Andrew of Scotland.
5. The Seventy-fifth Degree of the same collection is called *Ecossais of Saint Andrew of the Thistle*.

ECOSSAIS OF SAINT GEORGE. A Degree in the collection of Le Page.

ECOSSAIS OF THE FORTY. The French expression is *Ecossais des Quarante*. The Thirty-fourth Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF THE LODGE OF PRINCE EDWARD. A Degree in the collection of Pyron. This was probably a Stuart Degree, and referred to Prince Charles Edward, the young Pretender.

ECOSSAIS OF THE SACRED VAULT OF JAMES VI. The title refers to the following:

1. The Thirty-third Degree of the collection of the Metropolitan Chapter of France, said to have been composed by the Baron Tschoudy.
2. The Twentieth Degree of the Rite of Mizraim.
3. In the French work this name has been given to the Fourteenth Degree of the Scottish Rite.

Chemin Dupontès says that the Degree was a homage paid to the kings of Scotland. Nothing, however, of this can be found in its present form; but it is very probable that the Degree, in its first conception, and in some ritual that no longer exists, was an

offspring of the house of Stuart, of which James VI was the first English king.

ECOSSAIS OF THE THREE J. J. J. This refers to each of the following:

1. The Thirty-second Degree of the collection of the Metropolitan Chapter of France.

2. The Nineteenth Degree of the Rite of Mizraim.

The three J. J. J. are the initials of *Jourdain, Jaho, Jachin*.

ECOSSAIS OF THE TRIPLE TRIANGLE. The Thirty-seventh Degree of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF TOULOUSE. A Degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

ECOSSAIS PARFAIT MAITRE ANGLAIS. French for Scottish Perfect English Master, a grade given by Pyron.

ECOSSAIS, PARISIAN. So Thory has it; but Ragon, and all the other nomenclators, give it as *Ecossais Panissière*. The Seventeenth Degree of the Rite of Mizraim.

ECOSSAIS, PERFECT. A Degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

ECOSSISM. A name given by French Masonic writers to the thirty-three Degrees of the Ancient and Accepted Scottish Rite. This, in English, would be equivalent to *Scottish Freemasonry*, which see.

ECUADOR. A republic of South America. In 1857 the Grand Orient of Peru introduced Freemasonry to Ecuador by establishing Lodges at Quito and Guayaquil.

The Dictator of Ecuador wished at first to join the Brotherhood but when admission to the Craft was refused him he proved a very powerful enemy. Not until after he was killed in 1875 were conditions at all favorable for the growth of the Craft in this district.

A Grand Lodge is said to have existed at Guayaquil but its history is obscure and nothing is known until the Grand Lodge of Ecuador was established there in 1918. It was formed on the lines of civil governments having executive, legislative and judicial departments, but it was not considered altogether regular by other Grand Lodges.

Lodges Luz de Guayas, No. 10; Cinco de Junio, No. 29, and Oriente Ecuatoriano, No. 30, all chartered by the Grand Lodge of Peru, sent delegates to an assembly at Guayaquil on March 5, 1921, to consider the establishment of a Grand Lodge. On June 19, 1921, by authority of the Grand Lodge of Peru, the Grand Lodge of the Ancient Free and Accepted Masons of the Republic of Ecuador was constituted.

The Grand Orient of Italy has a Lodge at Guayaquil. There is also in this city the headquarters of the Supreme Council of the Ancient and Accepted Scottish Rite of Ecuador.

EDDA. An Icelandic word, literally translated *great-grandmother*, as referred to in Scandinavian poetry. There are in reality two books of this name which were deemed inspired by the ancient Germans, Norwegians, and Swedes, and there grew out so many myths from these canonical writings, that great difficulty is now experienced as to what were apocryphal. The myths springing from the old German theology are full of beauty; they pervade Freemasonry exten-

sively and so intimately that they are believed by many of the best students to be the origin of a large number of its legends and symbols.

The older of the two, called *The Edda of Sámund the Learned*, was written in a language existing in Denmark, Sweden and Norway as early as the eighth century. Sámund Sigfusson, an Icelandic priest born in 1056, collected thirty-nine of these poems during the earlier portion of the twelfth century. The most remarkable of these poems is the *Oracle of the Prophets*, containing the cosmogony, under the Scandinavian belief, from the creation to the destruction of the world. A well-preserved copy was found in Iceland in 1643.

The younger *Edda* is a collection of the myths of the gods, and of explanations of meters of Pagan poetry, and is intended for instruction of young scalds or poets. The first copy was found complete in 1628. The prologue is a curious compendium of Jewish, Greek, Christian, Roman, and Icelandic legend. Its authorship is ascribed to Snorro Sturleson, born in 1178; hence called *Edda of Snorro*.

EDICT OF CYRUS. Five hundred and thirty-six years before the Christian era, Cyrus issued his edict permitting the Jews to return from the captivity at Babylon to Jerusalem, and to rebuild the House of the Lord. At the same time he restored to them all the sacred vessels and precious ornaments of the first Temple, which had been carried away by Nebuchadnezzar, and which were still in existence (see *Cyrus*). This is commemorated in the Royal Arch Degree of the York and American Rites. It is also referred to in the Fifteenth Degree, or Knight of the East of the Scottish Rite.

EDICTS. The decrees of a Grand Master or of a Grand Lodge are called *Edicts*, and obedience to them is obligatory on all the Craft.

EDINBURGH. The capital of Scotland. The Lodge of Edinburgh, Mary's Chapel, is No. 1 on the "Roll of Lodges holding under the Grand Lodge of Scotland," and is described therein as instituted "Before 1598." Nothing more precise is known as to the date of its foundation, but it possesses Minutes commencing in July, 1599. It met at one time in a chapel dedicated to the Virgin Mary, and from this is derived the second part of its name. Its history has been written by Brother D. M. Lyon, 1873 (see *Scotland*).

EDINBURGH, CONGRESS OF. It was convoked, in 1736, by William Saint Clair of Roslin, Patron of the Freemasons of Scotland, whose Mother Lodge was Canongate Kilwinning, with the view of abdicating his dignity as hereditary Grand Patron, with all the privileges granted to the family of Saint Clair of Roslin by the Operative Masons of Scotland early in the seventeenth century (see *Saint Clair Charters*) and afterward to organize Freemasonry upon a new basis. The members of thirty-three Lodges uniting for this purpose, constituted the new Grand Lodge of Scotland, and elected Saint Clair as Grand Master on November 30, 1736 (see *Saint Clair*).

EDINBURGH-KILWINNING MANUSCRIPT. One of the *Old Charges*, probably written about 1665. It is in the custody of the "Mother Lodge Kilwinning, No. 0," which heads the Roll of Scotch Lodges. It has been reproduced in Brother Hughan's *Masonic*

Sketches and Reprints, and in Brother D. M. Lyon's *History of the Lodge of Edinburgh*.

EDINBURGH-KILWINNING MANUSCRIPT.

See *Kilwinning Manuscript*.

EDINBURGH, LODGE OF. Often called the *Lodge of Mary's Chapel*. This old Lodge met at one time in a chapel dedicated to the Virgin, which accounts for the second part of its name. Possesses Minutes commencing in July, 1599, and is No. 1 on the roll of the Grand Lodge of Scotland. At one time first on the list of Scotch Lodges but Mother Kilwinning Lodge was placed before it in 1807 as No. 0. Color of clothing is light blue. Date of the origin of this Lodge is not known but believed to exist before 1598. Earliest authentic record of a non-operative being a member of a Masonic Lodge is recorded in the Minutes of this Lodge, July, 1599, and their Minutes also record the first written account of an initiation by a Lodge.

EDLING, COUNT. Thory lists Edling as Chamberlain of the King of Saxony and that he, with Prince Bernhard of Saxe Weimar, received the Thirty-second Degree at Paris, 1813.

EDOM. See *Tabaar*.

EDUCATIONAL FOUNDATIONS. These are of various kinds to fit particular requirements. The items dealing with *Colleges, Public Schools, Sunday Schools*, and so on, prove that the tendency of the Masonic Brotherhood to promote proper instruction is and has ever been characteristic. A few instances here will be sufficient to show what has been undertaken.

Delaware inaugurated four scholarships in 1922 covering \$125 to be awarded each year to students who would otherwise be unable to complete their education. These scholarships are in memory of the First Grand Master of the Grand Lodge of Delaware, Gunning Bedford, Jr., and they may be used at any school of college grade, but the Committee having charge of the awards prefer the University of Delaware. If proper progress is made by the student the scholarship continues four years. While these scholarships are under the jurisdiction of the Grand Lodge, contributions will be made by the subordinate Lodges of the State in proportion to their membership, thus gradually increasing the fund until eventually it will include all children and grandchildren of Freemasons who need educational assistance.

Georgia. At its 1921 Annual Communication the Grand Lodge of Georgia established an educational loan fund, and at its 1922 session made an appropriation therefor. The purpose of the loan is to enable worthy children of Freemasons to secure an education that otherwise would be denied them. Within its limits, loans are made under these conditions: Loans are made only for defraying the expenses of students in Georgia institutions. The applicant must not be under eighteen years of age at the time of entering college after the loan is authorized. The applicant must be unable to pay his own expenses in college. The applicant must be in reasonably good health. The applicant must be recommended by a Worshipful Master of a Masonic Lodge and by two other Master Masons. The applicant must be recommended as a capable and deserving student by proper school authorities. The application must receive

unanimous endorsement of the Educational Commission.

Knights Templar. When the Grand Encampment of the United States met at New Orleans, Louisiana, April 25-27, 1922, action was taken on an educational movement. Bonds to the amount of one hundred thousand dollars were transferred from the Permanent Fund to the Educational Fund, the income from which was to be used in the administration of the Fund as might be determined. To carry this movement to success each Grand Commandery and each Commandery subordinate to the Grand Encampment, were required to pay to the Grand Recorder of the Grand Encampment a sum equal to one dollar for each member of the Order therein, annually until the next Triennial Conclave of the Grand Encampment, the first payment to be made on or before the 1st day of July, 1924, and the second payment on or before the 1st day of July, 1925. One-half of the sums received to be transferred to an Endowment Fund, only the income from which may be used. The other half of the sums received is called the Educational Fund and available as a Revolving Loan Fund, for the benefit of students in each jurisdiction in proportion as jurisdictions have contributed to the Fund. It was made the duty of the Committee to be appointed by the Grand Master, to organize and to prescribe rules for its procedure, and in formulating its plan of action the Committee should delegate to a Committee to be appointed by each Grand Commandery and each Commandery subordinate to the Grand Encampment, the final disposition of the funds apportioned according to the general plan of the Committees by the Grand Encampment. A Committee was appointed by the Grand Master, composed of Sir Knights Joseph K. Orr of Atlanta, Georgia, as chairman; Alexander B. Andrews of Raleigh, North Carolina; Fred A. Aldrich of Flint, Michigan; Thomas J. Jones of Cleveland, Ohio and Samuel P. Browning of Maysville, Kentucky. The committee, soon after its appointment, organized by the selection of Alexander B. Andrews as Secretary thereof. General plans of procedure were formulated for the administration, and the use and application of the Funds, and on January 1, 1923, were promulgated by the Grand Master.

National League of Masonic Clubs. At the Atlantic City, New Jersey, Convention held in 1922, the National League of Masonic Clubs decided that a worthy enterprise for their promotion would be something of an educational nature, national in scope and patriotic in character. At the Convention of 1925, at Saratoga Springs, New York, the report of a Board of Trustees, appointed to submit a concrete plan, was unanimously adopted. This project was the raising of an endowment fund of not less than \$100,000 to provide for an income to maintain in perpetuity a Professorship in the George Washington University at Washington, District of Columbia, and establishing therewith a special course of instruction for students who wish to qualify to serve the United States of America at home or abroad as diplomatic or consular representatives of their country. In the case of representatives abroad of commercial interests in the United States, the plan would provide special training of importance and value. Such a scheme of instruction has existed for years at the (Roman) Catholic

University, a Jesuit institution at Georgetown, District of Columbia.

New Mexico has a Student Loan Fund to aid young men and women to obtain college educations; a number of these have been assisted while studying at various institutions of learning.

North Carolina has a Masonic Educational Loan Fund amounting, in its fourth year, 1926, to \$45,000, actively at work in various institutions of the State. The Several Grand Bodies annually contribute, the Grand Lodge, \$3,000; Grand Chapter, \$3,000; Grand Commandery, \$1,000, and the bodies of the Ancient and Accepted Scottish Rite, \$3,000.

Saskatchewan has a Masonic Scholarship project suggestive of that true charity or brotherly love which Saint Paul mentions with such heartiness in First Corinthians (xiii, 1-8). The basic purpose of the plan is to establish up to fifty scholarships of \$300 each, those receiving these sums of money to devote themselves to scholastic work in the various centers of the Province with a view to raising the educational standard and the implanting of sound, patriotic and moral ideals. Selections have been made by representatives of the Grand Lodge in consultation with the Department of Education, the successful candidates being of high academic attainments.

Scottish Rite. At the Annual Meeting at Boston, 1921, of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite, United States of America, the sum of \$50,000 was set apart "from the income of the permanent fund for the year 1921, to be expended under the direction of the Sovereign Grand Commander, the Grand Treasurer-General, and the Chairman of the Committee on Finance for such purposes of charity or relief as they may approve." On December 22, 1921, the Grand Commander Leon M. Abbott announced the plan of this Committee to establish fifteen scholarships—one for each State in their jurisdiction—providing for a deserving son or daughter of a Master Mason a four years college course of education. Brothers Frederick W. Hamilton, Edgar F. Smith and Frederic B. Stevens were appointed on April 25, 1922, a special Advisory Committee to consider the scholarship plan and their report was submitted to the Annual Meeting at Cleveland, September 19, 1922, and adopted, an Educational Fund being established under the direction of the Committee on Education. In brief (as stated on page 96 of the 1922 *Proceedings*) the plan is that one scholarship be awarded for each State in the Northern Masonic Jurisdiction, the recipient to choose his own college or technical school, provided it is approved by the Scholarship Committee. The amount of the scholarship for the first year is the regular college charges, together with the amount estimated by the college authorities as sufficient for a decent living. For the second year only two-thirds of the living allowance will be allowed, and for the third and fourth years only one-half the living allowance. Candidates must be sons or daughters of Master Masons, preferably of the Scottish Rite, in good standing. They must be of good moral character and of good scholarship and unable to obtain such an education without assistance. The scholarships are awarded by the Scholarship Committee, the choice of the beneficiaries being committed to their sound

judgment. The bills are to be sent to the Chairman of the Scholarship Committee, to be approved by him before taking the usual course for payment.

As a memorial to Washington the Freemason—a farsighted promoter as will later be seen of education for our young people, the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, United States of America, at the biennial session of 1927 donated one million dollars to the George Washington University in the District of Columbia. This is the largest gift in the history of all the educational institutions at the City of Washington. Resolutions providing for the appropriation were introduced by Inspector General Perry W. Weidner of Southern California at the 1927 meeting and were unanimously adopted. A committee to carry the project into effect was appointed and consisted of Grand Commander John H. Cowles, with Inspector Generals Perry W. Weidner, Southern California; Edward C. Day, Montana, and Thomas J. Harkins, North Carolina. The generous offer outlined by the resolutions and as elaborated by the committee was accepted by the Trustees of George Washington University and the formal acceptance of the gift duly announced by President C. H. Marvin. This donation establishes and maintains a school of government at George Washington University, a department begun with the fall term of 1928.

The will of Brother George Washington contained a stipulation that, read by few, deserves attention from many, and particularly by the Freemasons of the United States. The item in question comes immediately after provision had been made "towards the support of a free school established at and annexed to the said Academy, for the purpose of educating such children . . . as are unable to accomplish it with their own means, and who, in the judgment of the Trustees of the said Seminary, are best entitled to the benefit of this donation," stipulations quite in line, by the way, with what has been undertaken by several Masonic bodies in providing educational benefits of collegiate and university status for those unable otherwise to receive them.

Washington's services for the State of Virginia in particular were rewarded not only by formal resolutions of gratitude but by a gift of substantial money value. The latter, as he says in his will, was refused,

adding to this refusal, however, an intimation that if it should be the pleasure of the Legislature to permit me to appropriate the said shares to public uses, I would receive them on these terms with due sensibility;—and this it having consented to in flattering terms as will appear by a subsequent law and sundry resolutions, in the most ample and honourable manner, I proceed after this recital, for the more correct understanding of the case, to declare:

That . . . it has been my ardent wish to see a plan devised on a liberal scale which would have a tendency to spread systematic ideas through all parts of this rising Empire, thereby to do away local attachments and state prejudices, as far as the nature of things would, or, indeed, ought to admit, from our National Councils—looking anxiously forward to the accomplishment of so desirable an object as this is (in my estimation), my mind has not been able to contemplate any plan more likely to effect the measure than the establishment of a university in a central part of the United States to which the youth of fortune and talents from all parts thereof might be sent for the completion of their education in all the branches of polite literature—in arts and sciences, in

acquiring knowledge in . . . politics and good Government. . . . Under these impressions so fully dilated:

I give and bequeath in perpetuity the 50 shares which I hold in the Potomac Company (under the aforesaid acts of the Legislature of Virginia) towards the endowment of a University to be established within the limits of the District of Columbia, under the auspices of the General Government, if that government should incline to extend a fostering hand towards it. . . .

But the failure of the funds due to the collapse of the company put an end for the time to the wise plans of Washington.

We must not overlook the fact that this is by no means the limit of educational work by Scottish Rite Brethren. Not only do they contribute through the medium of the other branches of the Fraternity in which they hold membership but, as is noted elsewhere in this article, as in North Carolina, for example, they donate independently to State educational enterprise, and further, as in the following characteristic instance, it was decided at the fifty-eighth Annual Meeting in 1927, at Utica, of the New York Council of Deliberation of the Scottish Rite to award scholarships to boys and girls of the Masonic Home there, beginning that fall. Income from a \$15,000 fund, known as the Scottish Rite Permanent Fund, was used for this purpose. Selection of those at the Home to receive scholarships was begun forthwith.

There is a Masonic club-house at Berkeley, California, an outstanding educational and social factor in the collegiate lives of the students. Similar enterprises are found elsewhere. A Scottish Rite dormitory in Austin, at the University of Texas, provides accommodations for several hundred girls, a benevolent provision that inspires as well as protects. The girls of that dormitory promised \$1,500 to the erection of the University of Texas Memorial Stadium and this pledge was paid in full.

These scholarships awarded by leading organizations of Freemasons remind us of another instance or two worthy of record. An English Lodge whose Master had been so deserving of praise during his term of office that when he came to leave the chair the Brethren subscribed for a scholarship in the University of London. This was done with the purpose of allowing this good Brother to select some young man or woman to benefit by this opportunity of studying at one of the greatest educational institutions of the world. Probably the Brother was unusually interested in education and we can understand how delighted and honored he felt at this distinction. His experience was not unique, as in 1925 we heard from Utica, New York, that, as a memorial to three Past District Deputy Grand Masters of the State, Lewis D. Collins, of Batavia, Rev. Pierre Cushing, of LeRoy, and John V. Sparrow, of Warsaw, the Past Masters' Association of the Genesee-Wyoming District voted to raise \$5,000, the interest to be used for the education of a boy from the Masonic Home.

Doubt appears to have arisen as to the advisability of locating the College twenty miles from Hannibal, in Marion County, Missouri, remote from city or town, and in 1846 a circular letter was authorized to the Lodges, inviting propositions. Four towns responded, Palmyra, Hannibal, Liberty, and Lexington, the latter being chosen. Committees were appointed to select a site of not less than five nor more

than twenty acres, to raise funds, start building, and dispose by rent or sale of the old property. The corner-stone of the new College was laid on May 18, 1847. Among other proceedings at the Communication of 1847 a Committee was appointed to ascertain what prominent educators were Freemasons so as to have a handy list of them for selection when the College was completed. In 1848 the Committee on Masonic Hall reported adversely and the Committee on the College at Lexington stated that it had cash to date \$8,759.27, and the cost of the College would be \$15,000. Salaries of College President and instructors were fixed by Grand Lodge, the highest \$1,500 per year. At an adjourned session of the Grand Lodge, 1848, Brother Wilkens Tannehill of Nashville, Tennessee, was elected President, Brother Van Doren, Professor of Mathematics, and a resolution introduced to add a Medical Department to the College. A special agent for the College Endowment Fund was to receive ten per cent on all monies collected. Ninety-five students were reported in 1849.

But the succeeding meetings of the Grand Lodge show the College expenses exceeding the income, although the Endowment Fund in 1853 amounted to \$53,198. We note that the average age of the college students in 1854 was fifteen and the number admitted was 175. A mortgage of \$1,500 was placed by the Grand Lodge on the College property in 1855 and we see in 1857 that only eight beneficiaries were among the 175 students, the original planning of the College, to educate children of indigent brethren notwithstanding. The Grand Lodge in 1859, after a brave and benevolent purpose, pursued faithfully for years, decided that experience showed the fixed fact that the Masonic College had failed to meet the reasonable and just expectations of the Grand Lodge and of its warmest and most ardent friends, that the Grand Lodge would not put forth any further efforts for its sustenance and whereas the treasuries of the Lodges were constantly drained for its support, thereby in a very great measure cutting off their resources for dispensing their own charities, it was therefore resolved "That at the close of the present Collegiate year the College be closed, *sine die* (without date) and that no more of the funds of this Grand Lodge be appropriated for its sustenance, further than to meet its present liabilities; that all Scholarships held either by Lodges or individuals, shall at the wish of the parties holding them, be cancelled, and such parties be released from all further obligations under the same."

Citizens of Lexington had given \$30,000 to sustain the College. The Grand Lodge and the Lodges gave even more, only to fail. During the Civil War the Battle of Lexington, September, 1861, was fought there, Union soldiers occupied the buildings, and the College and boarding-house were badly wrecked by cannon fire. At last the Grand Lodge gave the College and grounds to the Marvin Female Institute. The report adopted by the Grand Lodge, in 1872, says,

From the 1st of February, 1872, the Marvin Female Institute at Lexington, Missouri, will be known by the name of "Central Female College," and the same obligations entered into between the Grand Lodge and the Institute will be carried out by the College, viz.:

The Grand Lodge has the right to keep constantly at the College thirty daughters of deceased indigent Master Masons, free of tuition charge, they boarding in the College and paying their own expenses, except tuition.

The religious proclivities of these students are not to be interfered with, contrary to such directions as their parents or guardians may dictate.

Applications for admission of Masonic beneficiaries must be made through the committee appointed by the Grand Lodge; and the fact of the father having died while in good Masonic standing, or the father now living being such, can be certified to by the nearest Lodge, or by some brother known to the committee.

The old College building still forms a part of the main structure of what is the justly celebrated Central College for Women under the control of the Methodist Church.

When the Grand Lodge of Missouri, on October 2, 1842, purchased the property in Marion County, the membership in that State was only 1139. Dr. William F. Kuhn, discussing with us the ambitions of the Brethren, alluded to the direction of their ideas, saying, "The curriculum embraced four departments, Natural Philosophy and Astronomy, Mathematics, Mental and Moral Science, Ancient Languages and Literature, six months tuition was given free, and \$25.00 paid for board, room and washing for a whole session. The College in 1844 had forty students. Later, at Lexington, the enthusiasm of its projectors ran high. Hopes were entertained to have it rival Yale and Harvard but it became a burden and was an unfortunate adventure. So that is the story of a Masonic College in Missouri, and ought to be a warning for all such attempts in the future."

Because of this very point, possible recurrence anywhere and everywhere of the same sort of project, and recognizing the importance of the advice of Past Grand Master Kuhn, space is freely given to this experiment in Missouri. Similar projects developed elsewhere as we shall note.

Probably the visit of Brother Carnegie of Missouri in 1844 to the Grand Lodge of Kentucky had due weight in focusing the attention of his hosts upon the subject of Masonic Colleges. He was not the first to bring the matter of education to their attention. Grand Master Henry Wingate on August 28, 1843, urged the fostering of local and general schools, endowing professorships in colleges, and securing scholarships for indigent Freemasons' children. A proposition in 1844 to establish a Masonic School and Asylum resulted in recommending the appointment of seven as Trustees of Funk Seminary, a new school building at LaGrange, Oldham County, Kentucky, with an endowment of \$6,000 offered upon condition of maintaining a school and receiving pay scholars. The Committee on Education, or Trustees, were to employ teachers but contract no debt beyond the amount due from the lottery or manager; adopt by-laws, which Grand Lodge might alter, and at each annual communication of the Grand Lodge five Brethren were to be chosen as a Board of Trustees who were to make provision for the education of Masonic orphans in said seminary, but not to incur debt. The Trustees were to solicit contributions and make report. Every Freemason in Kentucky was requested to pay \$1 towards the support of this educational charity.

A further explanation, in 1845, shows that the LaGrange property included a two-story building,

cost \$4,500 with the lots, and \$6,000, well secured, all conveyed to the Grand Lodge conditional on an efficient school being maintained where sons of citizens of the town and county might attend as pay pupils. James C. Davis took charge of the Primary department for the tuition fees, agreeing gratuitously to educate ten students to be sent by the Grand Lodge. Rev. J. R. Finley was made Principal and agent to solicit funds. Rev. A. A. Morrison was appointed Professor of Languages to find his compensation in the fees of his department. There were 127 pupils. A female school at LaGrange desired to be transferred to the Funk Seminary under control of the Grand Lodge. Six hundred dollars a year was voted to the seminary as long as it remained under Grand Lodge control. Soon the school is mentioned as the *Masonic Seminary* and *Masonic College* and in 1847 there were 170 students with beneficiaries from twelve Lodges. Mention is made that the Grand Lodge of the District of Columbia recommended the Masonic College of Kentucky to its Lodges and their members, and that Mississippi reported "The Masonic College of Kentucky is one of the wisest and one of the most philanthropic establishments of the present age," and so on, leading up to the Committee on Education of Kentucky advising that the Trustees of the College be authorized to contract with the Grand Lodge of Alabama to educate one hundred students a year for ten successive years, for \$1,000 a year in advance.

The tide turned. At the Communication of 1848 the reduction in pay students and withdrawal of scholarships by Lodges had "strained the institution in its finances" and in 1849 "four hundred dollars as an increase of appropriation to the College for the year was made." Let it not be understood that this was the sum of what the generous Grand Lodge undertook for educational labors. In 1850, realizing that much had been done for boys to the exclusion of girls, therefore \$1,000 a year was set apart for the education of female children of deceased Master Masons, and a Committee was also appointed "to devise the most suitable plan for supporting and educating daughters of poor deceased Master Masons." Grand Secretary H. B. Grant says the Grand Lodge's works of benevolence mounted up to over a million in one hundred years, 1800-1900 (footnote, *Centennial History*, page 210). The college under critical examination showed conditions not favorable to successful continuance. Brother Grant says (page 217, *Centennial History*), "No doubt the trouble was the Grand Lodge started with a school on too small a capital to be a seminary, college and university, so that as the school grew, Grand Lodge floundered about under all these names, and more of them." At last the property was leased in 1857 by the Trustees at a nominal rental for five years. Reports now came to the Grand Lodge as landlord concerning building repairs and so forth, incidentally alluding to the educational conditions and prospects, but in 1873 the report showed there had been no school there for years, the Grand Lodge surrendered the property, and with the few later allusions to legal adjustments the College came to an end.

Ohio had a like opportunity but escaped. The Grand Lodge at Columbus, 1848, received a proposi-

tion from the Trustees of Worthington College for the transfer of that property for use in founding a Masonic College. The offer was made through James Kilbourne, President, and was referred to the Committee on Education. The Brethren submitted an elaborate report to the Grand Lodge, probably too long an essay for easy rapid digestion, as no final action resulted. However, a start was made and some interest aroused. At the following Communication Brother William T. Leacock, D.D., President of the Masonic College of Kentucky, presented and read a letter from the Grand Master of Kentucky to this Grand Lodge, introducing him, and asking fraternal consideration of the object of his visit, which letter was referred to a Committee, which reported, commending Brother Leacock to the subordinate Lodges of the State. The good Brother, two days later, delivered a Masonic address in the Episcopal Church to the Grand Lodge, Grand Chapter, and Grand Encampment of Ohio. Perhaps his hearers preferred to subscribe to the College outside the State, but no action seems to have been exerted toward a Masonic College in Ohio.

Arkansas experimented with the idea. The Grand Lodge once bought a large amount of property in the east end of Little Rock, which was then merely a town, and on this site they built an institution of learning, Saint John's College. This was a semi-military College. For some time it prospered. But the town was not big enough to support it and later on the College was abandoned. The Grand Lodge continued to own the property for many years. Finally it was sold in one lump. With the proceeds the Grand Lodge built a Masonic Temple on the corner of Fifth and Main Streets, Little Rock. That building since then has burned down and that property was sold. Brother Charles E. Rosenbaum, Past Grand Master of Arkansas, and Lieutenant Grand Commander, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, who furnished these notes on Saint John's College, writes further: "Had they (the Grand Lodge) held the original Saint John's College property until within the past five or ten years, the Grand Lodge would have had more money to invest than they could reasonably have found a place to put it. That is only one of the events that go along in Masonic as well as other affairs. We now have an Orphans' Home and School in Batesville in this State and it is running in good shape. I have been the President of the Board of Trustees of that ever since the Edict was created to build it."

Georgia took over an educational institution at Covington in that State. That was in 1852, the Southern Masonic Female College. This was conducted by the Grand Lodge from 1852 up to 1873.

EDUCATIONAL LOAN FUNDS. The Grand Encampment of Knights Templar, U. S. A., at its triennial session in New Orleans, Louisiana, April, 1922, in compliance with and pursuant to a recommendation of Grand Master Joseph Kyle Orr, of Atlanta, Georgia, established a revolving educational loan fund, which was to be available to assist worthy and needy students to secure a loan to aid them in completing the last two years of their course in the normal schools, colleges and universities of their state. The Grand Master-elect, Leonidas P. Newby,

was authorized to appoint a Committee, with full power to carry the plan into effect, and did so.

The Grand Encampment also established an educational endowment fund, the income of which only can be used, by levying an assessment of one dollar per annum on each Knight Templar under the jurisdiction of the Grand Encampment, payable July 1 of each year; one-half of which was to form a part of the endowment fund, which was supplemented by a transfer of \$100,000 from the fund of the trustees of the Grand Encampment.

These loans, in each Jurisdiction were to be made by a Committee of their own Grand Commanderies, appointed as their Grand Commander directed. The loans were made not exceeding two hundred dollars in one year, to suitable students, upon their personal notes, given without any security, with interest at five per cent commencing upon the date of their graduation, and the entire amount to be repaid by annual payments within four years from that date.

The Supreme Council of the Northern Masonic Jurisdiction of the Ancient and Accepted Scottish Rite has also an educational loan fund of like character to enable deserving applicants to make their way successfully through universities and colleges of approved standing.

EDWARD, KINGS. The four kings, numerically known as the First, Second, Third, and Fourth, appear as favorers, abettors, and protectors of the Institution of Freemasonry.

EDWARD, PRINCE. Son of George III, and Duke of Kent, was initiated in 1790, at Geneva, in the Lodge *De l'Union des Cœurs*, meaning in French *Of the Union of Hearts*, was Grand Master of the Ancients, and resigned to the Duke of Sussex on the memorable occasion of the Union in England, 1813.

EDWARD III MANUSCRIPT. A manuscript quoted by Anderson in his second edition (page 71), and also by Preston, as an old record referring to "the glorious reign of King Edward III." The whole of the record is not cited, but the passages that are given are evidently the same as those contained in what is now known as the *Cooke Manuscript*, the archaic phraseology having been modernized and interpolations inserted by Anderson, as was, unfortunately, his habit in dealing with those old documents. Compare, for instance, the following passages, taking first these lines from the *Cooke Manuscript*:

When the master and the felawes be forwarned ben y come to such congregacions if nede be the Schereffe of the countre or the mayer of the Cyte or alderman of the towne in wyche the congregacions is holde schall be felaw and sociat to the master of the congregacion in helpe of hym a yest rebelles and upberying (upbearing) the rygth of the reme (see Lines 901 to 912).

Edward III Manuscript, as quoted by Anderson:

That when the Master and Wardens preside in a Lodge, the sheriff if need be, or the mayor or the alderman (if a brother) where the Chapter is held, shall be sociate to the Master, in help of him against rebels and for upholding the rights of the realm.

The identity of the two documents is apparent. Either the *Edward III Manuscript* was copied from the *Cooke*, or both were derived from a common original.

EDWARD THE CONFESSOR, KING. Said to have been a patron of Freemasonry in England in 1041.

EDWARD VII, KING OF ENGLAND. Albert Edward, born November 9, 1841, the eldest son of Queen Victoria and Albert, Prince Consort. Initiated by the King of Sweden, at Stockholm, 1868. In 1870 the rank of Past Grand Master of England was conferred upon him; installed as Most Worshipful Grand Master by the Earl of Carnarvon, April 28, 1875; served as Worshipful Master in the Apollo University Lodge, Oxford; the Royal Alpha Lodge, London, and from 1874 was Worshipful Master of the famous Prince of Wales Lodge, No. 259, never losing an opportunity to publicly show his attachment to the Masonic Fraternity. He was enrolled as Patron of the Grand Lodges of Scotland and Ireland and was an honorary member of the Lodge of Edinburgh, No. 1; member and Patron of the Supreme Council of the Thirty-third Degree for England and Grand Master of the Convent General of the Knights Templar. In 1901 he ascended the throne, and then assumed the title of Protector of the Craft, his brother, the Duke of Connaught, succeeding him as Grand Master of Freemasons. Edward VII died May 6, 1910.

EDWIN. The son of Edward, Saxon king of England, who died in 924, and was succeeded by his eldest son, Athelstan. The Masonic tradition is that Athelstan appointed his brother Edwin the Patron of Freemasonry in England, and gave him what the *Old Records* call a free Charter to hold an Annual Communication or General Assembly, under the authority of which he summoned the Freemasons of England to meet him in a Congregation at York, where they met in 926 and formed the Grand Lodge of England. The *Old Records* say that these Freemasons brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and other languages, and from these framed the document now known as the *York Constitutions*, whose authenticity has been for years so much a subject of controversy among Masonic writers. Prince Edwin died two years before his brother, and a report was spread of his being put wrongfully to death by him; "but this," says Preston, "is so improbable in itself, so inconsistent with the character of Athelstan, and, indeed, so slenderly attested, as to be undeserving a place in history." William of Malmesbury, the old chronicler, relates the story, but confesses that it had no better foundation than some old ballads.

But now come the later Masonic antiquaries, who assert that Edwin himself is only a myth, and that, in spite of the authority of a few historical writers, Athelstan had no son or brother of the name of Edwin. Woodford (*Old Charges of the British Freemasons*, page xiv) thinks that the Masonic tradition points to Edwin, King of Northumbria, whose rendezvous was once at Auldby, near York, and who in 627 aided in the building of a stone church at York, after his baptism there, with Roman workmen. "Tradition," he says, "sometimes gets confused after the lapse of time; but I believe the tradition is in itself true which links Freemasonry to the church building at York by the Operative Brotherhood, under Edwin, in 627, and to a gild Charter under Athelstan, in 927."

The legend of Prince Edwin, of course, requires some modification, but we should not be too hasty in rejecting altogether a tradition which has been so

long and so universally accepted by the Fraternity, and to which Anderson, Preston, Krause, Oliver, and a host of other writers, have subscribed their assent. The subject will be fully discussed under the head of *York Legend*, which see.

EDWIN CHARGES. The charges said to have been given by Prince Edwin, and contained in the *Antiquity Manuscript*, are sometimes so called (see *Antiquity Manuscript*).

EFFINGHAM, CHARLES HOWARD, EARL OF. Said to have been Grand Master of England from 1579 to 1588 (see William Preston's *Illustrations of Masonry*, section v). The Earl was born in 1536 and was Lord High Admiral, defeating the Spanish Armada in 1588. He died in 1624.

EFFINGHAM, THOMAS HOWARD, EARL OF. The Duke of Cumberland made the Earl his Pro Grand Master in 1782, serving until 1790.

EGAY, MONEY. Thory lists Egay as Grand Master of Portugal in 1805.

EGG, MUNDANE. It was a belief of almost all the ancient nations, that the world was hatched from an egg made by the Creator, over which the Spirit of God was represented as hovering in the same manner as a bird broods or flutters over her eggs. Faber (*Pagan Idolatry* i, 4), who traced everything to the Arkite worship, says that this egg, which was a symbol of the resurrection, was no other than the ark; and as Dionysus was fabled in the Orphic hymns to be born from an egg, he and Noah were the same person; wherefore the birth of Dionysus or Brahma, or any other hero god from an egg, was nothing more than the egress of Noah from the ark.

Be this as it may, the egg has been always deemed a symbol of the resurrection, and hence the Christian use of Easter eggs on the great feast of the resurrection of our Lord. As this is the most universally diffused of all symbols, it is strange that it has found no place in the symbolism of Freemasonry, which deals so much with the doctrine of the resurrection, of which the egg was everywhere the recognized symbol. It was, however, used by the ancient architects, and from them was adopted by the Operative Freemasons of the Middle Ages, one of whose favorite ornaments was the *ovolo*, or egg-molding.

EGLINTON MANUSCRIPT. An old document dated December 28, 1599. It is so named from its having been discovered some years ago in the charter chest at Eglinton Castle. It is a Scottish manuscript, and is valuable for its details of early Freemasonry in Scotland. In it, Edinburgh is termed "the first and principal Lodge," and Kilwinning is called "the heid and second Ludge of Scotland in all tyme cuming." An exact copy of it was taken by Brother D. Murray Lyon, and published in his *History of the Lodge of Edinburgh* (page 12). It has also been printed in Brother Hughan's *Masonic Sketches and Reprints*.

EGYPT. About this country of famed antiquity along the Valley of the River Nile in Northeast Africa, has clustered many suggestive allusions of interest to the Craft. The old *Cooke's Manuscript* tells us that from Egypt, Freemasonry "went from land to land and from kingdom to kingdom." In more modern days the claim has been made that a Lodge of the Order of Memphis, was founded by Freemasons of the prominence of Napoleon Bonaparte, General Kleber,

and others of the French Army during the Egyptian Campaign of 1798. The Grand Orient of France founded a Lodge in Egypt, *La Bienfaisance*, or *Benevolence*, of 1802, and another in 1806, *Les Amis de Napoléon le Grand*, *Friends of Napoleon the Great*, and other Lodges in 1847 and 1863, all at Alexandria; one at Cairo in 1868, and another at Alexandria in 1848, and one at Mansourah in 1882. Lodges at Alexandria were established by the Grand Lodge of France, one in 1871, the other in 1910, also three at Cairo, in 1889, 1910, and 1911, with one at Port Said in 1867. A German Lodge was set at work in Cairo in 1866, and one at Alexandria in 1908. The first of two Lodges was chartered by the Grand Lodge of Scotland in 1867 and 1884. The Grand Orient of Italy has had six Lodges at Alexandria, three at Cairo, one at Port Said, and another at Suez. The Grand Lodge of England also chartered Lodges at Alexandria in 1862 and 1865; Zetland Lodge in 1867, Alexandria Lodge in 1920, have survived; nine Lodges were chartered at Cairo, Bulwer Lodge, the oldest, 1865; Grecia Lodge, 1866; Star of the East Lodge, 1871, and Lotus Lodge, 1908, continuing; three were erected at Khartoum: Khartoum Lodge, 1901; Saint Reginald Wingate Lodge, 1908; Mahfel-el-Ittihad Lodge, 1908, and one each at Le Caire, Port Said, Suez, and Tantah.



MSS or MES,

MOSES IN EGYPTIAN
CHARACTERS

The Order of Memphis is said to have been revived or repeated in Egypt by J. E. Marconis, who constituted a Lodge at Cairo and founded a Supreme Council at Alexandria before 1862. After Marconis resigned his powers to the Grand Orient of France, the Body in Egypt was independent and the son of Mehemet Ali, Prince Halim Pasha, became Grand Master, the Order prospering until his exile in 1868. The Sanctuary, Patriarchs of Memphis, worked for a time in secrecy but eventually ceased operations. On December 21, 1872, the Rite of Memphis was again set at work and with the approval of the Khedive, a Grand Master, S. A. Zola, was elected over the Sanctuary of Memphis and the Grand Orient of Egypt; two years later he became Grand Hierophant, ninety-seven Degrees, the Supreme Officer. This position Zola resigned in 1883 to Professor Oddi. An Ancient and Accepted Rite of the Thirty-third Degree instituted by the Grand Orient of Naples in 1864 arranged with the Rite of Memphis of ninety-six Degrees that these two organizations should work other than the three symbolic Degrees which were to be conferred by a Grand Orient. On May 8, 1876, a reorganization resulted in three separate Grand Masonic Bodies, the National Grand Lodge of Egypt, the Supreme Council of the Scottish Rite, and the Sovereign Grand Council of the Memphis Rite. The National Grand Lodge in 1879 was proclaimed "free, sovereign and independent" of the other Bodies. There is now a Supreme Council of the Ancient and Accepted Scottish Rite instituted in 1907. Some Brethren withdrew from the National Grand Lodge in September of 1922 to form another Grand Lodge of Egypt.

EGYPTIAN HIEROGLYPHS. The extent of parallelism between the innumerable hieroglyphs or picture-writing on the tombs and monuments of India and Egypt and the symbols and emblems of Freema-

sonry, taken together with their esoteric interpretation, has caused very many well-thinking Freemasons to believe in an Indian or Egyptian origin of our speculative institution of the present day. So close and numerous are these symbols and their meaning that it becomes difficult for the mind to free itself from a fixed conclusion; and some of the best students feel confident in their judgment to this end, more especially when tracing the Leader, "Moses, learned in all the wisdom of the Egyptians," from that country to Palestine with the twelve tribes of Israel and their successors building that Holy House in Jerusalem, which has become the chief Masonic symbol. Some have abominated this theory on the ground of alleged polytheism existing among the Egyptians; but this existed only at a later day in the life of the nation, as it also existed among the corrupted Jews in its worst form, for which see Second Kings, chapters 17 to 21.

Brother Thomas Pryer presents this evidence of a monotheistic belief, of pristine purity, among the early Egyptians, ages prior to Abraham's day. We give the hieroglyphs and their interpretation in the illustration.

-  —May
-  —thy soul
-  —attain (come)
-  —to
-  —KHNUM (Spirit of God, one of the forms of AMON, the Creator)
-  —The Creator (the idea denoted by a man building the walls of a city)
-  —of all
-  —mankind (literally men and women)

May thy soul attain to KHNUM, the Creator of all mankind.

Pryer's example of an Egyptian Prayer

How prophetic were the Books of Hermes.

O Egypt, Egypt! a time shall come, when, in lieu of a pure religion, and of a pure belief, thou wilt possess naught but ridiculous fables, incredible to posterity; and nothing will remain to thee, but words engraven on stone, the only monuments that will attest thy piety.

EGYPTIAN MASONRY. See *Cagliostro*.

EGYPTIAN MONTHS. Named *Thoth*, *Paophi*, *Athy*, *Choiak*, *Tybi*, *Mechir*, *Phamenoth*, *Pharmuthi*, *Pashons*, *Payni*, *Epiphi*, and *Mesore*. The above twelve months, commencing with March 1, were composed of thirty days each, and the five supplementary days were dedicated to Hesiri or Osiris, Hor or Horus, Set or Typhon, His or Isis, and Nebti or Nephthys. The sacred year commenced July 20: the Alexandrian year, August 29 in the year 25 B.C.

EGYPTIAN MYSTERIES. Egypt has always been considered as the birthplace of the Mysteries. It was there that the ceremonies of initiation were first established. It was there that truth was first veiled in allegory, and the dogmas of religion were first imparted under symbolic forms. From Egypt—



EDWARD VII AS GRAND MASTER OF ENGLAND

"the land of the winged globe"—the land of science and philosophy, "peerless for stately tombs and magnificent temples—the land whose civilization was old and mature before other nations, since called to empire, had a name"—this system of symbols was disseminated through Greece and Rome and other countries of Europe and Asia, giving origin, through many intermediate steps, to that mysterious association which is now represented by the Institution of Freemasonry.

To Egypt, therefore, the Freemasons have always looked with peculiar interest as the cradle of that mysterious science of symbolism whose peculiar modes of teaching they alone, of all modern institutions, have preserved to the present day.

The initiation into the Egyptian Mysteries was, of all the systems practised by the ancients, the most severe and impressive. The Greeks at Eleusis imitated it to some extent, but they never reached the magnitude of its forms nor the austerity of its discipline. The system had been organized for ages, and the Priests, who alone were the hierophants—the explainers of the Mysteries, or, as we should call them in Masonic language, the Masters of the Lodges—were educated almost from childhood for the business in which they were engaged. That "learning of the Egyptians," in which Moses is said to have been so skilled, was all imparted in these Mysteries. It was confined to the Priests and to the initiates; and the trials of initiation through which the latter had to pass were so difficult to be endured, that none but those who were stimulated by the most ardent thirst for knowledge dared to undertake them or succeeded in submitting to them.

The Priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised also an important part in the government of the state, and the Kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds—exoteric or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a chosen few; and to obtain them it was necessary to pass through an initiation which was characterized by the severest trials of courage and fortitude.

The principal seat of the Mysteries was at Memphis, in the neighborhood of the great Pyramid. They were of two kinds, the greater and the less; the former being the Mysteries of Osiris and Serapis, the latter those of Isis. The Mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox. The solstice is when the sun is at its greatest declination, usually June 21 and December 22. The equinoxes are twice a year when the days and nights are equal all over the world. The vernal equinox is March 21, the autumnal is September 22. These important astronomical events observed by the ancients were deemed especially suitable occasions for the most ceremonial of their mysterious customs.

The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined himself to

an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions.

Apuleius (*Metamorphosis*, book xi), who had been initiated in all of them, thus alludes, with cautious reticence, to those of Isis:

The priest, all the profane being removed to a distance, taking hold of me by the hand, brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I would tell you were it lawful for me to tell you; you should know it if it were lawful for you to hear. But both the ears that heard those things and the tongue that told them would reap the evil results of their rashness. Still, however, kept in suspense, as you probably are, with religious longing, I will not torment you with long-protracted anxiety. Hear, therefore, but believe what is the truth. *I approached the confines of death*, and, having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approached the presence of the gods beneath and the gods above, and stood near and worshiped them. Behold, I have related to you things of which, though heard by you, you must necessarily remain ignorant.

The first Degree, as we may term it, of Egyptian initiation was that into the Mysteries of Isis. What was its peculiar import, we are unable to say. Isis, says Knight, was, among the later Egyptians, the personification of universal nature. To Apuleius she says: "I am nature—the parent of all things, the sovereign of the elements, the primary progeny of time." Plutarch tells us that on the front of the Temple of Isis was placed this inscription: "I, Isis, am all that has been, that is, or shall be, and no mortal hath ever unveiled me." Thus we may conjecture that the Isiac Mysteries were descriptive of the alternate decaying and renovating powers of nature.

Godfrey Higgins (*Anacalypsis* ii, 102), it is true, says that during the Mysteries of Isis were celebrated the misfortunes and tragical death of Osiris in a sort of drama; and Apuleius asserts that the initiation into her mysteries is celebrated as bearing a close resemblance to a voluntary death, with a precarious chance of recovery. But Higgins gives no authority for his statement, and that of Apuleius cannot be constrained into any reference to the enforced death of Osiris. It is, therefore, probable that the ceremonies of this initiation were simply preparatory to that of the Osirian, and taught, by instructions in the physical laws of nature, the necessity of moral purification, a theory which is not incompatible with all the mystical allusions of Apuleius when he describes his own initiation.

The *Mysteries of Serapis* constituted the second Degree of the Egyptian initiation. Of these rites we have but a scanty knowledge. Herodotus is entirely silent concerning them, and Apuleius, calling them "the nocturnal orgies of Serapis, a god of the first rank," only intimates that they followed those of Isis, and were preparatory to the last and greatest initiation. Serapis is said to have been only Osiris while in Hades; and hence the Serapian initiation might have represented the death of Osiris, but leaving the lesson of resurrection for a subsequent initiation. But this is merely a conjecture.

In the Mysteries of Osiris, which were the consummation of the Egyptian system, the lesson of

death and resurrection was symbolically taught; and the legend of the murder of Osiris, the search for the body, its discovery and restoration to life is scenically represented. This legend of initiation was as follows: Osiris, a wise king of Egypt, left the care of his kingdom to his wife Isis, and traveled for three years to communicate to other nations the arts of civilization. During his absence, his brother Typhon formed a secret conspiracy to destroy him and to usurp his throne. On his return, Osiris was invited by Typhon to an entertainment in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present whose body would most exactly fit it. Osiris was tempted to try the experiment; but he had no sooner laid down in the chest, then the lid was closed and nailed down, and the chest thrown into the river Nile. The chest containing the body of Osiris was, after being for a long time tossed about by the waves, finally cast up at Byblos in Phenicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot whence it had been thrown up by the waves and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris was risen from the dead and had become a god. Such, with slight variations of details by different writers, are the general outlines of the Osiric legend which was represented in the drama of initiation. Its resemblance to the Hiramic legend of the Masonic system will be readily seen, and its symbolism will be easily understood. Osiris and Typhon are the representatives of the two antagonistic principles—good and evil, light and darkness, life and death.

There is also an astronomical interpretation of the legend which makes Osiris the sun and Typhon the season of winter, which suspends the fecundating and fertilizing powers of the sun or destroys its life, to be restored only by the return of invigorating spring.

The sufferings and death of Osiris were the great mystery of the Egyptian religion. His being the abstract idea of the Divine goodness, his manifestation upon earth, his death, his resurrection, and his subsequent office as judge of the dead in a future state, look, says Wilkinson, like the early revelation of a future manifestation of the Deity converted into a mythological fable.

Into these Mysteries Herodotus, Plutarch, and Pythagoras were initiated, and the former two have given brief accounts of them. But their own knowledge must have been extremely limited, for, as Clement of Alexandria (*Stromateis* v, 7) tells us, the more important secrets were not revealed even to all the priests, but to a select number of them only.

EGYPTIAN PRIESTS, INITIATIONS OF THE. In the year 1770, there was published at Berlin a work entitled *Crata Repoa; oder Einweihungen der Egyptischen Priester*; meaning in English, *Crata Repoa, or Initiations of the Egyptian Priests*. This book was subsequently republished in 1778, and translated into French under the revision of Ragon, and published at Paris in 1821, by Bailleul. It professed to give the whole formula of the initiation into the Mysteries

practised by the ancient Egyptian Priests. Lenning cites the work, and gives an outline of the system as if he thought it an authentic relation; but Gädicke more prudently says of it that he doubts that there are more mysteries described in the book than were ever practised by the ancient Egyptian Priests. The French writers have generally accepted it as genuine. Forty years before, the Abbé Terrasson had written a somewhat similar work, in which he pretended to describe the initiation of a Prince of Egypt. Kloss, in his *Bibliography*, has placed this latter work under the head of *Romances of the Order*; and a similar place should doubtless be assigned to the *Crata Repoa*. The curious may, however, be gratified by a brief detail of the system.

According to the *Crata Repoa*, the Priests of Egypt conferred their initiation at Thebes. The Mysteries were divided into the following seven degrees: 1. Pastophoros. 2. Neocoros. 3. Melanophoros. 4. Kistophoros. 5. Balahate. 6. Astronomos. 7. Propheta. The first degree was devoted to instructions of the physical sciences; the second, to geometry and architecture. In the third degree, the candidate was instructed in the symbolical death of Osiris, and was made acquainted with the hieroglyphical language. In the fourth he was presented with the book of the laws of Egypt, and became a judge. The instructions of the fifth degree were dedicated to chemistry, and of the sixth to astronomy and the mathematical sciences. In the seventh and last degree the candidate received a detailed explanation of all the mysteries, his head was shaved, and he was presented with a cross, which he was constantly to carry, a white mantle, and a square head dress. To each degree was attached a word and sign. Anyone who should carefully read the *Crata Repoa* would be convinced that, so far from being founded on any ancient system of initiation, it was simply a modern invention made up out of the high degrees of continental Freemasonry. It is indeed surprising that Lenning and Ragon should have treated it as if it had the least claims to antiquity.

Brother Hawkins says that it has been suggested that *Crata Repoa* may be an anagram for *Arcta Opera* or *close finished works*. The letters of a word being so transposed as to give a different one, then the one is an anagram for the other.

EHEYEH ASHER EHEYEH. The pronunciation of אהיה אשר אהיה, which means, *I am that I am*, and is one of the pentateuchal names of God. It is related in the third chapter of Exodus, that when God appeared to Moses in the burning bush, and directed him to go to Pharaoh and to the children of Israel in Egypt, Moses required that, as preliminary to his mission, he should be instructed in the name of God, so that, when he was asked by the Israelites, he might be able to prove his mission by announcing what that name was; and God said to him, אהיה, *Eheyeh*, or *I am that I am*; and he directed him to say, "I am hath sent you." *Eheyeh asher eheyeh* is, therefore, the name of God, in which Moses was instructed at the burning bush.

Maimonides thinks that when the Lord ordered Moses to tell the people that אהיה, *Eheyeh* sent him, he did not mean that he should only mention his name; for if they were already acquainted with it,

he told them nothing new, and if they were not, it was not likely that they would be satisfied by saying such a name sent me, for the proof would still be wanting that this was really the name of God; therefore, he not only told them the name, but also *taught* them its signification. In those times, Sabaism being the predominant religion, almost all men were idolaters, and occupied themselves in the contemplation of the heavens and the sun and the stars, without any idea of a personal God in the world. Now, the Lord, to deliver his people from such an error, said to Moses, "Go and tell them *I am that I am* hath sent me unto you," which name אהיה, *Eheveh*, signifying *Being*, is derived from היה, *Heyeh*, the verb of *existence*, and which, being repeated so that the second is the predicate of the first, contains the mystery. This is as if He had said, "Explain to them that *I am what I am*: that is, that My Being is within Myself, independent of every other, different from all other beings, who are so alone by virtue of My distributing it to them, and might not have *been*, nor could actually *be* such without it." So that אהיה denotes the Divine Being Himself, by which He taught Moses not only the name, but the infallible demonstration of the Fountain of Existence, as the name itself denotes. The Cabalists say that *Eheveh* is the *crown* or highest of the Sephiroth, and that it is the name that was hidden in the most secret place of the tabernacle.

The Talmudists had many fanciful exertions on this word אהיה, and, among others, said that it is equivalent to יהיה, meaning the *Almighty*, and the four letters of which it is formed possess peculiar properties. The letter א is in Hebrew numerically equivalent to 1, and י to 10, which is equal to 11; a result also obtained by taking the second and third letters of the holy name, or ה and ו, which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in their multiplication, for 5 times 5 are 25, and 6 times 6 are 36, and this invariable product of ה and ו was said to denote the unchangeableness of the First Cause. Again, *I am*, אהיה, commences with א or 1, the beginning of numbers, and *Jehovah*, יהוה, with י or 10, the end of numbers, which signified that God was the beginning and end of all things.

The phrase *Eheveh asher cheveh* is of importance in the study of the legend of the Royal Arch system. Years ago, that learned Freemason, William S. Rockwell, while preparing his *Ahiman Rezon* for the State of Georgia, undertook its use in the veils.

EIGHT. Among the Pythagoreans the number *eight* was esteemed as the first cube, being formed by the continued multiplication of 2 by 2 by 2, and signified *friendship, prudence, counsel, and justice*; and, as the cube or reduplication of the first even number, it was made to refer to the primitive law of nature, which supposes all men to be equal. Christian numerical symbolists have called it the symbol of the resurrection, because Jesus rose on the 8th day, that is, the day after the 7th, and because the name of Jesus in Greek numerals, corresponding to its Greek letters, is 10, 8, 200, 70, 400, 200, which, being added up, is 888. Hence, too, they call it the *Domical Number*. As eight persons were saved in the ark, those who, like Faber, have adopted the theory that

the Arkite Rites pervaded all the religions of antiquity, find an important symbolism in this number, and as Noah was the type of the resurrection, they again find in it a reference to that doctrine. It can, however, be scarcely reckoned among the numerical symbols of Freemasonry.

EIGHTY-ONE. A sacred number in the advanced Degrees, because it is the square of *nine*, which is again the square of *three*. The Pythagoreans, however, who considered the *nine* as a fatal number, and especially dreaded *eighty-one*, because it was produced by the multiplication of nine by itself.

EL, Hebrew, אל. One of the Hebrew names of God, signifying the *Mighty One*. *El*, the first letter with a short sound, is the common pronunciation but perhaps more correctly should be sounded as if spelled *ale*. It is the root of many of the other names of Deity, and also, therefore, of many of the sacred words in the high Degrees. Bryant (*Ancient Mythology* i, 16) says it was the true name of God, but transferred by the Sabians to the sun, whence the Greeks borrowed their *helios*. Here we may add that the speculations of Bryant are by a later generation deemed less valuable than formerly.

ELAI BENI ALMANAH, Hebrew, אלי בני אלמנה, *Huc venite filii vidua*. Associated with a Degree, the Third, of the Ancient and Accepted Scottish Rite.

ELAI BENI EMETH, Hebrew, אלי בני אמת, *Huc venite filii veritatis*. Sometimes applied to the Twenty-sixth Degree, Ancient and Accepted Scottish Rite.

ELCHANAN, Hebrew, אלהאן. *God has graciously given*. In the authorized version, it is improperly translated *Elhanan*. Jerome says that it meant David, because in second Samuel (xxi, 19), it is said that Elchanan slew Goliath. A significant word in the advanced Degrees, which has undergone much corruption and various changes of form. In the old rituals it is *Eleham*. Lenning gives *Elchanam*, and incorrectly translates, *mercy of God*; Delaunay calls it *Eliham*, and translates it, *God of the people*, in which Pike concurs.

ELDERS. This word is used in some of the old *Constitutions* to designate those Freemasons who, from their rank and age, were deputed to obligate Apprentices when admitted into the Craft. Thus in the *Constitutions of Masonrie*, preserved in the archives of the York Lodge, No. 236, *York Roll No. 2*, with the date of 1704, we find this expression, *Tum unus ex Senioribus Teneat librum*, etc., which in another manuscript, dated 1693, preserved in the same archives, *York Roll No. 4*, is thus translated: "Then one of the *elders* takeing the Booke, and that hee or shee that is to bee made Mason shall lay their hands thereon, and the charge shall be given." These old manuscripts have been published by Brother W. J. Hugan in *Ancient Masonic Rolls of Constitutions*, 1894.

ELECT. See *Elu*.

ELECT BROTHER. The Seventh Degree of the Rite of Zinnendorf and the National Grand Lodge of Berlin.

ELECT COHENS, ORDER OF. See *Paschalis, Martinez*.

ELECT COMMANDER. The French term is *Elu Commandeur*. A ceremony mentioned in Fustier's *Nomenclature of Degrees*.

ELECT, DEPOSITARY. A Degree mentioned in Pyron's collection.

ELECT, GRAND. The French expression is *Grand Elu*. The Fourteenth Degree of the Chapter of the Emperors of the East and West. The same as the Grand Elect, Perfect and Sublime Mason of the Scottish Rite.

ELECT, GRAND PRINCE OF THE THREE. A Degree mentioned in Pyron's collection.

ELECT, IRISH. In French the term is *Elu Irlandais*. The first of the advanced grades of the Chapters of that name.

ELECT LADY, SUBLIME. The French name is *Dame, Elu Sublime*. An androgynous Degree contained in the collection of Pyron.

ELECT, LITTLE ENGLISH. In French this is called the *Petit Elu Anglais*. The *Little English Elect* was a Degree of the Ancient Chapter of Clermont. The Degree is now extinct.

ELECT MASTER. Named in French the *Maître Elu*. 1. The Thirteenth Degree of the collection of the Metropolitan Chapter of France. 2. The Fifth Degree of the Rite of Zinnendorf.

ELECT OF FIFTEEN. The French expression is *Elu des Quinze*. The Tenth Degree in the Ancient and Accepted Scottish Rite. The place of meeting is called a *Chapter*; the emblematic color is black, strewn with tears; and the principal officers are a Thrice Illustrious Master and two Inspectors. The history of this Degree develops the continuation and conclusion of the punishment inflicted on three traitors who, just before the conclusion of the Temple, had committed a crime of the most atrocious character. The Degree is now more commonly called *Illustrious Elu of the Fifteen*. The same Degree is found in the Chapter of Emperors of the East and West, and in the Rite of Mizraim.

ELECT OF LONDON. Named in French *Elus des Londres*. The Seventieth Degree of the collection of the Metropolitan Chapter of France.

ELECT OF NINE. The French name is *Elu des Neuf*. The Ninth Degree of the Ancient and Accepted Scottish Rite. In the old books there were two officers who represented Solomon and Stolkin. But in one leading Jurisdiction, the principal officers are a Master and two Inspectors. The meetings are called *Chapters*. The Degree details the mode in which certain traitors, who, just before the completion of the Temple, had been engaged in an execrable deed of villany, received their punishment. The symbolic colors are red, white, and black; the white emblematic of the purity of the knights; the red, of the crime which was committed; and the black, of grief. This is the first of the *Elu* Degrees, and the one on which the whole *Elu* system has been founded.

ELECT OF NINE AND FIFTEEN. The German expression is *Auserwählte der Neun und der Fünfzehn*. The first and second points of the Fourth Degree of the old system of the Royal York Lodge of Berlin.

ELECT OF PERIGNAN. In French the name is *Elu de Perignan*. A Degree illustrative of the punishment inflicted upon certain criminals whose exploits constitute a portion of the legend of Symbolic Freemasonry. The substance of this Degree is to be found in the Elect of Nine and Elect of Fifteen in the Scottish Rite, with both of which it is closely

connected. It is the Sixth Degree of the Adonhiramite Rite (see *Perignan*).

ELECT OF THE NEW JERUSALEM. Formerly the Eighth and last of the advanced Degrees of the Grand Chapter of Berlin.

ELECT OF THE TWELVE TRIBES. Called in French the *Elu des douze Tribus*. The Seventeenth Degree of the collection of the Metropolitan Chapter of France.

ELECT OF TRUTH, RITE OF. The French name is *Rite des Elus de la Vérité*. This Rite was instituted in 1776, by the Lodge of Perfect Union, at Rennes, in France. A few Lodges in the interior of France adopted this system; but notwithstanding its philosophical character, it never became popular, and finally, about the end of the eighteenth century, fell into disuse. It consisted of twelve Degrees divided into two classes, as follows:

Knights Adept. 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Perfect Master.

Elects of Truth. 5. Elect of Nine; 6. Elect of Fifteen; 7. Master Elect; 8. Architect; 9. Second Architect; 10. Grand Architect; 11. Knight of the East; 12. Prince of Rose Croix.

ELECT OF TWELVE. See *Knight Elect of Twelve*.

ELECT, PERFECT. Named in French the *Parfait Elu*. The Twelfth Degree of the Metropolitan Chapter of France, and also of the Rite of Mizraim.

ELECT, PERFECT AND SUBLIME MASON. See *Perfection, Lodge of*.

ELECT PHILOSOPHER. A Degree under this name is found in the instructions of the Philosophic Scottish Rite, and in the collection of Viany.

ELECT SECRET, SEVERE INSPECTOR. The French name is *Elu Secret, Sévère Inspecteur*. The Fourteenth Degree of the collection of the Metropolitan Chapter of France.

ELECT, SOVEREIGN. The name in French is *Elu Souverain*. The Fifty-ninth Degree of the Rite of Mizraim.

ELECT, SUBLIME. Expressed in French as *Elu Sublime*. The Fifteenth Degree of the collection of the Metropolitan Chapter of France.

ELECT, SUPREME. Named in French *Elu Supreme*. The Seventy-fourth Degree of the collection of the Metropolitan Chapter of France. It is also a Degree in the collection of M. Pyron, and, under the name of *Tabernacle of Perfect Elect*, is contained in the archives of the Mother Lodge of the Philosophic Rite.

ELECT, SYMBOLICAL. Fifth Degree of the Reformed Rite of Baron Von Tschoudy.

ELECTA. Fifth Degree in the American Adoptive System of the Order of the Eastern Star. So named from the lady, whose real name is unknown, to whom the Second Epistle of Saint John is addressed, and who, according to tradition, "joyfully rendered up home, husband, children, good name and life, that she might testify to her Christian love by a martyr's death."

ELECTION OF OFFICERS. The election of the officers of a Lodge is generally held on the meeting which precedes the festival of Saint John the Evangelist and sometimes on that festival itself. Should a Lodge fail to make the election at that time, no election can be subsequently held except by Dis-

pensation; and it is now very generally admitted, that should any one of the officers die or remove from the Jurisdiction during the period for which he was elected, no election can take place to supply the vacancy, but the office must be filled temporarily until the next election. If it be the Master, the Senior Warden succeeds to the office. For the full exposition of the law on this subject, see *Vacancies in Office*.

ELECTIVE OFFICERS. In the United States of America, nearly all the offices of a Symbolic Lodge are elected by the members of the Lodge. Such is the general practise though the several Jurisdictions have no uniform custom. In England, the rule is different. There the Master, Treasurer, and Tiler only are elected; the other officers are appointed by the Master.

ELEHAM. See *Elchanan*.

ELEMENTS. It was the doctrine of the old philosophers, sustained by the authority of Aristotle that there were four principles of matter—fire, air, earth, and water—which they called *elements*. Modern science has shown the fallacy of the theory. But it was also taught by the Cabalists, and afterward by the Rosicrucians, who, according to the Abbé de Villars, sometimes known as *Le Comte de Gabalis*, peopled them with supernatural beings called, in the fire, *Salamanders*; in the air, *Sylphs*; in the earth, *Gnomes*; and in the water, *Undines*. From the Rosicrucians and the Cabalists, the doctrine passed over into some of the advanced Degrees of Freemasonry, and is especially referred to in the *Eccossais* or Scottish Knight of Saint Andrew, which has so often been claimed as an invention of the Chevalier Ramsay. In this Degree we find the four angels of the four elements described as *Andarel*, the angel of fire; *Casmaran*, of air; *Talliad*, of water; and *Furlac*, of earth; and the signs refer to the same elements.

ELEMENTS, TEST OF THE. A ceremonial in the First and Twenty-fourth Degrees of the Ancient and Accepted Scottish Rite.

ELEPHANTA. The Cavern of *Elephanta*, situated on the island of Gharipour, in the Gulf of Bombay, is the most ancient temple in the world, and was the principal place for the celebration of the Mysteries of India. It is one hundred and thirty-five feet square and eighteen feet high, supported by four massive pillars, and its walls covered on all sides with statues and carved decorations. Its adytum at the western extremity, which was accessible only to the initiated, was dedicated to the Phallic Worship. On each side were cells and passages for the purpose of initiation, and a sacred orifice for the mystical representation of the doctrine of regeneration (see Maurice's *Indian Antiquities* for a full description of this ancient scene of initiation).

ELEUSINIAN MYSTERIES. Of all the Mysteries of the ancient religions, those celebrated at the Village of Eleusis, near the City of Athens, were the most splendid and the most popular. To them men came, says Cicero, from the remotest regions to be initiated. They were also the most ancient, if we may believe Epiphanius, who traces them to the reign of Inachus, more than eighteen hundred years before the Christian era. They were dedicated to the goddess Demeter, the Ceres of the Romans, who was worshiped by the Greeks as the symbol of the

prolific earth; and in them were scenically represented the loss and the recovery of Persephone, and the doctrines of the unity of God and the immortality of the soul were esoterically taught.

The learned Faber believed that there was an intimate connection between the Arkite Worship and the Mysteries of Eleusis; but Faber's theory was that the Arkite Rites, which he traced to almost all the nations of antiquity, symbolized, in the escape of Noah and the renovation of the earth, the doctrines of the resurrection and the immortal life. Plutarch (*De Isis et Osiris*) says that the travels of Isis in search of Osiris were not different from those of Demeter in search of Persephone; and this view has been adopted by Saint Croix (*Mystères du Paganisme*) and by Creuzer (*Symbolik und Arkaologie*); and hence we may well suppose that the recovery of the former at Byblos, and of the latter in Hades, were both intended to symbolize the restoration of the soul after death to eternal life. The learned have generally admitted that when Virgil, in the sixth book of his *Aeneid*, depicted the descent of Aeneas into hell, he intended to give a representation of the Eleusinian Mysteries.

The Mysteries were divided into two classes, the lesser and the greater. The lesser Mysteries were celebrated on the banks of the Ilissus, whose waters supplied the means of purification of the aspirants. The greater Mysteries were celebrated in the temple at Eleusis. An interval of six months occurred between them, the former taking place in March and the latter in September; which has led some writers to suppose that there was some mystical reference to the vernal and autumnal equinoxes, March 21 and September 22 when the nights and days are equal all over the world. But, considering the character of Demeter as the goddess of Agriculture, it might be imagined, although this is a mere conjecture, that the reference was to seed-time and harvest. A year, however, was required to elapse before the initiate into the lesser Mysteries was granted admission into the greater.

In conducting the Mysteries, there were four officers, namely:

1. The Hierophant, or explainer of the sacred things. As the pontifex maximus in Rome, so he was the chief priest of Attica; he presided over the ceremonies and explained the nature of the Mysteries to the initiated.

2. The Dadouchus, or torch-bearer, who appears to have acted as the immediate assistant of the Hierophant.

3. The Hieroceryx, or sacred herald, who had the general care of the Temple, guarded it from the profanation of the uninitiated, and took charge of the aspirant during the trials of initiation.

4. The Epibomus, or altar-server, who conducted the sacrifices.

The ceremonies of initiation into the lesser Mysteries were altogether purificatory, and intended to prepare the neophyte for his reception into the more sublime rites of the greater Mysteries. This, an ancient poet, quoted by Plutarch, illustrates by saying that sleep is the lesser Mysteries of the death. The candidate who desired to pass through this initiation entered the modest Temple, erected for

that purpose on the borders of the Ilissus, and there submitted to the required ablutions, typical of moral purification. The Dadouchus then placed his feet upon the skins of the victims which had been immolated to Jupiter. Hesychius says that only the left foot was placed on the skins. In this position he was asked if he had eaten bread, and if he was pure; and his replies being satisfactory, he passed through other symbolic ceremonies, the mystical signification of which was given to him, an oath of secrecy having been previously administered. The initiate into the lesser Mysteries was called a *mystes*, a title which, being derived from a Greek word meaning *to shut the eyes*, signified that he was yet blind as to the greater truths thereafter to be revealed.

The greater Mysteries lasted for nine days, and were celebrated partly on the Thriasian plain, which surrounded the temple, and partly in the Temple of Eleusis itself. Of this Temple, one of the most magnificent and the largest in Greece, not a vestige is now left. Its antiquity was very great, having been in existence, according to Aristides the rhetorician, when the Dorians marched against Athens. It was burned by the retreating Persians under Xerxes, but immediately rebuilt, and finally destroyed with the city by Alaric, "the Scourge of God," and all that is now left at Eleusis and its spacious Temple is the mere site occupied by the insignificant Greek Village of Lepsina, an evident corruption of the ancient name.

The public processions on the plain and on the sacred way from Athens to Eleusis were made in honor of Demeter and Persephone, and made mystical allusions to events in the life of both, and of the infant Iacchus. These processions were made in the daytime, but the initiation was nocturnal, and was reserved for the nights of the sixth and seventh days.

The herald opened the ceremonies of initiation into the greater Mysteries by the proclamation, *ἐκός, ἐκός, ἔστω βέβηλοι*, meaning "*Begone, begone, O ye profane.*" The old meaning, and of course the Masonic one, of *profane* is of a person not yet received within the temple, from the words *pro* meaning *before*, and *fanum*, *temple*. Thus were the sacred precincts tiled.

The aspirant was clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "I have fasted; I have drunk the sacred mixture; I have taken it out of the chest; I have spun; I have placed it in the basket, and from the basket laid it in the chest." By this reply, the aspirant showed that he had been duly prepared by initiation into the lesser Mysteries; for Clement of Alexandria says that this formula was a *shibboleth*, or password, by which the mustae, or initiates, into the lesser Mysteries were known as such, and admitted to the epopteia or greater initiation. The gesture of spinning wool, in imitation of what Demeter did in the time of her affliction, seemed also to be used as a sign of recognition. The aspirant was now clothed in the sacred tunic, and awaited in the vestibule the opening of the doors of the sanctuary.

What subsequently took place must be left in great part to conjecture, although modern writers have availed themselves of all the allusions that are to be found in the ancients. The Temple consisted of three parts: the *megaron*, or sanctuary, correspond-

ing to the holy place of the Temple of Solomon; the *anactoron*, or holy of holies, and a subterranean apartment beneath the temple. Each of these was probably occupied at a different portion of the initiation. The representation of the infernal regions, and the punishment of the uninitiated impious was appropriated to the subterranean apartment, and was, as Sylvestre de Sacy says (*Notes to Croix* i, 360) an episode of the drama which represented the adventures of Isis, Osiris, and Typhon, or of Demeter, Persephone, and Pluto. This drama, the same author thinks, represented the carrying away of Persephone, the travels of Demeter in search of her lost daughter, her descent into hell; the union of Pluto with Persephone, and was terminated by the return of Demeter into the upper world and the light of day.

The representation of this drama commenced immediately after the profane had been sent from the Temple. And it is easy to understand how the groans and wailings with which the Temple at one time resounded might symbolize the sufferings and the death of man, and the subsequent rejoicings at the return of the goddess might be typical of the joy for the restoration of the soul to eternal life. Others have conjectured that the drama of the Mysteries represented, in the deportation of Persephone to Hades by Pluto, the departure, as it were, of the sun, or the deprivation of its vivific power during the winter months, and her reappearance on earth, the restoration of the prolific sun in summer. Others again tell us that the last act of the Mysteries represented the restoration to life of the murdered Zagreus, or Dionysus, by Demeter. Diodorus says that the members of the Body of Zagreus lacerated by the Titans was represented in the ceremonies of Mysteries, as well as in the Orphic hymns; but he prudently adds that he was not allowed to reveal the details to the uninitiated.

Whatever was the precise method of symbolism, it is evident that the true interpretation was the restoration from death to eternal life, and that the funeral part of the initiation referred to a loss, and the exultation afterward to a recovery. Hence it was folly to deny the coincidence that exists between this Eleusinian drama and that enacted in the Third Degree of Freemasonry. It is not claimed that the one was the uninterrupted successor of the other, but there must have been a common ideal source for the origin of both. The lesson, the dogma, the symbol, and the method of instruction are the same. Having now, as Pindar says, "descended beneath the hollow earth, and beheld those Mysteries," the initiate ceased to be a *mystes*, or *blind man*, and was thenceforth called an *epopt*, a word signifying *he who beholds*.

The Eleusinian Mysteries, which, by their splendor, surpassed all contemporary institutions of the kind, were deemed of so much importance as to be taken under the special protection of the state, and to the council of five hundred were entrusted the observance of the ordinances which regulated them. By a law of Solon, the magistrates met every year at the close of the festival, to pass sentence upon any who had violated or transgressed any of the rules which governed the administration of the sacred rites. Any attempt to disclose the esoteric ceremonies of initia-

tion was punished with death. Plutarch tells us (*Life of Alcibiades*) that the votary of pleasure was indicted for sacrilege, because he had imitated the mysteries, and shown them to his companions in the same dress as that worn by the Hierophant; and we get from Livy (xxxi, 14), the following relation:

Two Acarnanian youths, who had not been initiated, accidentally entered the Temple of Demeter during the celebration of the Mysteries. They were soon detected by their absurd questions, and being carried to the managers of the Temple, although it was evident that their intrusion was accidental, they were put to death for so horrible a crime. It is not, therefore, surprising that, in the account of them, we should find such uncertain and even conflicting assertions of the ancient writers, who hesitated to discuss publicly so forbidden a subject.

The qualifications for initiation were maturity of age and purity of life. Such was the theory, although in practise these qualifications were not always rigidly regarded. But the early doctrine was that none but the pure, morally and ceremonially, could be admitted to initiation. At first, too, the right of admission was restricted to natives of Greece; but even in the time of Herodotus this law was dispensed with, and the citizens of all countries were considered eligible. So in time these Mysteries were extended beyond the limits of Greece, and in the days of the Empire they were introduced into Rome, where they became exceedingly popular.

The scenic representations, the participation in secret signs and words of recognition, the instruction in a peculiar dogma, and the establishment of a hidden bond of fraternity, gave attraction to these Mysteries, which lasted until the very fall of the Roman Empire, and exerted a powerful influence on the mystical associations of the Middle Ages. The bond of union which connects them with the modern initiations of Freemasonry is evident in the common thought which pervades and identifies both, though it is difficult, and perhaps impossible, to trace all the connecting links of the historic chain. We see the beginning and we see the end of one pervading idea. For a general discussion and study of theory consult Brother Goblet d'Alviella's *Eleusinia*.

ELEVEN. In the Prestonian lectures, *eleven* was a mystical number, and was the final series of steps in the winding stairs of the Fellow Craft, which were said to consist of 3, 5, 7, 9, and 11. The eleven was referred to the eleven apostles after the defection of Judas, and to the eleven sons of Jacob after Joseph went into Egypt. But when the lectures were revived by Henning, the eleven was struck out. In Templar Freemasonry, however, eleven is still significant as being the constitutional number required to open a Commandery; and here it is evidently allusive of the eleven true disciples.

ELIGIBILITY FOR INITIATION. See *Qualifications of Candidates*.

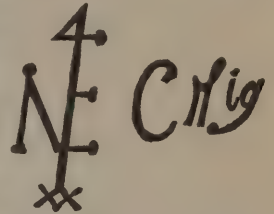
ELIHOREPH. One of Solomon's secretaries (see *Ahiiah*).

ELIOT, JOHN. Born August 5, 1604, at Widford, near London, England. Some biographies give the place of his birth as Nazing, a few miles from Widford, but John Eliot was eight years of age when his father moved to Nazing. The date of his emigra-

tion to New England is not known but it is probable that he arrived in Boston on the ship *Lyon*, November 12, 1631, and by 1654 he had published a little catechism, supposed to be the first book printed in the Indian language, as well as an Indian grammar, which is now in the Harvard College Library. Eliot completed his famous Indian Bible in 1663; he had brought out the Book of Genesis in 1655, some of the Psalms in 1658, and the *New Testament* in 1661. The entire work on the Bible had to be worked out by him without the assistance of previous knowledge or record and, as stated by Edward Everett, "The history of the Christian Church does not contain an example of untiring successful labor superior to that of translating the entire Scriptures into the language of the native inhabitants of Massachusetts, a dialect as imperfect, as unformed, as unmanageable, as any spoken on earth." He endured great physical hardship in his missionary work, but great was his zeal. In 1645 he established the Roxbury Latin School and in 1689 founded the Eliot School. There is no doubt but that his work among the Indians was largely instrumental in frustrating the plans

of the Indian leader, King Philip, when he started out with the New York Nations to exterminate the entire Plymouth and Massachusetts Bay Colonies. The first Indian Church was founded by Eliot in the year 1660 at Natick, Massachusetts. After almost sixty years' labor, during which entire time he was pastor of the church at Roxbury, near Boston, Massachusetts, he died on May 21, 1690, his remains being placed in the Ministers' Tomb in the First Burying Ground.

Masonic records during that early period of American colonization were very few and those in existence are fragmentary in the information set down. The only reference to John Eliot which has come down to us is one of the earliest we have in America containing suggestions of a Masonic type. A Minute in the Plymouth Colony Records mentions the receipt of a package of goods sent from Coopers' Hall, London, in March 1654, and received by the Colony of New Haven. This parcel was marked in a peculiar manner which identified it from among the other packages contained in the consignment and which marks seem to be intended to represent the square and compasses. The same marks were attached to a letter of instruction which reads as follows: "Among the goods sent this year we find one, *bale*, No. 19, which cost there thirty-four pounds, nine shillings, five pence, and with the advance amounts to forty-five pounds, nineteen shillings, three pence, directed to Mr. Eliote for the use of the Indian worke, but why it is severed from the Rest of the psell and consigned to him is not expressed; It seems different from the course youer selves approved, and may prove Inconvenient if it bee Continued; but this psell shal bee delivered according to youer desire. . . . Newhaven, the 15th September, 1655." It is not



CURIOUS MARK ON SHIPMENT TO JOHN ELIOT FROM ENGLAND TO AMERICA IN MARCH, 1654

unreasonable to suppose that both the sender and recipient of this parcel were familiar with the peculiar significance of the emblems marked upon the package, although nothing more definite can be said on this point (see pages 1319-20, Mackey's revised *History of Freemasonry*).

ELIZABETH OF ENGLAND. Anderson (*Constitutions*, 1738, page 80) states that the following circumstance is recorded of this sovereign: Hearing that the Freemasons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York with intent to break up their annual Grand Lodge. This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers whom she had sent on this duty. They joined in communication with the Freemasons, and made so favorable a report to the queen on their return that she countermanded her orders, and never afterward attempted to disturb the meetings of the Fraternity. What authority, if any, Anderson had for the story is unknown.

ELIZABETH OF PORTUGAL. In May, 1792, this queen, having conceived a suspicion of the Lodges in Madeira, gave an order to the governor to arrest all the Freemasons in the island, and deliver them over to the Inquisition. The rigorous execution of this order occasioned an emigration of many families, ten of whom repaired to New York, and were liberally assisted by the Freemasons of that city.

ELMES, JAMES. English architect. Wrote life of Sir Christopher Wren (1823).

ELOHIM. Hebrew, אֱלֹהִים. A name, pronounced *El-o-heem'*, and applied in Hebrew to any deity, but sometimes also to the true God. According to Lanci, it means *the most beneficent*. It is not, however, much used in Freemasonry.

It is an expression used throughout the first chapter of Genesis, as applied to God in the *exercise of His creative power*, and signifies the *Divine Omnipotence, the Source of all power, the Power of all powers*, which was in *activity* at the Creation. After which the expression used for Deity is *Jehovah*, which implies the *Providence* of God, and which could not have been created by *Elohim*.

ELOQUENCE OF FREEMASONRY. Lawyers boast of the eloquence of the bar, and point to the arguments of counsel in well-known cases; the clergy have the eloquence of the pulpit exhibited in sermons, many of which have a world-wide reputation; and statesmen vaunt of the eloquence of Congress—some of the speeches, however, being indebted, it is said, for their power and beauty, to the talent of the stenographic reporter rather than to the member who is supposed to be the author.

Freemasonry, too, has its eloquence, which is sometimes, although not always, of a very high order. This eloquence is to be found in the address, orations, and discourses which have usually been delivered on the great festivals of the Order, at consecrations of Lodges, dedications of halls, and the laying of foundation-stones. These addresses constitute, in fact, the principal part of the early literature of Freemasonry (see *Addresses, Masonic*).

ELU. The Fourth Degree of the French Rite (see *Elus*).

ELUL. אֱלוּל. The sixth month of the ecclesiastical and the twelfth of the civil year of the Jews. The twelfth also, therefore, of the Masonic calendar used in the Ancient and Accepted Scottish Rite. It begins on the new moon of August or September, and consists of twenty-nine days.

ELUS. The French word *elu* means *elected*; and the Degrees, whose object is to detail the detection and punishment of the actors in the crime traditionally related among the Craft, are called *Elus*, or the Degrees of the Elected, because they referred to those of the Craft who were chosen or elected to make the discovery, and to inflict the punishment. They form a particular system of Freemasonry, and are to be found in every Rite, if not in all in name, at least in principle. In the York and American Rites, the Elu is incorporated in the Master's Degree; in the French Rite it constitutes an independent Degree; and in the Scottish Rite it consists of three Degrees, the Ninth, Tenth, and Eleventh. Ragon counts the five preceding Degrees among the Elus, but they more properly belong to the Order of Masters. The symbolism of these Elu Degrees has been greatly mistaken and perverted by anti-Masonic writers, who have thus attributed to Freemasonry a spirit of vengeance which is not its characteristic. They must be looked upon as conveying only a symbolic meaning. Those higher Degrees, in which the object of the election is changed and connected with Templarism, are more properly called *Kadoshes*. Thory says that all the Elus are derived from the Degree of Kadosh, which preceded them. The reverse, we think, is the truth. The Elu system sprang naturally from the Master's Degree, and was only applied to Templarism when De Molay was substituted for Hiram the Builder.

EMANATION. Literally, the word means *a flowing forth*. The doctrine of emanations was a theory predominant in many of the Oriental religions, such, especially, as Brahmanism and Parseeism, and subsequently adopted by the Cabalists and the Gnostics, and taught by Philo and Plato. It assumed that all things emanated, flowed forth, which is the literal meaning of the word, or were developed and descended by degrees from the Supreme Being. Thus, in the ancient religion of India, the *anima mundi*, or soul of the world, the mysterious source of all life, was identified with Brahma, the Supreme God. The doctrine of Gnosticism was that all things emanated from the Deity; that there was a progressive degeneration of these beings from the highest to the lowest emanation, and a final redemption and return of all to the purity of the Creator. Philo taught that the Supreme Being was the Primitive Light or the Archetype of Light, whose rays illuminate, as from a common source, all souls. The theory of emanations is interesting to the Freemason, because of the reference in many of the advanced Degrees to the doctrines of Philo, the Gnostics, and the Cabalists.

EMANUEL. A sacred word in some of the advanced Degrees, being one of the names applied in Scripture to the Lord Jesus Christ. It is a Greek form from the Hebrew, *Immanuel*, אֱמָנוּאֵל, and signifies *God is with us*.

EMBASSY. The *Embassy* of Zerrubbabel and four other Jewish chiefs to the court of Darius, to obtain the protection of that monarch from the

encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the Sixteenth Degree of the Ancient and Accepted Scottish Rite, and also of the Red Cross Degree of the American Rite, which seems borrowed from the former. The history of this Embassy is found in the eleventh book of the *Antiquities* of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians.

EMBLEM. The *emblem* is an occult representation of something unknown or concealed by a sign or thing that is known. Thus, a square is in Freemasonry an *emblem* of morality; a plumb line, of rectitude of conduct; and a level, of equality of human conditions. *Emblem* is very generally used as synonymous with *symbol*, although the two words do not express exactly the same meaning. An emblem is properly a representation of an idea by a visible object, as in the examples quoted above; but a symbol is more extensive in its application, includes every representation of an idea by an image, whether that image is presented immediately to the senses as a visible and tangible substance, or only brought before the mind by words. Hence an action or event as described, a myth or legend, may be a symbol; and hence, too, it follows that while all emblems are symbols, all symbols are not emblems (see *Symbol*).

EMERALD. In Hebrew, *נֶחֶם*, *caphak*. This or the carbuncle was the first stone in the first row of the high priest's breastplate, and was referred to Levi. Adam Clarke says it is the same stone as the smaragdus, and is of a bright green color. Josephus, the Septuagint, and the Jerusalem Targum understood by the Hebrew word the carbuncle, which is red. The modern emerald, as everybody knows, is green (see *Breastplate*).

EMERGENCY. The general law of Freemasonry requires a month to elapse between the time of receiving a petition for initiation and that of balloting for the candidate, and also that there shall be an interval of one month between the reception of each of the Degrees of Craft Freemasonry. Cases sometimes occur when a Lodge desires this probationary period to be dispensed with, so that the candidate's petition may be received and balloted for at the same Communication, or so that the Degrees may be conferred at much shorter intervals. As some reason must be assigned for the application to the Grand Master for the Dispensation, such reason is generally stated to be that the candidate is about to go on a long journey, or some other equally valid. Cases of this kind are called, in the technical language of Freemasonry, *Cases of Emergency*. It is evident that the emergency is made for the sake of the candidate, and not for that of the Lodge or of Freemasonry. The too frequent occurrence of applications for Dispensations in cases of emergency have been a fruitful source of evil, as thereby unworthy persons, escaping the ordeal of an investigation into character, have been introduced into the Order; and even where the candidates have been worthy, the rapid passing through the Degrees prevents a due impression from being made on the mind, and the candidate fails to

justly appreciate the beauties and merits of the Masonic system. Hence, these cases of emergency have been very unpopular with the most distinguished members of the Fraternity. In the olden time the Master and the Wardens of the Lodge were vested with the prerogative of deciding what was a case of emergency; but modern law and usage, in the United States, at least, make the Grand Master the sole judge of what constitutes a case of emergency. Under the English Constitution (see Rule 185) the emergency must be real in the opinion of the Master of the Lodge concerned.

EMERGENT LODGE. A Lodge held at an emergent meeting.

EMERGENT MEETING. The meeting of a Lodge called to elect a candidate, and confer the Degrees in a case of emergency, or for any other sudden and unexpected cause, has been called an *Emergent Meeting*. The term is not very common, but it has been used by Brother W. S. Mitchell and a few other writers.

EMERITUS. Latin; plural, *emeriti*. The Romans applied this word—which comes from the verb *emerere*, meaning to *gain by service*—to a soldier who had served out his time; hence, in the Supreme Councils of the Ancient and Accepted Scottish Rite, an active member, who resigns his seat by reason of age, infirmity, or for other cause deemed good by the Council, may be elected an *Emeritus Member*, and will possess the privilege of proposing measures and being heard in debate, but not of voting.

EMETH. Hebrew, *נֶחֶם*. One of the words in the advanced Degrees. It signifies *integrity, fidelity, firmness, and constancy* in keeping a promise, and especially *truth*, as opposed to *falsehood*. In the Scottish Rite, the Sublime Knights Elect of Twelve of the Eleventh Degree are called *Princes Emeth*, which plainly means men of exalted character who are devoted to truth.

EMINENT. The title given to the Commander or presiding officer of a Commandery of Knights Templar, and to all officers below the Grand Commander in a Grand Commandery. The Grand Commander is styled *Right Eminent*, and the Grand Master of the Grand Encampment of the United States, *Most Eminent*. The word is from the Latin *eminens*, meaning *standing above*, and literally signifies *exalted in rank*. Hence, it is a title given to the cardinals in the Roman Church.

EMOUNAH *Fidelity, Truth*. The name of the Fourth Step of the mystic ladder of the Kadosh of the Ancient and Accepted Scottish Rite.

EMPEROR OF LEBANON. The French is *Empereur du Liban*. This Degree, says Thory (*Acta Latomorum* i, 311), which was a part of the collection of M. Le Rouge, was composed in the isle of Bourbon, in 1778, by the Marquis de Beurnonville, who was then National Grand Master of all the Lodges in India.

EMPERORS OF THE EAST AND WEST. In 1758 there was established in Paris a Chapter called the *Council of Emperors of the East and West*. The members assumed the titles of *Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of Saint John of Jerusalem*. Their ritual, which was

based on the Templar system, consisted of twenty-five Degrees, as follows: 1 to 19, the same as the Scottish Rite; 20, Grand Patriarch Noachite; 21, Key of Masonry; 22, Prince of Lebanon; 23, Knight of the Sun; 24, Kadosh; 25, Prince of the Royal Secret. It granted Warrants for Lodges of the advanced Degrees, appointed Grand Inspectors and Deputies, and established several subordinate Bodies in the interior of France, among which was a Council of Princes of the Royal Secret, at Bordeaux. In 1763, one Princemaille, the Master of the Lodge *La Candeur*, meaning in French *Frankness*, at Metz, began to publish an exposition of these Degrees in the serial numbers of a work entitled *Conversations Allégoriques sur la Franche-Maçonnerie, or Allegorical Conversation on Freemasonry*. In 1764, the Grand Lodge of France offered him three hundred livres to suppress the book. Princemaille accepted the bribe, but continued the publication, which lasted until 1766. The year of their establishment in France, in 1758, as reported by Doctor Mackey, the Degrees of this Rite of Heredom, or of Perfection, as it was called, were carried by Marquis de Bernez to Berlin, and adopted by the Grand Lodge of the Three Globes.

Between the years 1760 and 1765, there was much dissension in the Rite. A new Council, called the Knights of the East, was established at Paris, in 1760, as the rival of the Emperors of the East and West. The controversies of these two Bodies were carried into the Grand Lodge, which, in 1766, was compelled, for the sake of peace, to issue a decree of opposition to the advanced Degrees, excluding the malcontents, and forbidding the symbolical Lodges to recognize the authority of these Chapters. But the excluded Freemasons continued to work clandestinely and to grant Warrants. From that time until its dissolution, the history of the Council of the Emperors of the East and West is but a history of continued disputes with the Grand Lodge of France. At length, in 1781, it was completely absorbed in the Grand Orient, and has no longer an existence.

The assertion of Thory (*Acta Latomorum*), and of Ragon (*Orthodoxie Maçonnique*), that the Council of the Emperors of the East and West was the origin of the Ancient and Accepted Scottish Rite, although it has been denied, does not seem destitute of truth. It is very certain, if the documentary evidence is authentic, that the Constitutions of 1672 were framed by this Council; and it is equally certain that under these Constitutions a patent was granted to Stephen Morin, through whom the Ancient and Accepted Scottish Rite was established in America.

EMULATION LODGE OF IMPROVEMENT. At the time of the Union of the English Lodges in 1813, a Lodge of Reconciliation was constituted with an equal number of chosen workers from each Constitution for the purpose of arranging a uniformity in the Making, Passing, and Raising of Freemasons in all of England. After this was done, the ritual and ceremonies established, the Lodge was dissolved in 1816, having received the authority and sanction of the United Grand Lodge. For making these known to the Craft generally a system of Lodges of Instruction was set up and Past Masters who were qualified went from Lodge to Lodge as teachers or Preceptors as they were later called. The most eminent and

earliest of these was *Peter Gilkes* (which see). As a continuation of the work of the Lodge of Reconciliation the Emulation Lodge of Improvement for Master Freemasons was formed for instruction in 1823 with government entrusted to a Committee of Lecturers. The Committee is elected annually by the working members of the Lodge, the senior member acting as leader. About 1830 the Lectures began to give place to rehearsal of ceremonies. Minute Books prior to 1859 were destroyed by fire. Therefore such records as are available are from pages of the *Freemasons' Quarterly Review*, the *Public Ledger* and the Minutes of various Lodges with which Peter Gilkes was associated. The celebration of the Centenary of this school of Masonic ritualism was held in the Grand Temple at Freemasons Hall in Great Queen Street, London, on March 2, 1923, presided over by the Pro Grand Master, the Right Honorable Lord Ampthill. No English Lodge is compelled to conform to Emulation working and there are Lodges working independently, but for over a hundred years the ritual and ceremonies as taught by the Emulation Lodge of Improvement have been the standard recognized method. We are indebted to Brother George Rankin, Senior Member of Committee of Lecturers, London, for the above details (see also *Illustrated History of the Emulation Lodge of Improvement*, Henry Sadler, London, 1904).

EMUNAH. אֱמוּנָה. A Hebrew word, pronounced *em-oo-naw'*. Sometimes spelled *Amunah*, but not in accordance with the Masoretic points. A significant word in the advanced Degrees signifying *fidelity*, especially in fulfilling one's promises.

ENCAMPMENT. All the regular assemblies of Knights Templar were formerly called *Encampments*. They are now styled *Commanderies* in America, and Grand Encampments of the States are called *Grand Commanderies*. In other countries they are now known as *Preceptories* (see *Commandery* and *Commandery, Grand*).

ENCAMPMENT, GENERAL GRAND. The old title, before the adoption of the Constitution in 1856, of the Grand Encampment of the United States.

ENCAMPMENT, GRAND. The Grand Encampment of the United States was instituted on June 22, 1816, in the city of New York. It consists of a Grand Master, Deputy Grand Master, and other Grand Officers who are similar to those of a Grand Commandery, with Past Grand Officers and the representatives of the various Grand Commanderies, and of the subordinate Commanderies deriving their Warrants immediately from it. It exercises jurisdiction over all the Templars of the United States, and meets triennially. The term *Encampment* is borrowed from military usage, and is very properly applied to the temporary congregation at stated periods of the army of Templars, who may be said to be, for the time being, in camp.

ENCYCLICAL. Circular communication; sent to many places or persons. Encyclical letters, containing information, advice, or admonition, are sometimes issued by Grand Lodges or Grand Masters to the Lodges and Freemasons of a jurisdiction. The word is not in very common use; but in 1848 the Grand Lodge of South Carolina issued "an encyclical letter of advice, of admonition, and of direction" to

the subordinate Lodges under her jurisdiction; and a similar letter was issued in 1865 by the Grand Master of Iowa.

ENDLESS SERPENT. The serpent with its tail in its mouth was an ancient emblem of eternity and chosen therefore as a pattern for the English centenary jewel.

EN FAMILLE. French, meaning *as a family*. In French Lodges, during the reading of the Minutes, and sometimes when the Lodge is engaged in the discussion of delicate matters affecting only itself, the Lodge is said to meet *en famille*, at which time visitors are not admitted.

ENGBUND. Close union. The German Brethren organized in 1797 to restrict the esoteric teaching to the three Symbolic Degrees, eliminating higher grades and returning to the purest and simplest forms. Brothers Mossdorf, Fessler, Schroder, Schneider, Krause, and Bode were interested in the movement. At one time the society was also called *Vertrauten Brüder*, or *Trusty Brethren*.

ENGBUND. See *Schroeder, Friedrich Ludwig*.

ENGLAND. The following is a brief review of the history of Freemasonry in England as it has hitherto been written, and is now generally received by the Fraternity. It is but right, however, to say that recent researches have thrown doubts on the authenticity of many of the statements—that the legend of Prince Edwin has been doubted; the establishment of Grand Lodge at York in the beginning of the eighteenth century denied; and the existence of anything but Operative Masonry before 1717 is controverted. These questions are still in dispute; but the labors of Masonic antiquaries, through which many old records and ancient constitutions are being continually exhumed from the British Museum and from Lodge libraries, will eventually enable us to settle upon the truth.

According to Anderson and Preston, the first Charter granted in England to the Freemasons, as a Body, was bestowed by King Athelstan, in 926, upon the application of his brother, Prince Edwin. "Accordingly," says Anderson, quoting from the *Old Constitutions* (see the *Constitutions* of 1738, page 64), "Prince Edwin summon'd all the Free and Accepted Masons in the Realm, to meet him in a Congregation at York, who came and form'd the Grand Lodge under him as their Grand Master, 926 A.D.

"They brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other Languages; and from the Contents thereof, they fram'd the Constitutions of the English Lodges, and made a Law for Themselves, to preserve and observe the same in all Time coming, &c, &c, &c."

From this assembly at York, the rise of Freemasonry in England is generally dated; from the statutes there enacted are derived the English Masonic Constitutions; and from the place of meeting, the ritual of the English Lodges is designated as the *Ancient York Rite*.

For a long time the York Assembly exercised the Masonic jurisdiction over all England; but in 1567 the Freemasons of the southern part of the island elected Sir Thomas Gresham, the celebrated merchant, their Grand Master, according to Anderson

(see *Constitutions*, 1738, page 81). He was succeeded by the Earl of Effingham, the Earl of Huntington, and by the illustrious architect, Inigo Jones.

In the beginning of the eighteenth century, Freemasonry in the south of England had fallen into decay. The disturbances of the revolution, which placed William III on the throne, and the subsequent warmth of political feelings which agitated the two parties of the state, had given this peaceful society a wound fatal to its success. But in 1716 "the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony," and so four of the London Lodges "met at the Apple-Tree Tavern; and having put into the chair the oldest Master Mason, now the Master of a Lodge, they constituted themselves a Grand Lodge, *pro tempore*, Latin for the time being, in due form, and forthwith revived the quarterly communication of the officers of Lodges, called the Grand Lodge, resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble brother at their head" (according to Anderson, *Constitutions*, 1738, page 109).

Accordingly, on John the Baptist's Day, 1717, the annual assembly and feast were held, and Brother Anthony Sayer duly proposed and elected Grand Master. The Grand Lodge adopted, among its regulations, the following: "That the privileges of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant no Lodge should be hereafter deemed regular or constitutional."

In compliment, however, to the four old Lodges, the privileges which they had always possessed under the old organization were particularly reserved to them; and it was enacted that "no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government" (as recorded by Preston, *Illustrations*, edition of 1792, pages 248 and 249).

The Grand Lodges of York and of London kept up a friendly intercourse, and mutual interchange of recognition, until the latter Body, in 1725, granted a Warrant of constitution to some Freemasons who had seceded from the former. This un-Masonic act was severely reprobated by the York Grand Lodge, and produced the first interruption to the harmony that had long subsisted between them. It was, however, followed some years after by another unjustifiable act of interference. In 1735, the Earl of Crawford, Grand Master of England, constituted two Lodges within the jurisdiction of the Grand Lodge of York, and granted, without its consent, Deputations for Lancashire, Durham, and Northumberland. "This circumstance," says Preston (*Illustrations*, edition of

1792, page 279), "the Grand Lodge at York highly resented, and ever afterward viewed the proceedings of the Brethren in the south with a jealous eye. All friendly intercourse ceased, and the York Masons, from that moment, considered their interests distinct from the Masons under the Grand Lodge in London."

Three years after, in 1738, several Brethren, dissatisfied with the conduct of the Grand Lodge of England, seceded from it, and held unauthorized meetings for the purpose of initiation. Taking advantage of the breach between the Grand Lodges of York and London, they assumed the character of York Freemasons. On the Grand Lodge's determination to put strictly in execution the laws against such seceders, they still further separated from its jurisdiction, and assumed the appellation of *Ancient York Masons*. They announced that the ancient landmarks were alone preserved by them; and, declaring that the regular Lodges had adopted new plans, and sanctioned innovations, they branded them with the name of *Modern Masons*. In 1739, they established a new Grand Lodge in London, under the name of the *Grand Lodge of Ancient York Masons*, and, persevering in the measures they had adopted, held communications and appointed annual feasts. They were soon afterward recognized by the Freemasons of Scotland and Ireland, and were encouraged and fostered by many of the nobility. The two Grand Lodges continued to exist, and to act in opposition to each other, extending their schisms into other countries, especially into America, until the year 1813, when, under the Grand Mastership of the Duke of Sussex, they were united under the title of the United Grand Lodge of England.

Such is the history of Freemasonry in England as uninterruptedly believed by all Freemasons and Masonic writers for nearly a century and a half. Recent researches have thrown great doubts on its entire accuracy. Until the year 1717, the details are either traditional, or supported only by manuscripts whose authenticity has not yet been satisfactorily proved. Much of the history is uncertain; some of it, especially as referring to York, is deemed apocryphal by Brother Hughan and other industrious writers, and Brother Henry Sadler in his *Masonic Facts and Fictions* has proved that the *Ancients* were not really a schismatic body of seceders from the Premier Grand Lodge of England, but were Irish Freemasons settled in London, who, in 1751, established a body which they called the *Grand Lodge of England according to the Old Institutions*, maintaining that they alone preserved the ancient tenets and practises of Freemasonry (see *Antient Masons*).

ENGLAND, GRAND LODGES IN. During one period of the eighteenth century there existed four Grand Lodges in England:

1. The Grand Lodge of England, located at London.
2. The Grand Lodge of all England, located at York.
3. The Grand Lodge of England according to the Old Institutions.
4. The Grand Lodge of England south of the river Trent.

The last two organizations had their Grand East at London.

Here we may appropriately insert the significant information (see the *Constitution* of 1738, page 109):

And after the Rebellion was over, A.D. 1716, the few lodges at London, finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master, as the Centre of Union and Harmony, viz., the Lodges that met—

At the Goose and Gridiron Ale-house in St. Pauls Churchyard.

At the Crown Ale-house in Parkers Lane near Drury Lane.

At the Apple Tree Tavern in Charles Street, Covent Garden.

At the Rummer and Grapes Tavern in Channel Row, Westminster.

They and some old Brothers met at the said Apple Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge), they constituted a Grand Lodge pro tempore in due form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge), resolved to hold the annual Assembly and Feast and then to chuse a Grand Master from among themselves till they should have the Honour of a noble Brother at their Head.

Accordingly

On St. John Baptist day, in the 3rd year of King George the 1st, A.D., 1717, The Assembly and Feast of the Free and Accepted Masons was held at the forsaid Goose and Gridiron Alehouse.

The Four Old Lodges is also the title of a book by Brother Robert F. Gould, London, 1879, treating of the Bodies founding modern Freemasonry, and of their descendants, the progress of the Craft in England and of the career of every regular Lodge down to the Union of 1813.

The first Grand Lodge was formed in 1717. The second Grand Lodge bears date 1725, and emanated from the immemorial Masonic Lodge that gave such reverence to the city of York. The third was established in 1751 by some Irish Freemasons settled in London (see *Antient Masons*). And the fourth, whose existence lasted from 1779 to 1789, was instituted by the York Grand Lodge in compliance with the request of members of the Lodge of Antiquity, of London; but its existence was ephemeral, in consequence of the removal of the disturbing cause with the regular Grand Lodge. Recently evidence has been found pointing to the existence in London from 1770 to 1775 of a fifth Grand Lodge, formed by Scotch Freemasons, with some four or five Lodges under its control (see, *Ars Quatuor Coronatorum* xviii, pages 69 to 90).

All subordinate Lodges existing at present, which had their being prior to the Union, in December, 1813, were subjects of either the first or third of the above designated four Grand Lodges, and known respectively as the *Moderns* or the *Antients*, these titles, however, having no recognized force as to the relative antiquity of either.

ENGLAND, THE FIRST RECORD OF GRAND LODGE OF. Brother R. F. Gould (*History of Freemasonry* ii, page 373) furnishes the valuable information that the Minutes of Grand Lodge commence 24th June, 1723, and those bearing such date are signed by "John Theophilus Desaguliers, Deputy Grand Master." They are entered in a *different handwriting*, under date of 25th November, 1723, 19th February, 1723/4, 28th "Aprill 1724," and are *not* signed at foot. On 24th June, 1724, the Earl of Dalkeith presided in Grand Lodge, and the following signatures are appended to the recorded Minutes thus:

Dalkeith, G. M., 1724.
J. T. Desaguliers, G. M.
Fra Sorrell, Senr., G. W.
John Senex, Junr.

The Minutes of 21st November, 1724, 17th March, 20th May, 24th June, and 27th November, 1725, are unsigned. But to those of 27th December, 1725, are appended the signatures of

Richmond & Lenox, G. M., 1725,

M. folkes, D. G. M.,

and two Grand Wardens.

Signatures are again wanting to the proceedings of 28th February and 12th December, 1726, but reappear under date of 27th "february 1726," or 1727, namely:

Paisley, G. Mr., 1726,

and the next three succeeding officers.

The Minutes of the following 10th May, 1727, were signed by "Inchiquin, G. M., 1727," and the three officers next in rank.

The earliest Minutes were not signed on confirmation at the next meeting but were verified by the four Grand Officers, or such of them as took part in the proceedings recorded. In consequence of the re-election of Doctor Desaguliers as Deputy Grand Master, the Minutes say that "the late Grand Master went away from the Hall without any ceremony."

ENGLET. A corruption of *Euclid*, found in the Old Constitutions known as the *Matthew Cooke*, "wherefore ye forsayde maister Englet ordeyned thei were passing of conyng schold be passing honoured" (see lines 674 to 677). Perhaps the copyist mistook a badly made old English *u* for an *n*, and the original had Euglet, which would be a nearer approximation to *Euclid*.

ENGRAVE. In French Lodges, *buriner*, meaning to engrave, is used instead of *écrire*, to write. The engraved tablets are the written records.

ENLIGHTENED. This word, equivalent to the Latin *illuminatus*, is frequently used to designate a Freemason as one who has been rescued from darkness, and received intellectual light. Webster's definition shows its appositeness: "Illuminated; instructed; informed; furnished with clear views." Many old Latin Diplomas commence with the heading, *Omnibus illuminatis*, meaning that it is addressed to all the enlightened.

ENLIGHTENMENT, SHOCK OF. See *Shock of Enlightenment*.

ENOCH. Though the Scriptures furnish but a meager account of *Enoch*, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution. All, indeed, that we learn from the Book of Genesis on the subject of his life is, that he was the seventh of the patriarchs; the son of Jared, and the great-grandfather of Noah; that he was born in the year of the world 622; that his life was one of eminent virtue, so much so, that he is described as "walking with God"; and that in the year 987 his earthly pilgrimage was terminated, as the commentators generally suppose, not by death, but by a bodily translation to heaven.

In the very commencement of our inquiries, we shall find circumstances in the life of this great patriarch that shadow forth, as it were, something

of that mysticism with which the traditions of Freemasonry have connected him. His name, in the Hebrew language, *הֶנֶךְ*, *Henoch*, signifies to *initiate and to instruct*, and seems intended to express the fact that he was, as Oliver remarks, the first to give a decisive character to the rite of initiation and to add to the practise of Divine worship the study and application of human science. In confirmation of this view, a writer in the *Freemasons Quarterly Review* says, on this subject, that "it seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character," which theory must be taken, if it is accepted at all, with very considerable reservations.

The years of his life may also be supposed to contain a mystic meaning, for they amounted to three hundred and sixty-five, being exactly equal to a solar revolution. In all the ancient rites this number has occupied a prominent place, because it was the representative of the annual course of that luminary which, as the great fructifier of the earth, was the peculiar object of divine worship.

Of the early history of Enoch, we know nothing. It is, however, probable that, like the other descendants of the pious Seth, he passed his pastoral life in the neighborhood of Mount Moriah. From the other patriarchs he differed only in this, that, enlightened by the Divine knowledge which has been imparted to him, he instructed his contemporaries in the practise of those rites, and in the study of those sciences, with which he had himself become acquainted.

The Oriental writers abound in traditionary evidence of the learning of the venerable patriarch. One tradition states that he received from God the gift of wisdom and knowledge, and that God sent him thirty volumes from heaven, filled with all the secrets of the most mysterious sciences. The Babylonians supposed him to have been intimately acquainted with the nature of the stars; and they attribute to him the invention of astrology. The Rabbis maintain that he was taught by God and Adam how to sacrifice, and how to worship the Deity aright. The Cabalistic book of Razieli says that he received the Divine mysteries from Adam, through the direct line of the preceding patriarchs.

The Greek Christians supposed him to have been identical with the first Egyptian Hermes, who dwelt at Sais. They say he was the first to give instruction on the celestial bodies; that he foretold the deluge that was to overwhelm his descendants; and that he built the Pyramids, engraving thereon figures of artificial instruments and the elements of the sciences, fearing lest the memory of man should perish in that general destruction. Eupolemus, a Grecian writer, makes him the same as Atlas, and attributes to him, as the Pagans did to that deity, the invention of astronomy.

Wait (*Oriental Antiquities*) quotes a passage from Bar Hebraeus, a Jewish writer, which asserts that Enoch was the first who invented books and writing; that he taught men the art of building cities; that he discovered the knowledge of the Zodiac and the course of the planets; and that he inculcated the worship of God by fasting, prayer, alms, votive offerings, and tithes. Bar Hebraeus adds, that he

also appointed festivals for sacrifices to the sun at the periods when that luminary entered each of the zodiacal signs; but this statement, which would make him the author of idolatry, is entirely inconsistent with all that we know of his character, from both history and tradition, and arose, as Oliver supposes, most probably from a blending of the characters of *Enos* and *Enoch*.

In the study of the sciences, in teaching them to his children and his contemporaries, and in instituting the rites of initiation, Enoch is supposed to have passed the years of his peaceful, his pious, and his useful life, until the crimes of mankind had increased to such a height that, in the expressive words of Holy Writ, "every imagination of the thoughts of man's heart was only evil continually." It was then, according to a Masonic tradition, that Enoch, disgusted with the wickedness that surrounded him, and appalled at the thought of its inevitable consequences, fled to the solitude and secrecy of Mount Moriah, and devoted himself to prayer and pious contemplation. It was on that spot—then first consecrated by this patriarchal hermitage, and afterward to be made still more holy by the sacrifices of Abraham, of David, and of Solomon—that we are informed that the Shekinah, or sacred presence, appeared to him, and gave him those instructions which were to preserve the wisdom of the antediluvians to their posterity when the world, with the exception of but one family, should have been destroyed by the forthcoming flood. The circumstances which occurred at that time are recorded in a tradition which forms what has been called the great Masonic *Legend of Enoch*, and which runs to this effect:

Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple underground, and dedicated it to God. His son, Methuselah, constructed the building; although he was not acquainted with his father's motives for the erection. This temple consisted of nine brick vaults, situated perpendicularly beneath each other and communicating by apertures left in the arch of each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the grave he engraved, in ineffable characters, the true name of Deity, and, placing it on a cubical pedestal of white marble, he deposited the whole within the deepest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was permitted to enter it but once a year; and on the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by another worthy of Freemasonry, who, like Enoch, was engaged in the erection of a temple on the same spot.

The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars—the one of marble, to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practised in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his *Antiquities*. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition, since Enoch was one of these children. "That their inventions," says the historian, "might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."

Enoch, having completed these labors, called his descendants around him on Mount Moriah, and having warned them in the most solemn manner of the consequences of their wickedness, exhorted them to forsake their idolatries and return once more to the worship of the true God. Masonic tradition informs us that he then delivered up the government of the Craft to his grandson, Lamech, and disappeared from earth.

Doctor Mackey refers above to the discoveries made at the attempt by Julian the Apostate to rebuild the Temple. These are of especial interest to Brethren of various Degrees and the two leading accounts of these legends may well be included here as a matter of information. First we have the one given by the Greek historian Nicephorus Calistus in the fourteenth century, in his *Ecclesiastical Histories*. He records the following remarkable details of an occurrence that happened at the attempt to rebuild the Temple:

When the foundations were being laid, as has been said, one of the stones attached to the lowest part of the foundation was removed from its place and showed the mouth of a cavern which had been cut out of the rock. But as the cave could not be distinctly seen, those who had charge of the work, wishing to explore it, that they might be better acquainted with the place, sent one of the workmen down tied to a long rope. When he got to the bottom he found water up to his legs. Searching the cavern on every side, he found, by touching with his hands, that it was of a quadrangular form. When he was returning to the mouth, he discovered a certain pillar standing up scarcely above the water. Feeling with his hand, he found a little book placed upon it, and wrapped up in very fine and clean linen. Taking possession of it, he gave the signal with the rope that those who had sent him down, should draw him up. Being received above, as soon as the book was shown, all were struck with astonishment, especially as it appeared untouched and fresh notwithstanding

that it had been found in so dismal and dark a place. But when the book was unfolded, not only the Jews but the Greeks were astounded. For even at the beginning it declared in large letters: "In the beginning was the Word with God, and the Word was God." To speak plainly, the writing embraced the whole Gospel which was announced in the divine tongue of the (beloved) disciple and the Virgin.

This legend as here quoted is in the *Eccelesiasticae Historiae*, Nicephori Callisti, tome ii, lib. x, cap. xxxiii, and is also in the *Patrologia Graeca*, Migne, volume cxlvi, pages 542-3.

Another description of the same occurrence is given in the *Epitome of the Ecclesiastical History* of Philostorgius, compiled by Photius in the ninth century and translated by Edward Walford; published by Henry G. Bohn at London, 1855, chapter xiv, page 482, and this reads:

The work of rebuilding the temple of Jerusalem by Julian was checked by many prodigies from Heaven; and especially during the preparation of the foundations, one of the stones which was placed at the lowest part of the base suddenly started from its place and opened the door of a certain cave hollowed out in the rock. Owing to its depth, it was difficult to see what was within this cave; so persons were appointed to investigate the matter, who, being anxious to find out the truth, let down one of their workmen by means of a rope. On being lowered down he found stagnant water reaching to his knees; and having gone around the place and felt the walls on every side, he found the cave to be a perfect square. Then, in his return, he stood near about the middle, and struck his foot against a column which stood rising slightly above the water. As soon as he touched this pillar, he found lying upon it a book wrapped up in a very fine and thin linen cloth; and as soon as he had lifted it up just as he had found it, he gave a signal to his companions to draw him up again. As soon as he regained the light, he showed them the book, which struck them all with astonishment, especially because it appeared so new and fresh, considering the place where it had been found. This book, which appeared such a mighty prodigy in the eyes of both heathens and Jews, as soon as it was opened, showed the following words in large letters—"In the beginning was the Word, and the Word was with God, and the Word was God." In fact the volume contained that entire Gospel which had been declared by the divine tongue of the (beloved) disciple and the Virgin.

ENOCH, BROTHER. The French expression is *Frère Enoch*. Evidently the *nom de plume*, or *pen name*, of a French writer and the inventor of a Masonic rite. He published at Liege, in 1773, two works: 1. *Le Vrai Franc-Maçon*, meaning *The True Freemason*, in 276 pages; 2. *Lettres Maçonniques pour servir de Supplément au Vrai Franc-Maçon*, or *Masonic Letters supplementing the True Freemason*. The design of the former of these works was to give an account of the origin and object of Freemasonry, a description of all the Degrees, and an answer to the objections urged against the Institution. The historical theories of Frère Enoch were exceedingly fanciful and wholly untenable. Thus, he asserts that in the year 814, Louis the Fair of France, being flattered by the fidelity and devotion of the Operative Masons, organized them into a society of four Degrees, granting the Masters the privilege of wearing swords in the Lodge—a custom still continued in French Lodges—and, having been received into the Order himself, accepted the Grand Mastership on the festival of Saint John the Evangelist in the year 814. Other equally extravagant opinions make his book rather a source of amusement than of instruction. His definition of Freemasonry is, however, good. He says that

it is "a holy and religious society of men who are friends, which has for its *foundation*, discretion; for its *object*, the service of God, fidelity to the sovereign, and love of our neighbor; and for its *doctrine*, the erection of an allegorical building dedicated to the virtues, which it teaches with certain signs of recognition."

ENOCH, LEGEND OF. This legend is detailed in a preceding article. It never formed any part of the old system of Freemasonry, and was first introduced from Talmudic and Rabbinical sources into the advanced Degrees, where, however, it is really to be viewed rather as symbolical than as historical. Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or Divine truth was preserved in the ancient initiations.

ENOCHIAN ALPHABET. One of the most important alphabets, or ciphers, known to historic Freemasons is the *Enochian*, in consequence of the revelations made in that character. Tradition says the Christian princes were accompanied in their journey to Palestine by Freemasons, who fought by their side, and who, when at the Holy City, discovered important manuscripts, on which some of the historic Degrees were founded; that some of these manuscripts were in Syriac and others in Enochian

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ENOCHIAN ALPHABET

characters; and that on their return, when at Venice, it was ascertained that the characters were identical with those in the Syriac column, spoken of by Josephus, and with the oldest copies in which the Book of Enoch was written, and are of great antiquity. The Brethren in the Ancient and Accepted Scottish Rite are largely instructed as to matters pertaining hereto in the Thirteenth and Fourteenth Degrees.

We present an exact copy of the alphabet, as may be found by comparison with that in the Bodleian Library.

The name *He No C H*, in Hebrew, signifies *taught*, or, more properly, *dedicated*. In the *Koran* Enoch is called *Edris*, from *darasa*, to study, which word, more liberally translated, means, *to read or to study with attention* (see *Enoch*).

ENOCH, RITE OF. A Rite attempted to be established at Liege, in France, about the year 1773. It consisted of four Degrees, namely:

1. *Manouvre*, or Apprentice, whose object was friendship and benevolence.
2. *Ouvrier*, or Fellow Craft, whose object was fidelity to the Sovereign.
3. *Maître*, or master, whose object was submission to the Supreme Being.
4. *Architecte*, whose object was the perfection of all the virtues.

The Rite never made much progress.

EN SOPH. The pronunciation of the Hebrew עֵן סוֹפִי. In the Cabalistic doctrines, the Divine Word, or Supreme Creator, is called the *En Soph*, or rather the *Or En Soph*, the Infinite Intellectual Light. The theory is, that all things emanated from this Primeval Light (see *Cabala*).

The Free Mason's Health

Musical score for 'The Free Mason's Health'. It consists of three systems of music, each with a treble and bass staff. The first system begins with the lyrics 'Come let us prepare we Brothers that are met together on merry Oc-'. The second system continues with '-ca-sion :S: Let's drink laugh and sing our Wine has a Spring tis as'. The third system concludes with ''Health to an Accepted Mason :S:'. The music is in 4/4 time and features various musical notations including notes, rests, and repeat signs.

(2)

The world is in pain
Our secret to gain
But still let them wonder and gaze on
Till they're shewn the light
They'll ne'er know the right
Word or signe of an Accepted Mason

(3)

'Tis this and 'tis that
They cannot tell what
Why so many Great men in the nation
Should Aprons put on
To make themselves one
With a Free or an Accepted Mason

(4)

Great Kings Dukes and Lords
Have laid by their Swords
This our mistry to put a good grace on
And ne'er been asham'd
To hear themselves nam'd
With a Free or an Accepted Mason

(5)

Antiquities pride
We have on our side
It makes each man Just in his station
There's nought but what's good
To be understood
By a Free or an Accepted Mason

(6)

Then Joyn hand in hand
Teach other firm stand
Let's be merry and put a bright face on
What mortall can boast
So noble a Toast
As a Free or an Accepted Mason

for the
FLUTE

Musical score for Flute. It consists of two systems of music, each with a single staff. The first system begins with the lyrics 'for the FLUTE'. The second system continues with the lyrics 'tis as'. The music is in 4/4 time and features various musical notations including notes, rests, and repeat signs.



DUKE OF CONNAUGHT AND STRATHERN, GRAND MASTER OF ENGLAND

ENTER'D APPRENTICE'S SONG. The author was Matthew Birkhead and his effort appeared in print, *Read's Weekly Journal*, December 1, 1722, and has continued to be popular ever since, being frequently sung in British Lodges (see *Birkhead, Matthew*). The song is also called *The Freemasons Health*. Brother Birkhead, a singer and actor, Drury Lane Theatre, was Worshipful Master, Lodge V, London. The words and music of the song were printed in the first edition of the Book of Constitutions published by the Freemasons in 1723. Under the reference *Tune, Freemasons*, in this *Encyclopedia* we give an account of the various appearances of it in print. While the verses are frequently printed with alterations according to the taste of their respective editors, their first appearance was as follows:

Come let us prepare,
We Brothers that are
Met together on merry Occasion;
Let's drink, laugh and sing,
Our Wine has a Spring,
'Tis a Health to an accepted Mason.

The World is in pain,
Our secret to gain,
But still let them wonder and gaze on;
Till they're shown the Light
They'l ne'er know the Right
Word or Sign of an accepted Mason.

'Tis this, and 'tis that,
They cannot tell what,
Why so many great Men of the Nation,
Should Aprons put on,
To make themselves one,
With a Free or an accepted Mason.

Great Kings, Dukes and Lords,
Have laid by their swords,
This our Mistry to put a good Grace on,
And ne'er been ashamed,
To hear themselves named,
With a Free or an accepted Mason.

Antiquity's pride
We have on our side
It makes each Man just in his Station;
There's nought but what's good
To be understood,
By a Free or an accepted Mason.

Then joyn Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face on;
What mortal can boast
So noble a Toast,
As a Free or an accepted Mason?

Another verse was added to the original by Brother Springett Penn, who became Deputy Grand Master of Munster, Ireland, and was also a member of a Lodge at London. This addition to the song was made about 1730 and printed by Dr. James Anderson in his edition of 1738. Brother Penn's version runs thus:

We're true and sincere
And just to the Fair;
They'll trust us on any Occasion:
No Mortal can more
The Ladies adore,
Than a Free and an Accepted Mason.

So rousing a song did not fail of attack by the enemy and a parody upon it with the venom of the time appeared in the *London Journal* of 1725 entitled *An Answer to the Freemasons Health*, as follows:

Good people give ear
And the truth shall appear,
For we scorn to put any grimace on:
We've been bammed long enough,
With this damn'd silly stuff
Of a Free and an Accepted Mason.

The dear Brotherhood,
As they certainly shou'd,
Their follies do put a good face on:
But it's only a gin,
To draw other fools in,
So sly is an Accepted Mason.

With their aprons before 'em,
For better decorum,
Themselves they employ all their praise on:
In aprons array'd,
Of calves leather made,
True type of an Accepted Mason.

They know this and that,
The devil knows what,
Of secrets they talk wou'd amaze one:
But know by the by,
That no one can lye,
Like a Free and an Accepted Mason.

On a house ne'er so high,
If a Brother they spy,
As his trowel he dext'rously lays on:
He must leave off his work,
And come down with a jerk,
At the sign of an Accepted Mason.

A Brother one time,
Being hang'd for some crime,
His Brethren did stupidly gaze on:
They made signs without end,
But fast hung their friend,
Like a Free and an Accepted Mason.

They tell us fine things
How yt lords, dukes, and kings,
Their mis'tries have put a good grace on:
For their credit be't said,
Many a skip has been made
A Free and an Accepted Mason.

From whence I conclude
Tho' it seem somewhat rude,
No credit their tribe we should place on:
Since a fool we may see,
Of any degree,
May commence an Accepted Mason.

ENTERED. When a candidate receives the First Degree of Freemasonry he is said to be *entered*. It is used in the sense of *admitted*, or *introduced*; a common as well as a Masonic employment of the word, as when we say, "the youth *entered* college"; or, "the soldier *entered* the service."

ENTERED APPRENTICE. See *Apprentice*, *Entered*.

ENTICK, JOHN. An English clergyman, born about 1703, who took much interest in Freemasonry about the middle of the eighteenth century. He revised the third edition of Anderson's *Constitutions*, by order of the Grand Lodge, which was published in 1756. The next issue of the *Book of Constitutions*, in 1767, also has his name on the title page as successor to Doctor Anderson, and is often attributed to him, but it is described as "A new edition . . . by a Committee appointed by the Grand Lodge," and it does not appear that he had anything to do with its preparation (see *Ars Quatuor Coronatorum*, 1908, xxi, page 80). Entick was also the author of many Masonic sermons, a few of which were published. Oliver speaks of him as a man of grave and sober

habits, a good Master of his Lodge, a fair disciplinarian, and popular with the Craft. But Entick did not confine his literary labors to Freemasonry. He was the author of a *History of the War which ended in 1763*, in five volumes, and a *History of London*, in four volumes. As an orthoepist he had considerable reputation and published a *Latin and English Dictionary*, and an *English Spelling Dictionary*. He died in 1773.

ENTOMBMENT. An impressive ceremony in the degree of Perfect Master of the Ancient and Accepted Scottish Rite.

ENTRANCE, POINTS OF. See *Points of Entrance, Perfect*.

ENTRANCE, SHOCK OF. See *Shock of Entrance*.

ENTRUSTING. That portion of the ceremony of initiation which consists in communicating to the candidate the modes of recognition.

ENVY. This meanest of vices has always been discouraged in Freemasonry. The fifth of the Old Charges says: "None shall discover envy at the prosperity of a brother" (see *Constitutions*, 1723, page 53).

EONS. In the doctrine of Gnosticism, Divine spirits occupying the intermediate state which was supposed to exist between the Supreme Being and the Jehovah of the Jewish theology, whom the Gnostics called only a secondary deity. These spiritual beings were indeed no more than abstractions, such as *Wisdom, Faith, Prudence*, etc. They derived their name from the Greek *αἰών*, meaning *an age*, in reference to the long duration of their existence. Valentinus said there were but thirty of them; but Basilides reckons them as three hundred and sixty-five, which certainly has an allusion to the days of the solar year. In some of the philosophical degrees, references are made to the *Eons*, whose introduction into them is doubtless to be attributed to the connection of Gnosticism with certain of the advanced degrees.

EONS, RITE OF THE. Ragon (*Juileur General*, a handbook of the Degrees, page 186) describes this rite as one full of beautiful and learned instruction, but scarcely known, and practised only in Asia, being founded on the religious dogmas of Zoroaster. The existence of it as a genuine rite is doubtful, for Ragon's information is very meager.

EOSTRE. *Easter*, the usual word in French is *Pâque*, a name given to the day when the resurrection of Christ is celebrated by a festival, in the spring of the year. Sometimes called the *Paschal Festival* but *paschal* refers to the Jewish Passover as well as the Christian Easter.

EPHOD. The sacred vestment worn by the high priest of the Jews over the tunic and outer garment. It was without sleeves, and divided below the armpits into two parts or halves, one falling before and the other behind, and both reaching to the middle of the thighs. They were joined above on the shoulders by buckles and two large precious stones, on which were inscribed the names of the twelve tribes, six on each. The *ephod* was a distinctive mark of the priesthood. It was of two kinds, one of plain linen for the priests, and another, richer and embroidered, for the high priest, which was composed of blue, purple, crimson, and fine linen. The robe worn by

the High Priest or First Principal in a Royal Arch Chapter is intended to be a representation, but hardly can be called an imitation, of the *ephod*.

EPHRAIMITES. The descendants of Ephraim. They inhabited the center of Judea between the Mediterranean and the river Jordan. The character given to them in a certain degree of being a stiff-necked and rebellious people, coincides with history, which describes them as haughty, tenacious to a fault of their rights, and ever ready to resist the pretensions of the other tribes, and more especially that of Judah, of which they were peculiarly jealous. The circumstance in their history which has been appropriated for a symbolic purpose in the ceremonies of the Second Degree of Freemasonry, may be briefly related thus. The Ammonites, who were the descendants of the younger son of Lot, and inhabited a tract of country east of the river Jordan, had been always engaged in hostility against the Israelites. On the occasion referred to, they had commenced a war on the pretext that the Israelites had deprived them of a portion of their territory. Jephthah, having been called by the Israelites to the head of their army, defeated the Ammonites, but had not called upon the Ephraimites to assist in the victory. Hence, that high-spirited people were incensed, and more especially as they had had no share in the rich spoils obtained by Jephthah from the Ammonites. They accordingly gave him battle, but were defeated with great slaughter by the Gileadites, or countrymen of Jephthah, with whom alone he resisted their attack. As the land of Gilead, the residence of Jephthah, was on the west side of the Jordan, and as the Ephraimites lived on the east side, in making their invasion it was necessary that they should cross the river, and after their defeat, in attempting to effect a retreat to their own country, they were compelled to recross the river. But Jephthah, aware of this, had placed forces at the different fords of the river, who intercepted the Ephraimites, and detected their nationality by a peculiar defect in their pronunciation. For although the Ephraimites did not speak a dialect different from that of the other tribes, they had a different pronunciation of some words, and an inability to pronounce the letter *v* or *sh*, which they pronounced as if it were *p* or *s*. Thus, when called upon to say *Shibboleth*, they pronounced it *Sibboleth*, "which trifling defect," as we are told, "proved them to be enemies." The test to a Hebrew was a palpable one, for the two words have an entirely different signification; *shibboleth* meaning an *ear of corn*, and *sibboleth*, a *burden*. The biblical relation will be found in the twelfth chapter of the Book of Judges (see *Shibboleth*).

EPOCH. In chronology, a certain point of time marked by some memorable event at which the calculation of years begins. The various peoples have different *epochs* or *epocha*. Thus, the epoch of Christians is the birth of Christ; that of Jews, the creation of the world; and that of Mohammedans, the flight of their prophet from Mecca (see *Calendar*).

EPOPT. This was the name given to one who had passed through the Great Mysteries, and been permitted to behold what was concealed from the *mystoe*, who had only been initiated into the Lesser. It signifies an *eye-witness*, and is derived from the

Greek, *εποπῶν*, to look over, to behold. The epopts repeated the oath of secrecy which had been administered to them on their initiation into the Lesser Mysteries, and were then conducted into the lighted interior of the sanctuary and permitted to behold what the Greeks emphatically termed *the sight*, *αὐτοψία*. The epopts alone were admitted to the sanctuary, for the mystae were confined to the vestibule of the temple. The epopts were, in fact, the Master Masons of the Mysteries, while the mystae were the Apprentices and Fellow Crafts; these words being used, of course, only in a comparative sense.

EPREMENIL, JEAN JACQUES DUVAL D'. Surname sometimes spelled *Esprêmesnil*, also *Eprêmesnil*. French magistrate. Born at Pondicherry, India, December 5, 1745; educated at Paris; member of French Parliament, he vigorously defended its rights against royalty and was imprisoned on the Island of Saint Marguerite for four months. Brother Amiable says he was there a year. He returned to Paris a popular hero but on being chosen first deputy by the nobility he defended monarchy and the rising tide of revolution engulfed him. Publicly attacked by a mob, wounded seriously, rescued by the National Guard, he escaped to his property near Havre. He was arrested there, condemned to death by the revolutionary tribunal at Paris, and was guillotined on April 22, 1794. He was a member of the Lodge of the Nine Sisters at Paris, his name being on the calendar for 1788 where he ranked as the Deputy of the Lodge (see *Une Loge Maçonnique d' Avant 1789*, Louis Amiable, Paris, 1897, page 268).

EQUALITY. Among the ancient iconologists, students of likenesses, equality was symbolized by a female figure holding in one hand a pair of scales equipoised and in the other a nest of swallows. The moderns have substituted a level for the scales. And this is the Masonic idea. In Freemasonry, the level is the symbol of that equality which, as Godfrey Higgins (*Anacalypsis* i, 790) says, is the very essence of Freemasonry. "All, let their rank in life be what it may, when in the Lodge are brothers—brethren with the Father at their head. No person can read the Evangelists and not see that this is correctly Gospel Christianity."

EQUERRY. An officer in various royal courts who has the charge of horses. For some now unknown reason the title has been introduced into certain of the advanced degrees.

EQUES. A Latin word signifying *knight*. Every member of the Rite of Strict Observance, on attaining to the seventh or highest degree, received what has been termed a *characteristic name*, which was formed in Latin by the addition of a noun in the ablative case, governed by the preposition *a* or *ab*, to the word *Eques*, as *Eques à Serpente*, or *Knight of the Serpent*, *Eques ab Aquila*, or *Knight of the Eagle*, etc., and by this name he was ever afterward known in the Order. Thus Bode, one of the founders of the Rite, was recognized as *Eques à Lilio Convallium*, or *Knight of the Lily of the Valleys*, and the Baron Hund, another founder, as *Eques ab Ense*, or *Knight of the Sword*. A similar custom prevailed among the Illuminati and in the Royal Order of Scotland. *Eques* signified among the Romans a *knight*, but in the Middle Ages the knight was called *miles*; al-

though the Latin word *miles* denoted only a *soldier*, yet, by the usage of chivalry, it received the nobler signification. Indeed, Muratori says, on the authority of an old inscription, that *Eques* was inferior in dignity to *Miles* (see *Miles*).

EQUES PROFESSUS. A Latin expression for *Professed Knight*. The seventh and last degree of the Rite of Strict Observance. This ceremony was added, it is said, to the original series by Von Hund.

EQUILATERAL TRIANGLE. See *Triangle*.

EQUITY. The equipoised balance, an instrument for weighing, is an ancient symbol of *equity*. On the medals, this virtue is represented by a female holding in the right hand a balance, and in the left a measuring wand, to indicate that she gives to each one his just measure. In the Ancient and Accepted Scottish Rite, the Thirty-First Degree, or Grand Inspector Inquisitor Commander, is illustrative of the virtue of equity; and hence the balance is a prominent symbol of that degree, as it is also of the Sixteenth Degree, or Princes of Jerusalem, because according to the old books, the members were Chiefs in Freemasonry, and administered justice to the inferior degrees.

EQUIVOCATION. Derived from two Latin words meaning *equal* and *voice*, and indicating doubtful interpretation, something most questionable. To equivocate is to say something with the intention to deceive. The words of the covenant of Freemasonry require that it should be made without *evasion*, *equivocation*, or *mental reservation*. This is exactly in accordance with the law of ethics in relation to promises made. And it properly applies in this case, because the covenant, as it is called, is simply a promise, or series of promises, made by the candidate to the Fraternity—to the Brotherhood into whose association he is about to be admitted. In making a promise, an *evasion* is the eluding or avoiding the terms of the promise; and this is done, or attempted to be done, by *equivocation*, which is by giving to the words used a secret signification, different from that which they were intended to convey by him who imposed the promise, so as to mislead, or by a *mental reservation*, which is a concealment or withholding in the mind of the promiser of certain conditions under which he makes it, which conditions are not known to the one to whom the promise is made. All of this is in direct violation of the law of veracity. The doctrine of the Jesuits is very different. Suarez, one of their most distinguished casuists, lays it down as good law, that if any one makes a promise or contract, he may secretly understand that he does not sincerely promise, or that he promises without any intention of fulfilling the promise. This is not the rule of Freemasonry, which requires that the words of the covenant be taken in the patent sense which they were intended by the ordinary use of language to convey. It adheres to the true rule of ethics, which is, as Paley says, that a promise is binding in the sense in which the promiser supposed the promisee to receive it (see *Mental Reservation*).

ERANOI. Among the ancient Greeks there were friendly societies, whose object was, like the modern Masonic Lodges, to relieve the distresses of their necessitous members. They were permanently organized, and had a common fund by the voluntary

contributions of the members. If a member was reduced to poverty, or was in temporary distress for money, he applied to the *eranos*, and, if worthy, received the necessary assistance, which was, however, advanced rather as a loan than a gift, and the amount was to be returned when the recipient was in better circumstances. In the days of the Roman Empire these friendly societies were frequent among the Greek cities, and were looked on with suspicion by the emperors, as tending to political combinations. Smith says (*Dictionary of Greek and Roman Antiquities*) that the Anglo-Saxon gilds, or fraternities for mutual aid, resembled the *eranoi* of the Greeks. In their spirit, these Grecian confraternities partook more of the Masonic character, as charitable associations, than of the modern friendly societies, where relief is based on a system of mutual insurance; for the assistance was given only to cases of actual need, and did not depend on any calculation of natural contingencies.

ERECTING LODGES. To erect a Lodge is the authorized and time-honored formula to denote the foundation of a new Lodge of Freemasons. It is so employed in the earliest Lodge Charters, or Warrants, as they are styled nowadays, ever issued by any Grand Lodge. The very first of them opens as follows:

Whereas our Trusted and Well-Beloved Brothers have besought Us that We would be pleased to Erect a Lodge of Free Masons, etc., etc

This is in the Warrant of Lodge No. 1, Grand Lodge of Ireland, February 1, 1731-2. Thus sanctioned by authority, and approved by usage, the phrase held the field among English-speaking Freemasons at home and abroad during the half century that preceded the Union of 1813, and still remains a constitutional formula among Grand Lodges that derive their powers from the Grand Lodge of Ireland, or from its step-daughter, the Grand Lodge of the Antients. In view of such unfamiliarity with the documents that embody the history of our organization, it is well to bear in mind that in 1748 there were no Lodge Charters in existence, save those issued under the seal of the Grand Lodge of Ireland. Several years had to elapse before the Irish practise, now so universal, was followed by the Grand Lodge of England. These comments were made by Brother W. J. Chetwode Crawley, 1901 (*Transactions*, Quatuor Coronati Lodge, volume xiv, page 15).

ERI, ROYAL ORDER OF. The legendary founder in 1695 B.C. of this organization comprising Freemasons only, was Eremon, King of Ulster, Ireland, and the Order is reputed to have ceased its military activities sometime about 1649 to 1659 A.D. An ancient book *Annals of the Four Masters of Ireland*, tells of the Knights of the Collar of Eri as instituted by King Eamhuin and his eight princes, the chiefs of the armies of the four provinces of Ulster, Munster, Leinster, and Connaught. Headquarters were at the city of Armagh, where a palace and royal court existed until destroyed by fire in 332 A.D. The palace of the early kings of Ireland and the Great Hall of the Knights were then located at Tara in the County Meath, with a military hospital, named Bronbheagor or House of the Sorrowful Soldier, and a famous college, a noted seat of Celtic learning. This ancient

Order comprised knights and teachers, the Ollamhs, Brehons or judges, Crimtears or priest-astronomers, and Bards, poets and musicians. The modern ceremonies include the grades in order of Man-at-Arms, Esquire, and Knight, Knights Commanders, who are chosen by the Knights Grand Cross, and the latter selected by the Senior Grand Cross who represents the Sovereign, for whom an empty chair is placed at every Assembly. The latter is called the *Faslairst*, or Camp, and represents a green field. The General Assembly is termed the *Foleith*.

ERICA. The Egyptians selected the *erica* as a sacred plant. The origin of the consecration of this plant will be peculiarly interesting to the Masonic student. There was a legend in the mysteries of Osiris, which related that Isis, when in search of the body of her murdered husband, discovered it interred at the brow of a hill near which an *erica* grew; and hence, after the recovery of the body and the resurrection of the god, when she established the mysteries to commemorate her loss and her recovery, she adopted the *erica* as a sacred plant, in memory of its having pointed out the spot where the *mangled remains* of Osiris were concealed.

Ragon (*Cours des Initiations*, page 151) thus alludes to this mystical event:

Isis found the body of Osiris in the neighborhood of Biblos, and near a tall plant called the *Erica*. Oppressed with grief, she seated herself on the margin of a fountain, whose waters issued from a rock. This rock is the *small hill* familiar to Freemasons; the *Erica* has been replaced by the *Acacia*, and the grief of Isis has been changed for that of the Fellow Crafts.

The lexicographers define *ἐρεκη* as *the heath or heather*; but it is really, as Plutarch asserts, the tamarisk tree; and Schwenk (*Die Mythologie der Semiten, The Semitic Mythology*, relating to the Assyrians, Arameans, Hebraeo-Phenicians, Arabs and Abyssinians, page 248) says that Phylœ, so renowned among the ancients as one of the burial-places of Osiris, and among the moderns for its wealth of architectural remains, contains monuments in which the grave of Osiris is overshadowed by the *tamarisk*.

ERITREA. This country is on the western shores of the Red Sea, and on the northeastern coast of Africa, between Egypt and Abyssinia. The Grand Orient of Italy instituted one Lodge in this country at Asmara.

ERLKING. A name found in one of the sacred sagas of the Scandinavian mythology, entitled *Sir Olaf and the Erlking's Daughter*, and applied to the mischievous goblin haunting the black forest of Thuringia.

ERNEST AND FALK. More fully in German, *Ernst und Falk, Gespräche für Freimaurer*, meaning "*Ernest and Falk. Conversations for Freemasons*," is the title of a work written by Gotthold Ephraim Lessing, and first published in 1778. *Ernest* is an inquirer, and *Falk* a Freemason, who gives to his interlocutor a very philosophical idea of the character, aims, and objects of the Institution. The work has been faithfully translated by Brother Kenneth R. H. Mackenzie, F.S.A., in the London *Freemasons Quarterly Magazine*, in 1854, and continued and finished, so far as the author had completed it, in the London *Freemason* in 1872. Findel says (*History of Freemasonry*, page 373) of this work, that it "is one of

the best things that has ever been written upon Freemasonry." A translation of it also appeared in the *Builder* (1915, volume i, pages 20 and 59), by Brother Louis Block, P. G. M. of Iowa.

ERWIN VON STEINBACH. A distinguished German, who was born, as his name imports, at Steinbach, near Buhl, about the middle of the thirteenth century. He was the master of the works at the Cathedral of Strasburg, the tower of which he commenced in 1275. He finished the tower and doorway before his death, which was in 1318. He was at the head of the German Fraternity of Stonemasons, who were the precursors of the modern Freemasons (see *Strasburg*).

ESOTERIC MASONRY. That secret portion of Freemasonry which is known only to the initiates as distinguished from *Exoteric Freemasonry*, or *monitorial*, which is accessible to all who choose to read the manuals and published works of the Order. The words are from the Greek, *ἐσωτερικός*, *internal*, and *ἐξωτερικός*, *external*, and were first used by Pythagoras, whose philosophy was divided into the *exoteric*, or that taught to all, and the *esoteric*, or that taught to a select few; and thus his disciples were divided into two classes, according to the Degree of initiation to which they had attained, as being either fully admitted into the society, and invested with all the knowledge that the Master could communicate, or as merely postulants, enjoying only the public instructions of the school, and awaiting the gradual reception of further knowledge. This double mode of instruction was borrowed by Pythagoras from the Egyptian priests, whose theology was of two kinds—the one *exoteric*, and addressed to the people in general; the other *esoteric*, and confined to a select number of the priests and to those who possessed, or were to possess, the regal power. And the mystical nature of this concealed doctrine was expressed in their symbolic language by the images of sphinxes placed at the entrance of their temples. Two centuries later, Aristotle adopted the system of Pythagoras, and, in the Lyceum at Athens, delivered in the morning to his select disciples his subtle and concealed doctrines concerning God, Nature, and Life, and in the evening lectures on more elementary subjects to a promiscuous audience. These different lectures he called his *Morning* and his *Evening Walk*.

ESPERANCE. Under the name of *Chevaliers et Dames de l'Espérance*, a French expression meaning *Knights and Ladies of Hope*, was founded first in France, and subsequently and androgynous, both sexes, order in Germany. It is said to have been instituted by Louis XV, at the request of the Marquis de Chatelet, and was active about 1750. The Lodge Irene, at Hamburg, was founded in 1757.

ESSENES. Lawrie, in his *History of Freemasonry*, in replying to the objection, that if the Fraternity of Freemasons had flourished during the reign of Solomon, it would have existed in Judea in after ages, attempts to meet the argument by showing that there did exist, after the building of the Temple, an association of men resembling Freemasons in the nature, ceremonies, and object of their institution (see his page 33). The association to which he here alludes is that of the *Essenes*, whom he subsequently describes as an ancient Fraternity originating from

an association of architects who were connected with the building of Solomon's Temple.

Lawrie evidently seeks to connect historically the Essenes with the Freemasons, and to impress his readers with the identity of the two Institutions. Brother Mackey was not prepared to go so far; but there is such a similarity between the two, and such remarkable coincidences in many of their usages, as to render this Jewish sect an interesting study to every Freemason, to whom therefore some account of the usages and doctrines of this holy brotherhood will not, perhaps, be unacceptable.

At the time of the advent of Jesus Christ, there were three religious sects in Judea—the Pharisees, the Sadducees, and the Essenes; and to one of these sects every Jew was compelled to unite himself. The Savior has been supposed by many writers to have been an Essene, because, while repeatedly denouncing the errors of the two other sects, he has nowhere uttered a word of censure against the Essenes; and because, also, many of the precepts of the New Testament are to be found among the laws of this sect.

In ancient authors, such as Josephus, Philo, Porphyry, Eusebius, and Pliny, who have had occasion to refer to the subject, the notices of this singular sect have been so brief and unsatisfactory, that modern writers have found great difficulty in properly understanding the true character of Essenism. And yet our antiquaries, never weary of the task of investigation, have at length, succeeded in eliciting, from the collation of all that has been previously written on the subject, very correct details of the doctrines and practises of the Essenes. Of these writers none have been more successful than the laborious German critics Frankel and Rappaport. Their investigations have been ably and thoroughly condensed by Dr. Christian D. Ginsburg, whose essay on *The Essenes, their History and Doctrines*, published at London in 1864, has supplied the most material facts contained in the present article.

It is impossible to ascertain the precise date of the development of Essenism as a distinct organization. The old writers are so exaggerated in their statements, that they are worth nothing as historical authorities. Philo says, for instance, that Moses himself instituted the order, and Josephus that it existed ever since the ancient time of the Fathers; while Pliny asserts, with mythical liberality, that it has continued for thousands of ages. Doctor Ginsburg thinks that Essenism was a gradual development of the prevalent religious notions out of Judaism, a theory which Doctor Döllinger repudiates. But Rappaport, who was a learned Jew, thoroughly conversant with the Talmud and other Hebrew writings, and who is hence called by Ginsburg the *Corypheus* (meaning *Leader* or *Chief*, from the Latin and Greek) of *Jewish critics*, asserts that the Essenes were not a distinct sect, in the strict sense of the word, but simply an order of Judaism, and that there never was a rupture between them and the rest of the Jewish community. This theory is sustained by Frankel, a scholarly German, who maintains that the Essenes were simply an intensification of the Pharisaic sect, and that they were the same as the Chasidim, whom Lawrie calls the *Kassideans*, and of whom he speaks as the guardians of King Solomon's Temple.

If this view be the correct one, and there is no good reason to doubt it, then there will be another feature of resemblance and coincidence between the Freemasons and the Essenes; for, as the latter was not a religious sect, but merely a development of Judaism, an order of Jews entertaining no heterodox opinions, but simply carrying out the religious dogmas of their faith with an unusual strictness of observance, so are the Freemasons not a religious sect, but simply a development of the religious idea of the age. The difference, however, in Brother Mackey's opinion, between Freemasonry and Essenism lies in the spirit of universal tolerance prominent in the one and absent in the other. Freemasonry is Christian as to its membership in general, but recognizing and tolerating in its bosom all other religions: Essenism, on the contrary, was exclusively and intensely Jewish in its membership, its usages, and its doctrines.

The Essenes are first mentioned by Josephus as existing in the days of Jonathan the Maccabean, one hundred and sixty-six years before Christ. The Jewish historian repeatedly speaks of them at subsequent periods; and there is no doubt that they constituted one of the three sects which divided the Jewish religious world at the advent of our Savior, and of this sect he is supposed, as has been already said, to have been a member.

On this subject, Ginsburg says: "Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would, therefore, naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this Fraternity, and that, though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirms this decision." But he admits that Christ neither adopted nor preached their extreme doctrines of asceticism. After the establishment of Christianity, the Essenes fade out of notice, and it has been supposed that they were among the earliest converts to the new faith. Indeed, De Quincey rather paradoxically asserts that they were a disguised portion of the early Christians.

The etymology of the word has not been settled. Yet, among the contending opinions, the preferable one seems to be that it is derived from the Hebrew *Chasid*—meaning *holy, pious*—which connects the Essenes with the *Chasidim*, a sect which preceded them, and of whom Lawrie says, quoting from Scaliger, that they were "an order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay" (see Lawrie's *History of Freemasonry*, page 38).

The Essenes were so strict in the observance of the Mosaic laws of purity, that they were compelled for the purpose of avoiding contamination, to withdraw altogether from the rest of the Jewish nation and to form a separate community, which thus became a brotherhood. The same scruples which led them to withdraw from their less strict Jewish Brethren induced most of them to abstain from marriage, and hence the unavoidable depletion of their membership

by death could only be repaired by the initiation of converts. They had a common treasury, in which was deposited whatever anyone of them possessed, and from this the wants of the whole community were supplied by stewards appointed by the brotherhood, so that they had everything in common. Hence there was no distinction among them of rich and poor, or masters and servants; but the only gradation of rank which they recognized was derived from the Degrees or orders into which the members were divided, and which depended on holiness alone. They lived peaceably with all men, reprobated slavery and war, and would not even manufacture any warlike instruments. They were governed by a president, who was elected by the whole community; and members who had violated their rules were, after due trial, excommunicated or expelled.

As they held no communication outside of their own fraternity, they had to raise their own supplies, and some were engaged in tilling, some in tending flocks, others in making clothing, and others in preparing food. They got up before sunrise, and, after singing a hymn of praise for the return of light, which they did with their faces turned to the East, each one repaired to his appropriate task. At the fifth hour, or eleven in the forenoon, the morning labor terminated. The Brethren then again assembled, and after a lustration in cold water, they put on white garments and proceeded to the refectory, where they partook of the common meal, which was always of the most frugal character. A mysterious silence was observed during this meal, which, to some extent, had the character of a sacrament. The feast being ended, and the priest having returned thanks, the Brethren withdrew and put off their white garments, resumed their working-clothes and their several employments until evening, when they again assembled as before, to partake of a common meal.

They observed the Sabbath with more than Judaic strictness, regarding even the removal of a vessel as a desecration of the holy day. On that day, each took his seat in the synagogue in becoming attire; and, as they had no ordained ministers, any one that liked read out of the Scriptures, and another, experienced in spiritual matters, expounded the passages that had been read. The distinctive ordinances of the brotherhood and the mysteries connected with the Tetragrammaton and the angelic worlds were the prominent topics of Sabbatical instruction. In particular, did they pay attention to the mysteries connected with the Tetragrammaton, or the *Shem hamphorash*, the *Expository Name*, and the other names of God which plays so important a part in the mystical theosophy of the Jewish Cabalists, a great deal of which has descended to the Freemasonry of our own age.

Josephus describes them as being distinguished for their brotherly love, and for their charity in helping the needy, and showing mercy. He says that they are just dispensers of their anger, curbers of their passions, representatives of fidelity, ministers of peace, and every word with them is of more force than an oath. They avoid taking an oath, and regard it as worse than perjury; for they say that he who is not believed without calling on God to witness, is already condemned of perjury. Josephus also states that

they studied with great assiduity the writings of the ancients on distempers and their remedies, alluding, as it is supposed, to the magical works imputed by the Talmudists to Solomon.

It has already been observed that, in consequence of the celibacy of the Essenes, it was found necessary to recruit their ranks by the introduction of converts, who were admitted by a solemn of initiation. The candidate, or aspirant, was required to pass through a novitiate of two stages, which extended over three years, before he was admitted to a full participation in the privileges of the Order. Upon entering the first stage, which lasted for twelve months, the novice cast all his possessions into the common treasury. He then received a copy of the regulations of the brotherhood, and was presented with a *spade*, and *apron*, and a *white robe*. The spade was employed to bury excrement, the apron was used at the daily lustrations, and the white robe was worn as a symbol of purity.

During all this period the aspirant was considered as being outside the Order, and, although required to observe some of the ascetic rules of the society, he was not admitted to the common meal. At the end of the probationary year, the aspirant, if approved, was advanced to the second stage, which lasted two years, and was then called an *Approcher*. During this period he was permitted to unite with the Brethren in their lustrations, but was not admitted to the common meal, nor to hold any office. Should this second stage of probation be passed with approval, the *approcher* became an *Associate*, and was admitted into full membership, and at length allowed to partake of the common meal.

There was a third rank or Degree called the *Disciple* or *Companion*, in which there was a still closer union. Upon admission to this highest grade, the candidate was bound by a solemn oath to love God, to be just to all men, to practise charity, maintain truth, and to conceal the secrets of the society and the mysteries connected with the Tetragrammaton and the other names of God.

These three sections of Degrees, of *Aspirant*, *Associate* and *Companion*, were subdivided into four orders or ranks, distinguished from each other by different Degrees of holiness; and so marked were these distinctions, that if one belonging to a higher Degree of purity touched one of a lower order, he immediately became impure, and could only regain his purity by a series of lustrations.

The earnestness and determination of these Essenes says Ginsburg, to advance to the highest state of holiness, were seen in their self-denying and godly life; and it may fairly be questioned whether any religious system has ever produced such a community of saints. Their absolute confidence in God and resignation to the dealings of Providence; their uniformly holy and unselfish life; their unbounded love of virtue and utter contempt for worldly fame, riches, and pleasures; their industry, temperance, modesty, and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order, and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the Brethren, and their following peace with all men; their hatred of slavery and war; their tender regard

for children, and reverence and anxious care for the aged; their attendance on the sick, and readiness to relieve the distressed; their humility and magnanimity; their firmness of character and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death, as releasing their immortal souls from the bonds of the body, to be forever in a state of bliss with their Creator,—have hardly found a parallel in the history of mankind.

Lawrie, in his *History of Freemasonry*, gives (see pages 34 and 35) on the authority of Pictet, of Basnage, and of Philo, the following condensed recapitulation of what has been said in the preceding pages of the usages of the Essenes:

When a candidate was proposed for admission, the strictest scrutiny was made into his character. If his life had hitherto been exemplary, and if he appeared capable of curbing his passions, and regulating his conduct, according to the virtuous, though austere maxims of their Order, he was presented, at the expiration of his novitiate, with a white garment, as an emblem of the regularity of his conduct, and the purity of his heart. A solemn oath was then administered to him, that he would never divulge the mysteries of the Order; that he would make no innovations on the doctrines of the society; and that he would continue in that honorable course of piety and virtue which he had begun to pursue. Like Freemasons, they instructed the young member in the knowledge which they derived from their ancestors. They admitted no women into their order. They had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons. They had colleges or places of retirement, where they resorted to practise their rites and settle the affairs of the society; and, after the performance of these duties, they assembled in a large hall, where an entertainment was provided for them by the president, or master of the college, who allotted a certain quantity of provisions to every individual. They abolished all distinctions of rank; and if preference was ever given, it was given to piety, liberality, and virtue. Treasurers were appointed in every town, to supply the wants of indigent strangers.

Dr. W. Wynn Westcott (page 72, volume xxviii, 1915, *Transactions*, Quatuor Coronati Lodge) takes exception to Brother Lawrie's claim that the Essenes "had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons." Brother Westcott could find no such statement made either by Philo, Josephus, or Pliny.

Lawrie thinks that this remarkable coincidence between the chief features of the Masonic and Essenian fraternities can be accounted for only by referring them to the same origin; and, to sustain this view, he attempts to trace them to the *Kasideans*, or *Assideans*, more properly the *Chassidim*, "an association of architects who were connected with the building of Solomon's Temple." But, aside from the consideration that there is no evidence that the Chassidim were a Body of architects—for they were really a sect of Jewish puritans, who held the Temple in especial honor—we cannot conclude, from a mere coincidence of doctrines and usages, that the origin of the Essenes and the Freemasons is identical. Such a course of reasoning would place the Pythagoreans in the same category: a theory that has been rejected by the best modern critics.

The truth appears to be that the Essenes, the School of Pythagoras, and the Freemasons, derive their similarity from the spirit of brotherhood which

has prevailed in all ages of the civilized world, the inherent principles of which, as the results of any fraternity—all the members of which are engaged in the same pursuit and assenting to the same religious creed—are brotherly love, charity, and that secrecy which gives them their exclusiveness. And hence, between all fraternities, ancient and modern, these remarkable coincidences will be found.

The intricate and most interesting aspect of the Essenes as a monastic sort of order within the pale of Judaism is examined in Hasting's *Dictionary of the Bible*. Brother Dudley Wright considers this difficult angle of the subject in his book *Was Jesus an Essene?*

ES SELAMU ALEIKUM. See *Selamu Aleikum*, *Es*: also *Salaam*.

ESTHER. The Third Degree of the American Adoptive Rite of the Eastern Star. It is also called the *Wife's Degree*, and in its ceremonies comprises the history of Esther the wife and queen of Ahasuerus, King of Persia, as related in the Book of Esther.

ETERNAL LIFE. The doctrine of *eternal life* is taught in the Master's Degree, as it was in the Ancient Mysteries of all nations (see *Immortality of the Soul*).

ETERNITY. The ancient symbol of *eternity* was a serpent in the form of a circle, the tail being placed in the mouth. The simple circle, the figure which has neither beginning nor end, but returns continually into itself, was also a symbol of eternity.

ETHANIM OR TISHRI. The seventh sacred month, or the first month of the Hebrew civil year, commencing with the new moon in September.

ETHICS OF FREEMASONRY. There is a Greek word, *ēthos*, *ēthos*, which signifies *custom*, from which Aristotle derives another word *ἦθος*, *ethos*, which means *ethics*; because, as he says, from the custom of doing good acts arises the habit of moral virtue. *Ethics*, then, is the science of morals teaching the theory and practise of all that is good in relation to God and to man, to the state and the individual; it is, in short, to use the emphatic expression of a German writer, "the science of the good." Ethics being thus engaged in the inculcation of moral duties, there must be a standard of these duties, an authoritative ground-principle on which they depend, a doctrine that requires their performance, making certain acts just those that *ought* to be done, and which, therefore, are duties, and that forbid the performance of others which are therefore, offenses. Ethics, therefore, as a science, is divisible into several species, varying in name and character, according to the foundation on which it is built.

Thus we have the *Ethics of Theology*, which is founded on that science which teaches the nature and attributes of God; and, as this forms a part of all religious systems, every religion, whether it be Christianity or Judaism, Brahmanism or Buddhism, or any other form of recognized worship, has within its bosom a science of theological ethics which teaches, according to the lights of that religion, the duties which are incumbent on man from his relations to a Supreme Being. And then we have the *Ethics of Christianity*, which being founded on the Scriptures, recognized by Christians as the revealed will of God, is nothing other than theological ethics applied to and limited by Christianity.

Then, again, we have the *Ethics of Philosophy*, which is altogether speculative, and derived from and founded on man's speculations concerning God and himself. There might be a sect of philosophers who denied the existence of a Superintending Providence; but it would still have a science of ethics referring to the relations of man to man, although that system would be without strength, because it would have no Divine sanction for its enforcement.

Lastly, we have the *Ethics of Freemasonry*, whose character combines those of the three others. The first and second systems in the series above enumerated are founded on religious dogmas; the third on philosophical speculations. Now, as Freemasonry claims to be a religion, in so far as it is founded on a recognition of the relations of man and God, and a philosophy in so far as it is engaged in speculations on the nature of man, as an immortal, social, and responsible being, the ethics of Freemasonry will be both religious and philosophical.

The symbolism of Freemasonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God as being his children, and to men as being their Brethren. "There is," says Doctor Oliver, "scarcely a point of duty or morality which man has been presumed to owe to God, his neighbor, or himself, under the Patriarchal, the Mosaic, or the Christian dispensation, which, in the construction of our symbolical system, has been left untouched." Hence, he says, that these symbols all unite to form "a code of moral and theological philosophy"; the term of which expression would have been better if he had called it a "code of philosophical and theological ethics."

At a very early period of his initiation, the Freemason is instructed that he owes a threefold duty—to God, his neighbor, and himself—and the inculcation of these duties constitutes the ethics of Freemasonry.

Now, the Tetragrammaton, the letter G, and many other symbols of a like character, impressively inculcate the lesson that there is a God in whom "we live, and move, and have our being," and of whom the apostle, quoting from the Greek poet, tells us that "we are His offspring." To Him, then, as the Universal Father, does the ethics of Freemasonry teach us that we owe the duty of loving and obedient children.

And, then, the vast extent of the Lodge, making the whole world the common home of all Freemasons, and the temple, in which we all labor for the building up of our bodies as a spiritual house, are significant symbols, which teach us that we are not only the children of the Father, but fellow-workers, laboring together in the same task and owing a common servitude to God as the Grand Architect of the universe—the Algabil or Master Builder of the world and all that is therein; and thus these symbols of a joint labor, for a joint purpose, tell us that there is a brotherhood of man: to that brotherhood does the ethics of Freemasonry teach us that we owe the duty of fraternal kindness in all its manifold phases.

And so we find that the ethics of Freemasonry is really founded on the two great ideas of the universal fatherhood of God and the universal brotherhood of man.

ETHIOPIA. A tract of country to the south of Egypt, and watered by the upper Nile. The reference to Ethiopia, familiar to Freemasons, as a place of attempted escape for certain criminals, is not to be found in the English or French accounts, and Brother Mackey was inclined to think that this addition to the Hiram legend is an American interpolation. The selection of Ethiopia, by the old authorities, as a place of refuge, seems to be rather inappropriate when we consider what must have been the character of that country in the age of Solomon.

ETYMOLOGY. For the etymology of the word *Mason*, see *Mason*, *Derivation of the Word*.

EUCLID. In the Year of the World, 3650, Anno Mundi, which was 646 years after the building of King Solomon's Temple, Euclid, the celebrated geometrician, was born. His name has been always associated with the history of Freemasonry, and in the reign of Ptolemy Soter, the Order is said to have greatly flourished in Egypt, under his auspices. The well-known forty-seventh problem of his first book, although not discovered by him, but long credited to Pythagoras, has been adopted as a symbol in Masonic instruction.

EUCLID, LEGEND OF. All the old manuscript *Constitutions* contain the well known legend of *Euclid*, whose name is presented to us as the *Worthy Clerk Euclid* in every conceivable variety of corrupted form. The legend as given in the *Dowland Manuscript* is in the following words:

Moreover, when Abraham and Sara his wife went into Egypt, there he taught the Seaven Scyences to the Egyptians; and he had a worthy Scoller that height Ewclde, and he learned right well, and was a master of all the vij Sciences liberall. And in his dayes it befell that the lord and the estates of the realme had soe many sonns that they had gotten, some by their wives and some by other ladies of the realm; for that land is a hott land and a plentiful of generacion. And they had not competent livelode to find with their children; wherefore they made much care. And then the King of the land made a great Counsell and a parliament, to witt, how they might find their children honestly as gentlemen; And they could find no manner of good way. And then they did crye through all the realme, if their were any man that could informe them, that he should come to them, and he should be soe rewarded for his travail, that he should hold him pleased.

After that this cry was made, then came this worthy clark Ewclde, and said to the King and to all his great lords: 'If yee will, take me your children to governe, and to teach them one of the Seaven Scyences, wherwith they may live honestly as gentlemen should, under a condicion, that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled.' And that the King and all his counsell granted to him anone, and sealed their commission. And then this worthy Doctor tooke to him these lords' sonns, and taught them the scyence of Geometrie in practice, for to work in stones all manner of worthy worke that belongeth to buildinge churches, temples, castells, towres, and mannors, and all other manner of buildings; and he gave them a charge on this manner.

Here follow the usual "charges" of a Freemason as given in all the old *Constitutions*; and then the legend concludes with these words: "And thus was the science grounded there; and that worthy Mr. Ewclde gave it the name of *Geometrie*. And now it is called through all this land *Masonrye*" (see Brother Hughan's *Old Charges*, edition of 1872, page 26).

This legend, considered historically, is certainly absurd, and the anachronism which makes Euclid the

contemporary of Abraham adds, if possible, to the absurdity. But interpreted as all Masonic legends should be interpreted, as merely intended to convey a Masonic truth in symbolic language, it loses its absurdity, and becomes invested with an importance that we should not otherwise attach to it.

Euclid is here very appropriately used as a type of geometry, that science of which he was so eminent a teacher; and the myth or legend then symbolizes the fact that there was in Egypt a close connection between that science and the great moral and religious system which was among the Egyptians, as well as other ancient nations, what Freemasonry is at the present day—a secret institution, established for the inculcation of the same principles, and inculcating them in the same symbolic manner. So interpreted, this legend corresponds to all the developments of Egyptian history, which teach us how close a connection existed in that country between the religious and scientific systems. Thus Kenrick (*Ancient Egypt* i, 383) tells us that "when we read of foreigners in Egypt being obliged to submit to painful and tedious ceremonies of initiation, it was not that they might learn the secret meaning of the rites of Osiris or Isis, but that they might partake of the knowledge of astronomy, phisic, geometry, and theology." The legend of Euclid belongs to that class of narrations which, in another work, Doctor Mackey calls *The Mythical Symbols of Freemasonry*.

EULOGY. Spoken or written praise of a person's life or character. Freemasonry delights to do honor to the memory of departed Brethren by the delivery of eulogies of their worth and merit, which are either delivered at the time of their burial, or at some future period. The eulogy forms the most important part of the ceremonies of a Sorrow Lodge. But the language of the eulogist should be restrained within certain limits; while the veil of charity should be thrown over the frailties of the deceased, the praise of his virtues should not be expressed with exaggerated adulation, slavish flattery. Eulogy, just and affectionate is one thing; panegyric, suggesting hypocritical compliment, is something else.

EUMOLPUS. A king of Eleusis, who founded, about the year 1374 B.C., the Mysteries of Eleusis. His descendants, the Eumoiidae, presided for twelve hundred years over these Mysteries as Hierophants.

EUNUCH. It is usual, in the most correct Masonic instruction, especially to name *eunuchs* as being incapable of initiation. In none of the old *Constitutions* and *Charges* is this class of persons alluded to by name, although of course they are comprehended in the general prohibition against making Freemasons of persons who have any blemish or maim. However, in the *Charges* which were published by Doctor Anderson, in his second edition (see *Constitutions*, 1738, page 144) they are included in the list of prohibited candidates. It is probable from this evidence that at the time it was usual to name them in the point of obligation above referred to; and this presumption derives strength from the fact that Dermott, in copying his *Charges* from those of Anderson's second edition, added a note complaining of the Moderns for having disregarded this ancient law, in at least one instance (see Brother Lawrence Dermott's *Ahiman Rezon*, edition of 1778). The question is,

however, not worth discussion, except as a matter of interest in the history of our ceremonies, since the legal principle is already determined that eunuchs cannot be initiated because they are not perfect men, "having no maim or defect in their bodies."

EUPHRATES. One of the largest and most celebrated rivers of Asia. Rising in the mountains of Armenia and flowing into the Persian gulf, it necessarily lies between Jerusalem and Babylon. In the advanced degrees it is referred to as the stream over which the Knights of the East won a passage by their arms in returning from Babylon to Jerusalem.

EURESIS. From the Greek, *εὑρεσις*, meaning a *discovery*. That part of the initiation in the Ancient Mysteries which represented the finding of the body of the god or hero whose death and resurrection was the subject of the initiation. The *Euresis* has been adopted in Freemasonry, and forms an essential incident of Craft instruction.

EUROPE. An appellation or name at times given to the west end of the Lodge.

EVA. The acclamation or cry used in the French Rite of Adoption.

EVANGELICON. The gospel belonging to the so-called *Ordre du Temple* at Paris, and professedly a relic of the real Templars. Some believe in its antiquity; but others, from external and internal evidence, fix its date subsequent to the fifteenth century. It is apparently a garbled version of Saint John's Gospel. It is sometimes confounded with the *Leviticon*; but, though bound up in the same printed volume, it is entirely distinct.

EVANGELIST. See *Saint John the Evangelist*.

EVATES. The second Degree in the Druidical system. Of the three Degrees the first was the Bards, the second Evates or Prophets, and the third Druids or Sanctified Authorities.

EVEILLES, SECTE DES. Meaning in French, *Sect of the Enlightened*. According to Thory (*Acta Latomorum* i, 312) a society presumed to be a branch of Weishaupt's *Illumines* that existed in Italy.

EVERGETEN, BUNDE DER. A German expression meaning *League of Doers of Good*, a term taken from the Greek word *εὐεργέτης*, a *benefactor*. A secret order after the manner of the *Illuminati*. It was founded in Silesia about 1792, by a certain Zerboni of Glogau, Lieut. von Leipziger, the merchant Contessa, Herr von Reibnitz, and five others; that Fessler worked in it; that it used Masonic forms. Some of the members were imprisoned at Breslau in 1796, and about 1801 the society became defunct.

EVERGREEN. An evergreen plant is a symbol of the immortality of the soul. The ancients, therefore, as well as the moderns, planted *evergreens* at the heads of graves. Freemasons wear evergreens at the funerals of their Brethren, and cast them into the graves. The acacia is the plant which should be used on these occasions, but where it cannot be obtained, some other evergreen plant, especially the cedar, or box, is used as a substitute (see *Acacia*).

EVORA, KNIGHTS OF. There is a very ancient city in Portugal, of 1200 population, bearing the name of *Evora*. Quintus Sertorius took it 80 B.C. The Roman antiquities are unrivaled. The aqueduct erected by Sertorius has at one end a marvelous architectural tower rising high above the city, per-

fect in its condition as when built, 70 B.C. In 1147, King Alfonso I, of Portugal, instituted the Order of the New Militia in consequence of the prowess exhibited by the troops in the siege of Lisbon against the Moors. When they conquered Evora in 1166, the king by decree changed their name to *Knights of Evora*.

EXALTED. A candidate is said to be *exalted*, when he receives the Degree of Holy Royal Arch, the seventh in American Freemasonry. *Exalted* means *elevated* or *lifted up*, and is applicable both to a peculiar ceremony of the Degree, and to the fact that this Degree, in the Rite in which it is practised, constitutes the summit of ancient Freemasonry.

The rising of the sun of spring from his wintry sleep into the glory of the vernal equinox was called by the old sun-worshippers his *exaltation*; and the Fathers of the Church afterward applied the same term to the resurrection of Christ. Saint Athanasius says that by the expression, "God hath exalted him," Saint Paul meant the resurrection. *Exaltation*, therefore, technically means a rising from a lower to a higher sphere, and in Royal Arch Masonry may be supposed to refer to the being lifted up out of the first temple of this life into the second temple of the future life. The candidate is *raised* in the Master's Degree, he is *exalted* in the Royal Arch. In both the symbolic idea is the same.

EXAMINATION OF CANDIDATES. It is an almost universal rule of the modern *Constitutions* of Freemasonry, that an *examination* upon the subjects which had been taught in the preceding Degree shall be required of every Brother who is desirous of receiving a further Degree; and it is directed that this examination shall take place in an open Lodge of the Degree upon which the examination is made, that all the members present may have an opportunity of judging from actual inspection of the proficiency and fitness of the candidate for the advancement to which he aspires. The necessity of an adequate comprehension of the mysteries of one Degree, before any attempt is made to acquire a further one, seems to have been duly appreciated from the earliest times; and hence the 13th Article of the *Regius Manuscript* requires that if a Master has an Apprentice he shall teach him fully, that he may know his Craft ably wherever he may go. (see lines 239 to 244). But there is no evidence that the system of examining candidates as to their proficiency, before their advancement, is other than a modern improvement, and first adopted not very early in the last century.

EXAMINATION OF THE BALLOT BOX. This is sometimes done after the ballot for a candidate, by presenting the box first to the Junior Warden, then to the Senior, and lastly to the Master, each of whom proclaims the result as *clear* or *foul*. This order is adopted so that the declaration of the inferior officer, as to the state of the ballots, may be confirmed and substantiated by his superior.

EXAMINATION OF VISITORS. The due examination of strangers who claim the right to visit, should be entrusted only to the most skilful and prudent Brethren of the Lodge. And the examining committee should never forget, that no man applying for admission is to be considered as a Freemason, however strong may be his recommendations, until by

undeniable evidence he has proved himself to be such. All the necessary forms and antecedent cautions should be observed. Inquiries should be made as to the time and place of initiation, as a preliminary step the Tiler's pledge, of course, never being omitted.

Then remember the good old rule of "commencing at the beginning." Let everything proceed in regular course, not varying in the slightest degree from the order in which it is to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper and often dangerous.

Above all, never ask what the lawyers call *leading questions*, which include in themselves the answers, nor in any manner aid the memory or prompt the forgetfulness of the party examined, by the slightest hints. If he has it in him it will come out without assistance, and if he has it not, he is clearly entitled to no aid. The Freemason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory.

And, lastly, never should an unjustifiable delicacy weaken the rigor of these rules. Remember, that for the wisest and most evident reasons, the merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed, and that in Freemasonry *it is better that ninety and nine true men should be turned away from the door of a Lodge than that one coward should be admitted.*

EXCALIBAR. King Arthur's famous sword, which he withdrew from a miraculous stone after the unavailing efforts of 200 of his most puissant barons. Hence, Arthur was proclaimed king. When dying, Arthur commanded a servant to throw the sword into a neighboring lake, but the servant twice eluded this command. When he finally complied, a hand and arm arose from the water, seized the sword by the hilt, waved it thrice, then sinking into the lake, was seen no more.

EXCAVATIONS. Excavations beneath Jerusalem have for years past been in progress, under the direction of the English society, which controls the "Palestine Exploration Fund," and many important discoveries, especially interesting to Freemasons, have been made.

EXCELLENT. A title conferred on the Grand Captain of the Host, and Grand Principal Sojourner of a Grand Chapter, and on the King and Scribe of a subordinate Chapter of Royal Arch Masons in America.

EXCELLENT MASONS. Doctor Oliver (*Historical Landmarks* i, 420-8) gives a tradition that at the building of Solomon's Temple there were

several Lodges of Excellent Masons, having nine members in each, which were distributed as follows: Six Lodges, or fifty-four Excellent Masons in the quarries; three Lodges, or twenty-seven Excellent Masons in the forest of Lebanon; eight Lodges, or seventy-two Excellent Masons engaged in preparing the materials; and nine Lodges, or eighty-one Excellent Masons subsequently employed in building the Temple. Of this tradition there is not the lightest support in authentic history, and it must have been invented altogether for a symbolic purpose, in reference perhaps to the mystical numbers which it details.

EXCELLENT MASTER. A Degree which, with that of Super-Excellent Master, was at one time given as preparatory to the Royal Arch. The latter Degree now forms part of what is known as *Cryptic Masonry*. *Crypt* is a word from the Latin language as well as the Greek, meaning *hidden*, and frequently applied to a vault or secret chamber.

EXCELLENT, MOST. See *Most Excellent*.

EXCELLENT, RIGHT. See *Right Excellent*.

EXCELLENT, SUPER. See *Super-Excellent Masons*.

EXCLUSION. In England the Grand Lodge alone can expel from the rights and privileges of Freemasonry. But a subordinate Lodge may *exclude* a member after giving him due notice of the charge preferred against him, and of the time appointed for its consideration. The name of any one so excluded, and the cause of his exclusion must be sent to the Grand Secretary and to the Provincial or District Grand Secretary if the Lodge be in a Province or District. No Freemason excluded is eligible to any other Lodge until the Lodge to which he applies has been made acquainted with his exclusion, and the cause, so that the Brethren may exercise their discretion as to his admission (*Constitutions*, Rules 210 and 212). However, it was enacted by the Grand Lodge of England in 1902 that when a member is three years in arrears he ceases to hold membership in his Lodge and can regain his former standing only by submitting a regular petition and passing the ballot (see *Book of Constitutions*, Article 175).

In the United States of America the expression used as synonymous with *Exclusion* is *striking from the roll*, except that the latter punishment is inflicted for non-payment of Lodge dues. The general practise is to *suspend* for non-payment of dues, the Brother regaining his standing, if there be no other objection to him, by paying the arrearages that he owed.

EXCLUSIVENESS OF FREEMASONRY. The exclusiveness of Masonic benevolence is a charge that has frequently been made against the Order; and it is said that the charity of which it boasts is always conferred on its own members in preference to strangers. It cannot be denied that Freemasons, simply as Freemasons, have ever been more constant and more profuse in their charities to their own Brethren than to the rest of the world; that in apportioning the alms which God has given them to bestow, they have first looked for the poor in their own home before they sought those who were abroad; and that their hearts have felt more deeply for the destitution of a Brother than a stranger.

The principle that governs the Institution of Freemasonry, in the distribution of its charities, and the

exercise of all the friendly affections, is that which was laid down by Saint Paul for the government of the infant church at Galatia: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians vi, 10).

This sentiment of preference for those of one's own faith, thus sanctioned by apostolic authority, is the dictate of human nature, and the words of Scripture find their echo in every heart. "Blood," says the Spanish proverb, "is thicker than water," and the claims of kindred, of friends and comrades to our affections, must not be weighed in the same scale with those of the stranger, who has no stronger tie to bind him to our sympathies, than that of a common origin from the founder of our race. All associations of men act on this principle. It is acknowledged in the church which follows with strict obedience the injunction of the apostle; and in the relief it affords to the distressed, in the comforts and consolations which it imparts to the afflicted, and in the rights and privileges which it bestows upon its own members, distinguishes between those who have no community with it of religious belief, and those who, by worshipping at the same altar, have established the higher claim of being of the household of faith.

It is recognized by all other societies, which, however they may, from time to time, and under the pressure of peculiar circumstances, extend temporary aid to accidental cases of distress, carefully preserve their own peculiar funds for the relief of those who, by their election as members, by their subscription to a written constitution, and by the regular payment of arrears, have assumed the relationship which Saint Paul defines as being of the household of faith.

It is recognized by governments, which, however liberally they may frame their laws, so that every burden may bear equally on all, and each may enjoy the same civil and religious rights, never fail, in the privileges which they bestow, to discriminate between the alien and foreigner, whose visit is but temporary or whose allegiance is elsewhere, and their own citizens.

This principle of preference is universally diffused, and it is well that it is so. It is well that those who are nearer should be dearer; and that a similitude of blood, an identity of interest, or a community of purpose, should give additional strength to the ordinary ties that bind man to man. Man, in the weakness of his nature, requires this security. By his own unaided efforts, he cannot accomplish the objects of his life nor supply the necessary wants of his existence. In this state of utter helplessness, God has wisely and mercifully provided a remedy by implanting in the human breast a love of union and an ardent desire for society.

Guided by this instinct of preservation, man eagerly seeks communion of man, and the weakness of the individual is compensated by the strength of association. It is to this consciousness of mutual dependence, that nations are indebted for their existence, and governments for their durability. And under the impulse of the same instinct of society, brotherhoods and associations are formed, whose members, concentrating their efforts for the attainment of one common object, bind themselves by voluntary ties of love and friendship, more powerful than those which arise from the ordinary feelings of human nature.

EXCLUSIVE TERRITORIAL JURISDICTION.

Grand Lodges in the United States have adhered to State lines as the limits of their activities, but this has not been so strictly the custom elsewhere. Some particulars of the situations arising from the contact of different practises may be seen in the following statement of the action taken by the Grand Lodge of Pennsylvania against the Grand Orient of France.

At the Annual Grand Communication of the Grand Lodge of Free and Accepted Masons of Pennsylvania, held at Philadelphia, December 27, 1924, Right Worshipful Past Grand Master Brother Abraham M. Beitler, Chairman of Committee on Clandestine Lodges in Pennsylvania, presented the following report, when, on motion, the resolutions attached thereto were unanimously adopted.

The Grand Master of the Grand Lodge of Louisiana at its fifty-seventh Annual Communication held February, 1869, delivered an address, in the course of which he said:

"It has become my painful duty to bring to your notice the action of the Grand Orient of France, with whom we have for many years been upon the most friendly and brotherly terms of esteem and regard. The Grand Orient of France has aided and assisted this Grand Lodge in times of trouble and anxiety, by her firm adherence to constitutional law and Masonic justice. In the month of December I received from the office of the Grand Orient through the post office an official bulletin containing a decree which certainly surprised me. It has, with a strange perversion, and unaccountable want of consistency, recognized a clandestine body in this city, calling itself the Supreme Council of the Sovereign and Independent State of Louisiana.

"It will become your painful duty to take notice of this action of the Grand Orient of France, and make such decree as in your wisdom may be found expedient and necessary, to sustain the dignity of this Grand Lodge and maintain its authority over Craft Masonry in this Jurisdiction. There can be no divided authority. Upon one principle we are all agreed, and while we have life we will sustain it. The Grand Lodge of Louisiana will never submit to a divided jurisdiction, and in this position she will be sustained by every Grand Lodge in North America, for all are interested alike in sustaining each other. This principle once abandoned, the power of Masonry for good is gone. Discord and confusion will reign supreme, and the sun of Masonry will set in a sea of darkness."

The Committee on Foreign Correspondence submitted a report on the Grand Orient's action, with full translations of the decrees and debates relating to its recognition of the "Supreme Council of the Ancient and Accepted Scottish Rite in and for the Sovereign State of Louisiana" and entering into fraternal relations with that clandestine Body. The report concluded with these words:

"This spirit, which seeks to impair the honor and subvert the dignity of this Grand Lodge, will, we doubt not, be properly appreciated by our sister Grand Lodges, and in submitting the following resolutions, your committee feel confident that the Grand Lodge will receive from her American sisters the same sympathy and support which they so generously

extended to the Grand Lodge of New York, when her jurisdiction was invaded by the Grand Lodge of Hamburg."

The resolutions offered with the above report were:

RESOLVED, That all Masonic correspondence and fraternal relations between the Grand Lodge of Louisiana and the Grand Orient of France cease and be discontinued, and no Mason owing allegiance to that Grand Body be recognized as such in this jurisdiction.

RESOLVED, That a duly authenticated copy of the above report and resolution be transmitted to the Grand Orient of France and to all regularly constituted American and European Grand Lodges.

The report and the resolutions were adopted.

In his address at the Annual Grand Communication of the same Grand Lodge, December 27, 1869, the retiring Right Worshipful Grand Master Brother Richard Vaux, said:

"Within the past year, the action of the Grand Orient of France in recognizing a spurious Grand Lodge within the Jurisdiction of the Grand Lodge of Louisiana, has been considered by most of the Grand Lodges of the United States. In each case our sister Grand Lodges have denounced this action as unmasonic. New York and Massachusetts have exhaustively discussed the question and acted accordingly. I am most happy to find that the principle the Grand Lodge of Pennsylvania has ever proclaimed, that a Grand Lodge must be supreme and sovereign within its jurisdiction, is thus acknowledged. But in the case before us, another principle which this Grand Lodge has maintained is also accepted as Masonic law. We have asserted that one Grand Lodge will not permit any interference, by any other Grand Lodge, with her sovereignty as a Grand Body; that her power within her jurisdiction tolerates no rival; and when an effort is made to that end, it is the solemn duty of all Grand Lodges to protest, and take such other action as the case demands. The facts are so clear, in this unjustifiable interference in Louisiana, that I deem it proper to state, that all correspondence between the Grand Lodge of Pennsylvania and the Grand Orient of France should cease, till the latter recalls its presumptuous intermeddling with the affairs of our sister Grand Lodge of Louisiana, and yields assent to that paramount principle of American Freemasonry, which lies at the foundation of the supreme sovereignty of Grand Lodges of Freemasons in the United States."

The Grand Master of Louisiana at the fifty-eighth Annual Communication, held February 14, 1870, said:

"The Grand Orient of France still maintains the anomalous position which it so unwisely assumed now more than a year ago, and still holds in its embrace a spurious and clandestine body, without any legal title whatever to be called Masonic. From our Brethren in every quarter of the globe come messages of approval of the course taken by our Grand Lodge and in no instance, where the matter of difference has been clearly understood, has Louisiana been condemned for the firm stand she has taken. Even the Supreme Council of England, of the Scottish Rite, has adopted resolutions censuring the Grand Orient of France for having accorded recognition to a spurious body of men, who indeed claim to be Masons, but who have never been elsewhere recognized as

such, and who have no legal or proper right to the title, upon so specious and so false a plea as that given by Grand Master Mellinet, and for its improper infringement of the jurisdiction rights of our Grand Lodge."

At that Annual Communication the Committee on Foreign Correspondence in its report said:

"The action of our Grand Lodge, suspending fraternal relations with the Grand Orient of France on account of its recognition of the spurious Supreme Council of Louisiana, which has established Symbolic Lodges in our jurisdiction, has been fully sustained at home and abroad. The principle, that the Grand Lodge of each state has exclusive jurisdiction over the symbolic degrees within its territorial limits, is so well established in the United States, that we confidently relied on our sister Grand Lodges extending to us the same generous sympathy and support which New York received when its jurisdictional rights were invaded by the Grand Lodge of Hamburg.

"Nor have we been disappointed; New York led the van in declaring non-intercourse with the foreign invader. Arkansas, California, Kentucky, Missouri, Tennessee, Texas, and Wisconsin have followed its example; Maine, Massachusetts, Connecticut and Ohio have protested in a firm, yet courteous manner, against the act of the Grand Orient; Vermont and a number of other states have also spoken in terms not to be misunderstood, but we have not yet received official notice of their action. So far as the proceedings received in season for this report give the action of the Grand Lodges or the views of their committees on the subject, we have submitted them without note or comment—the able manner in which the question has been discussed from every point of view, precluding any remarks of our own.

"Here, however, we may be permitted to remark that the question is one which appeals to every Grand Lodge, for if the act of the Grand Orient had been permitted to pass unrebuked, the sovereignty of each Grand Lodge would have been endangered, as what is our case today may be theirs tomorrow and in defending our rights they are maintaining their own. Yet not the less gratefully do we acknowledge the fraternal spirit which has been displayed in sustaining the action of our Grand Lodge, and, while we regret the occasion ever arose, it is a matter of congratulation that it has shown to the Masonic powers of the world that the Grand Lodges of the United States will submit to no foreign interference with their rights. It has demonstrated that any attempt in that direction will only unite them more closely together in the bonds of Masonic fellowship, and that, while "separate as the billows, they are one as the sea."

The following further comments were made by Brother Beitler:

"Your Committee on Clandestine Lodges in Pennsylvania have within the past month learned that a clandestine body in our State calling itself 'Ancient Accepted Scottish Rite Universal Free Masonry' and claiming the right to confer the first three degrees in Freemasonry has been taken under the wings of the Grand Orient of France. The two bodies have entered into formal contract, some of the provisions of which are interesting.

"It provides that the body in our State shall pay annually to the Grand Orient of France the sum of \$10, for each active lodge; that it shall buy all diplomas it may require of the Grand Orient at the price of 15 francs each, the diplomas to be on parchment, printed in both English and French.

"The body working under the Grand Orient is to have the right to institute new Lodges in the United States wherever it may deem convenient. It shall receive for them warrants issued from the Grand Orient of France, but it is not to be permitted to create Lodges in territories of the United States outside of Pennsylvania with which the Grand Orient of France is in fraternal relations. These territories are stated as being Alabama, Iowa, Minnesota, Rhode Island and New Jersey.

"It is further provided that should there be at any time in the future a cessation of the relations of the Grand Orient of France with one or more of these states, then the body in Pennsylvania shall have 'plenitude of action.'

"The body in Pennsylvania is given the right to practise the Scottish Rite including the Symbolic Degrees.

"In the official records of the Grand Orient of France for December, 1923, the Grand Secretary submits a report which was adopted. In it he said:

"The Regional Grand Lodge of Pennsylvania was abandoned by the Grand Orient of Spain. They now ask the Grand Orient of France to take it under its wings. You will recall that we entered into relations with the Grand Master of this Grand Lodge through the intermediation of our Brother Beni, Past Master of L'Atlantide. . . . The correspondence with the Pennsylvania Brethren was through a Brother Gould, Lawyer.'

"We feel that Pennsylvania should with the utmost emphasis denounce this action of the Grand Orient of France. We cannot acknowledge the right of any other Grand Body outside of our Grand Jurisdiction (whether regarded by us as legitimate or not—whether in fraternal relations with us or not) to invade the territory of our Grand Lodge.

"The association which the Grand Secretary of the Grand Orient of France styles the 'Regional Grand Lodge of Pennsylvania' and which we have called the 'Ancient Accepted Scottish Rite Universal Freemasonry,' is not lawfully in possession of the rights which the Grand Orient attempted to give.

"We deem it our duty to call the matter to the attention of the Grand Lodge. We ask the adoption of the following:

RESOLVED, That the Grand Secretary forward to each of the Grand Lodges in the United States a copy of this report, calling their attention to the fact that the body which the Grand Orient of France has "taken under its wings" is authorized by the Grand Orient of France to create Lodges in every State, excepting Alabama, Iowa, Missouri, Rhode Island and New Jersey, and that its power is to extend to those States if and when the fraternal relations now existing between the several Grand Lodges of those States and the Grand Orient of France cease.

RESOLVED FURTHER, That this Grand Lodge, which has always firmly held and still holds the views expressed by our Right Worshipful Grand Master Brother Richard Vaux (set out in the foregoing report) respectfully and confidently asks its sister jurisdictions to adopt those views as fundamental in Freemasonry and requests those

Grand Lodges which are in fraternal relations with the Grand Orient of France to give their adherence to those views and sever further relations with the said Grand Orient.

The above resolutions presented by Brother Beitler, Chairman of the Committee on Clandestine Lodges in Pennsylvania, were unanimously adopted by the Grand Lodge of that State (see *Territorial Jurisdiction*).

EXCUSE. Lodges in the eighteenth century and at the beginning of the nineteenth inflicted fines for non-attendance at Lodge meetings, and of course excuses were then required to avoid the penalty. But this has now grown out of use. Freemasonry being considered a voluntary institution, fines for absence are not inflicted, and excuses are therefore not now required. The infliction of a fine would, it is supposed, detract from the solemnity of the obligation which makes attendance a duty. The old *Constitutions*, however, required excuses for non-attendance, although no penalty was prescribed for a violation of the rule. Thus, in the *Matthew Cooke Manuscript* (of the fifteenth century) it is said, "that every master of this art should be warned to come to his congregation that they come duly, but if (*unless*) they may be excused by some manner of cause" (see lines 740-4). And in the *Regius Manuscript* (lines 107-12) it is written:

That every mayster, that is a Mason,
Must ben at the generale congregacyon,
So that he hyt resonebly y-toide
Where that the semble shall be holde;
And to that semble he must nede gon,
But he have a resenabul skwsacyon.

EXECUTIVE POWERS OF A GRAND LODGE.

See *Grand Lodge*.

EXEGETICAL AND PHILANTHROPICAL SOCIETY. According to Thory (*Acta Latomorum* i, 312), founded at Stockholm in 1737. It united Magnetism to Swedenborgianism, the religious doctrines of the celebrated Swedish philosopher; it was at first secret, but when it became known it was killed by ridicule.

EXEMPLIFICATION OF THE WORK. This term is of frequent use in American Freemasonry. When a lecturer or teacher performs the ceremonies of a Degree for instruction, using generally one of the Freemasons present as a substitute for the candidate, he is said "to exemplify the work." It is done for instruction, or to enable the members of the Grand or subordinate Lodge to determine on the character of the ritual that is taught by the exemplifier.

EXODUS. The date of the Exodus has been determined by the excavations recently made at Tel el-Maskhûta. This is the name of large mounds near Tel el-Kebér, excavated by M. Naville for the Egyptian Exploration Fund, wherein he found inscriptions showing that they represent the ancient City of Pithom or Succoth, the "treasure-cities" (Exodus i, 11), and that Ramses II, was the founder. This was the Pharaoh of the oppression. The walls of the treasure-chambers were about six hundred and fifty feet square and twenty-two feet thick. From Pithom, or Succoth, where the Israelites were at work, they started on their exodus toward Etham (Khetam), then to Pihachiroth (Exodus xiv, 2), and so on north and east. The exodus took place under Meneptah II, who ascended the throne 1325 B.C., and reigned but a short period. It was along the isthmus that the Egyptian army per-

ished pursuing the retreating Israelites as they crossed between Lake Serbonis and the waters of the Mediterranean, amidst the "sea of papyrus reeds," the *yâm sâph*, that has often proved disastrous to single or congregated travelers (see S. Birch, LL.D., in *Ancient History from the Monuments*, Brugsch-Bey's lecture, 17th September, 1874; but more particularly the discoveries above referred to, in *Fresh Lights*, etc., by A. H. Sayce).

EXOTERIC. From the Greek combining word, *exo*, meaning *outside*. Public, not secret, belonging to the uninitiated (see also *Esoteric*).

EXPERT. In Lodges of the French Rite, there are two officers called *First* and *Second Experts*, whose duty it is to assist the Master of Ceremonies in the initiation of a candidate. In Lodges of Perfection of the Scottish Rite, there are similar officers who are known as the Senior and Junior Expert.

EXPERT, PERFECT. Conferred in three grades, and cited in Fustier's collection (see Thory, *Acta Latomorum* i, 312).

EXPERT, SUBLIME ENGLISH. Mentioned in Fustier's collection (see Thory, *Acta Latomorum* i, 312).

EXPOSITIONS. Very early after the revival of Freemasonry, in the beginning of the eighteenth century, pretended expositions of the ritual of Freemasonry began to be published. The following catalogue comprises the most notorious of these pseudo-revelations. The leading titles only are given.

1. *A Mason's Examination*, which appeared in *The Flying Post* for April 11-3, 1723. This has been reprinted in Brother Gould's *History of Freemasonry* (iii, page 487).

2. *The Grand Mystery of Freemasons Discovered*. London, 1724, reprinted in Brother Gould's *History of Freemasonry* (iii, page 475). A reproduction of the original was published by Brother Enoch T. Carson of Cincinnati, Ohio, 1867.

3. *The Secret History of Freemasonry*. London, 1724, noted by Doctor Mackey but not traced by Reviser.

4. *The Whole Institution of Free-Masons Opened*. A sheet printed on both sides. 1725.

5. *The Grand Mystery laid open, or the Free Masons Signs and Words discovered*. A sheet printed on one side only. 1726.

6. *The Mystery of Freemasonry*. A sheet reprinted in the *Daily Journal* of London, August 15, and again on August 18, 1730. Brother Lionel Vibert, *Rare Books of Freemasonry*, records that this is the work that with some small variations was published in the *Pennsylvania Gazette*, December 5 to 8, 1730, by Benjamin Franklin who later on was to be so actively identified with the Craft in the United States and in Europe. Another reprint of this work and in the same year is entitled *The Puerile Signs and Wonders of a Free-Mason*.

7. *Masonry Dissected* (second edition, *Dissected*), by Samuel Prichard. London, 1730. Several editions, and a French translation in 1737, and a German one in 1736. This was also reprinted by Brother Enoch T. Carson, 1867. Brother Vibert states that this book by Prichard went through twenty-one editions by 1787 and he further points out that *The Secrets of Masonry*, London, 1737, and *The Entertaining Mystery of Free-*

masonry of Glasgow, 1803, are also reprints with some variation from the original. A curious reprint is in the library of the Masonic History Company and is in English but printed as part of a work in French of 1788, entitled *Les Jésuites Chassés de la Maçonnerie et Leur Poignard Brisé par les Maçons*, meaning *The Jesuits Driven from Freemasonry and Their Weapon Broken by the Freemasons*.

8. *The Secrets of Masonry made known to all men*, by S. P. (The initials are those of Samuel Prichard.) London, 1737.

9. *The Mystery of Masonry*. London, 1737.

10. *The Mysterious Reception of the Celebrated Society of Freemasons*, London, 1737.

11. *Masonry Further Dissected*. London, 1738. Brother Vibert says this is a translation of a French work *L'Ordre des Franc Maçons Trahi*, meaning *The Order of Freemasons Betrayed*, but of an edition earlier than that of the same name in 1745 which is usually considered the first.

12. *Le Secret des Franc-Maçons*, par M. l'Abbé Perau. Geneva, 1742.

13. *Catéchisme des Franc-Maçons*, par Leonard Gabanon (or Louis Travenol). Paris, 1745. He published several editions, varying the titles.

14. *L'Ordre de Franc-Maçons trahi et le Secret des Mopses révélé*, meaning *The Order of the Freemasons Betrayed and The Secret of the Mopses Revealed*. Amsterdam, 1745. There were many subsequent editions, and a German and a Dutch translation.

15. *Le Maçon démasqué*, meaning *The Mason Unmasked*. 1751.

16. *The Freemason examin'd*, by Alex Slade, London, 1754, that Brother Vibert deems is perhaps intended as a parody of an exposure rather than an exposure. Brother John T. Thorp discusses this peculiar work in *Transactions of Quatuor Coronati Lodge* (volume xx, 96).

17. *The Secrets of the Free Masons Revealed by a Disgusted Brother*, London, 1759.

18. *A Master Key to Freemasonry*. 1760.

19. *The Three Distinct Knocks*. 1760.

20. *Jachin and Boaz*. London, 1762. Up to the Union of 1813 there were twenty-six editions according to Brother Vibert. The authorship of the work is credited to Goodall of whom Dr. George Oliver gives some account in the *Discrepancies of Freemasonry* (pages 42 and 43). The book brought forth a reply which under the title: *A Free-Mason's Answer*, was published at London, 1762.

21. *Hiram; or, The Grand Master Key*. London, 1764.

22. *Shibboleth, or Every Man a Freemason*. 1765.

23. *Solomon in all his Glory*. 1766. This is a reprint in English of *Le Maçon démasqué*.

24. *Mahabone, or the Grand Lodge Door Open'd*. 1766.

25. *Tubal-Kain*. 1767. This is a part only of *Solomon in all his Glory*.

26. *The Freemason Stripped Naked*, by Charles Warren. London, 1769.

27. *Recueil précieux de la Maçonnerie Adonhiramite*, meaning *Choice Selection of Adonhiramite Masonry*, par Louis Guillemain de Saint Victor. Paris, 1781. This work was not written with an unfriendly purpose, and many editions of it were published.

28. *The Master Key*, by I. Browne. London, 1794. Scarcely an exposition, since the cipher in which it is printed renders it a sealed book to all who do not possess the key.

29. *A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry*, etc. by W. Finch. London, 1801.

30. *The Cat out of the bag. Containing the whole secrets and mysteries of Freemasonry never before divulged*, London, 1824 and 1825, published in four parts.

31. *Manual of Freemasonry*, by Richard Carlisle, 1825. These essays printed in *The Republican* at London were collected and published in one volume in 1845.

32. *Illustrations of Masonry*, by William Morgan. The first edition is without date or place, but it was probably printed at Batavia, New York, in 1828.

33. *Light on Masonry*, by David Bernard. Utica, New York, 1829.

34. *A Ritual of Freemasonry*, by Avery Allyn. New York, 1852.

There have been several other American expositions but the compilers have only been servile copyists of Morgan, Bernard, and Allyn. The undertaking has been, and continues to be, simply the pouring out of one vial into another.

The expositions which abound in the French, German, and other continental languages, are not attacks upon Freemasonry, but are written often under authority, for the use of the Fraternity. The usages of continental Freemasonry permit a freedom of publication that would scarcely be tolerated by the English or American Craft.

EXPULSION. Expulsion is, of all Masonic penalties, the most severe that can be inflicted on a member of the Order, and hence it has been often called a Masonic *death*. It deprives the expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been ejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his Brethren nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any Brother, aware of his expulsion, to hold communication with him on Masonic subjects.

The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate Lodge tries its delinquent member, and if guilty declares him *expelled*. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the Brother. Some of the Lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim in Brother Mackey's opinion is not valid. He held that the very fact that an expulsion is a penalty, affecting

the general relations of the punished Brother with the whole Fraternity, proves that its exercise never could with propriety be entrusted to a Body so circumscribed in its authority as a subordinate Lodge. Besides, the general practise of the Fraternity is against it. The English Constitutions vest the powers to expel exclusively in the Grand Lodge. A Private Lodge has only the power to exclude an offending member from its own meetings.

All Freemasons, whether members of Lodges or not, are subject to the infliction of this punishment when found to merit it. Resignation or withdrawal from the Order does not cancel a Freemason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. The fact that a Freemason, not a member of any particular Lodge, who has been guilty of immoral or unmasonic conduct, can be tried and punished by any Lodge within whose jurisdiction he may be residing, is a point on which there is no doubt.

Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offense visited with expulsion. As the punishment is general, affecting the relation of the one expelled with the whole Fraternity, it should not be lightly imposed for the violation of any Masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each Freemason and his Order. If sanctioned by silence or impunity, it would bring discredit on the Institution, and tend to impair its usefulness. A Freemason who is a bad man is to the Fraternity what a mortified limb is to the body, and should be treated with the same mode of cure—he should be cut off, lest his example spread, and disease be propagated through the constitution.

Expulsion from one of what is called the higher Degrees of Freemasonry, such as a Chapter or an Encampment, does not affect the relations of the expelled party to Blue Masonry. A Chapter of Royal Arch Masons is not and cannot be recognized as a Masonic Body by a Lodge of Master Masons by any of the modes of recognition known to Freemasonry. The acts, therefore, of a Chapter cannot be recognized by a Master Mason's Lodge any more than the acts of a literary or charitable society wholly unconnected with the Order. Besides, by the present organization of Freemasonry, Grand Lodges are the supreme Masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the Institution, would be interfered with by another Body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the other Degrees; because, as they are composed of what Brother Mackey here terms *Blue Masons*, the members could not of right sit and hold communications on Masonic subjects with one who was an expelled Freemason.

EXTENDED WINGS OF THE CHERUBIM.

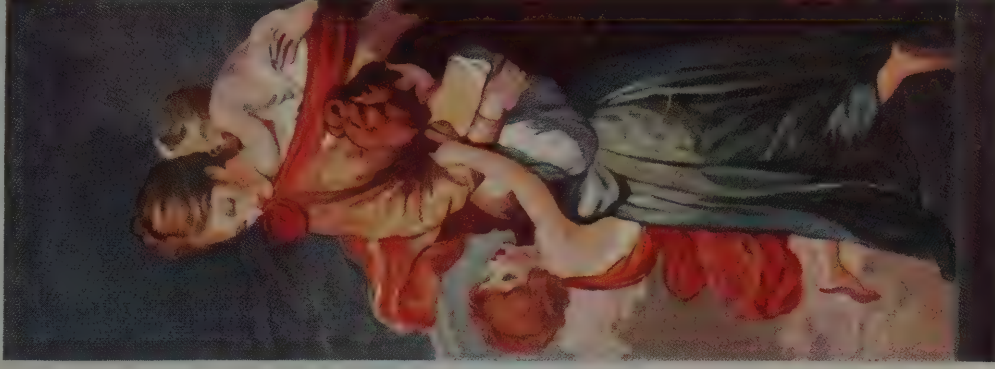
An expression used in the ceremonies of Royal Master, a Degree of the American Rite, and intended to teach symbolically that he who comes to ask and to seek Divine Truth symbolized by the True Word, should



FAITH



HOPE
THE THREE GRACES



CHARITY

begin by placing himself under the protection of that Divine Power who alone is Truth, and from whom alone Truth can be obtained. Of Him the cherubim with extended wings in the Holy of Holies were a type.

EXTENT OF THE LODGE. The extent of a Freemason's Lodge is said to be in height from the earth to the highest heavens; in depth, from the surface to the center; in length, from east to west; and in breadth, from north to south. The expression is a symbolic one, and is intended to teach the extensive boundaries of Freemasonry and the coterminal extension of Masonic charity (see *Form of the Lodge*).

EXTERIOR. The name of the First Degree of the Rite d'Orient, or East, according to the nomenclature of M. Fustier (see Thory, *Acta Latomorum* i, 312).

EXTERNAL QUALIFICATIONS. The *external qualifications* of candidates for initiation are those which refer to their outward fitness, based upon the exhibited moral and religious character, the established reputation, the frame of body, the constitution of the mind, and social position. Hence they are divided into *Moral, Religious, Physical, Mental, and Political* for which see *Qualifications of Candidates*. The expression in the instruction, that "it is the internal and not the external qualifications that recommend a man to be made a Freemason," it is evident, from the context, refers entirely to "worldly wealth and honors," which, of course, are not to be taken into consideration in inquiring into the qualifications of a candidate.

EXTINCT LODGE. A Lodge is said to be *extinct* which has ceased to exist and work, which is no longer on the registry of the Grand Lodge, and whose Charter had been revoked for misuse or forfeited for non-use.

EXTRA COMMUNICATION. The same as *Special Communication* (see *Communication*).

EXTRANEOUS. From the Latin and applied to that which is outside, and thus said among the Craft to be not regularly made; clandestine. The word is now obsolete in this signification, but was so used by the Grand Lodge of England in a motion adopted March 31, 1735, and reported by Anderson in his 1738 edition of the *Constitutions* (page 182). "No extraneous brothers, that is, not regularly made, but clandestinely, . . . shall be ever qualified to partake of the Mason's general charity."

EXTRUSION. Used in the Constitution of the Royal Order of Scotland for expulsion. "If a brother shall be convicted of crime by any Court of Justice, such brother shall be permanently extruded" (see Section 29). Not in use elsewhere as a Masonic term.

EYE. See *All-Seeing Eye*.

EZEKIEL, TEMPLE OF. See *Temple of Ezekiel*.

EZEL. In Hebrew, עֵבֶן הַחֶזֶל *eben hahezel*, meaning the stone of departure, namely, a mile-stone. An old testimonial stone in the neighborhood of Saul's residence, the scene of the parting of David and Jonathan, and the mark beyond which the falling of Jonathan's arrow indicated danger (see First Samuel xx, 19). Hence, a word adopted in the honorary Degree that is called the *Mason's Wife and Daughter*.

EZRA. There are two persons named *Ezra* who are recorded in Scripture. 1. *Ezra*, a leading priest among the first colonists who came up to Jerusalem with Zerubbabel, and who is mentioned by Nehemiah (xii, i); and, 2. *Ezra*, the celebrated Jewish scribe and restorer of the law, who visited Jerusalem forty-two years after the second temple had been completed. Calmet, however, says that this second *Ezra* had visited Jerusalem previously in company with Zerubbabel. Some explanation of this kind is necessary to reconcile an otherwise apparent inconsistency in the English system of the Royal Arch, which makes two of its officers represent *Ezra* and *Nehemiah* under the title of scribes, while at the same time it makes the time of the ceremony refer to the laying of the foundation of the second Temple, and yet places in the scene, as a prominent actor, the later *Ezra*, who did not go up to Jerusalem until more than forty years after the completion of the building. It is more probable that the *Ezra* who is said in the work to have wrought with Joshua, Haggai, and Zerubbabel, was intended by the original framer of the ceremony to refer to the first *Ezra*, who is recorded by Nehemiah as having been present; and that the change was made in the reference without due consideration, by some succeeding author whose mistake has been carelessly perpetuated by those who followed him. Dr. George Oliver (see *Historical Landmarks* ii, 428) attempts to reconcile the difficulty, and to remove the anachronism, by saying that *Esdras* was the scribe under Joshua, Haggai, and Zerubbabel, and that he was succeeded in this important office by *Ezra* and *Nehemiah*. But the English ceremonies make no allusion to this change of succession; and if it did, it would not enable us to understand how *Ezra* and *Nehemiah* could be present as scribes when the foundations of the second Temple were laid, and the important secrets of the Royal Arch Degree were brought to light, unless the *Ezra* meant is the one who came to Jerusalem with *Nehemiah*. Brother Mackey suggested that there is a confusion in all this which should be rectified.



F. The sixth letter in the English and Latin alphabets, and the same as the Greek *digamma* or the ϕ or *ph*, and the *vau* of the Hebrew, which has a numerical value of six.

F. In French Masonic documents the abbreviation of *Frère*, or *Brother*. **FF.** is the abbreviation of *Frères*, or *Brethren*.



expecting an early call, but the taper appeared to have a charmed life, and it was deposited in a special closet, where it continued to burn for three weeks, and until in the evening, when the Doctor drove up to the door and alighted, much to the surprise of the host, who, with wonderment, had watched the bright-burning taper. As soon as his visitor was

FABRE-PALAPRAT, BERNARD

RAYMOND. The restorer, or, to speak more correctly, the organizer of, the Order of the Temple at Paris, of which he was elected Grand Master in 1804. He died at Pau, in the lower Pyrénées, February 18, 1838 (see *Temple, Order of the*).

FACULTY OF ABRAC. In the so-called *Leland Manuscript*, it is said that Freemasons "conceal the way of wynnning the facultye of Abrac." That is, that they conceal the method of acquiring the powers bestowed by a knowledge of the magical talisman that is called *Abracadabra* (see *Abracadabra* and *Leland Manuscript*).

FAITH. In the theological ladder, the explanation of which forms a part of the instruction of the First Degree of Masonry, *faith* is said to typify the lowest round. Faith, here, is synonymous with *confidence* or *trust*, and hence we find merely a repetition of the lesson which had been previously taught that the first, the essential qualification of a candidate for initiation, is that he should *trust in God*.

In the lecture of the same Degree, it is said that "*Faith* may be lost in sight; *Hope* ends in fruition; but *Charity* extends beyond the grave, through the boundless realms of eternity." And this is said, because as faith is "the evidence of things not seen," when we see we no longer believe by faith but through demonstration; and as hope lives only in the expectation of possession, it ceases to exist when the object once hoped for is at length enjoyed, but charity, exercised on earth in acts of mutual kindness and forbearance, is still found in the world to come, in the sublimer form of mercy from God to his erring creatures.

FAITHFUL BREAST. See *Breast, the Faithful*.

FALK, RABBI DE. A native Israelite of Furth, who attracted attention in London at the close of the eighteenth century in consequence of his presumed extraordinary powers, acquired through the secrets of the Cabala, as a Thaumaturgist, a worker of wonders. It was alleged, among other surprising stories that he could and did transmute metals, making one into another, and thereby acquired large sums with which he was liberal to the poor. A merry incident is perhaps not familiar to the reader. An invitation was extended by the Baal Shem, the sacerdotal pronouncer of the Holy Name, to the Doctor to call as a visitor for a friendly and philosophical discussion. This was assented to, when the Doctor was asked to fix a time. He did so by taking from his pocket a small taper and, handing it to his new friend, saying: "Light this, sir, when you get home, and I shall be with you as soon as it goes out." This the gentleman did next morning,

announced, the light and candlestick disappeared. The Doctor was asked if the candlestick would be returned, when he replied, "It is already in the kitchen;" and so it was found. A further incident is mentioned of his leaving upon his death a sealed box to his particular friend, Aaron Goldsmid, stating that to open it portended evil. Aaron could not withstand his curiosity, and one day opened it, and ere the night came Aaron was picked up dead.

Brother Gordon P. G. Hills (*Transactions, Quatuor Coronati Lodge, 1913, volume xxvi, pages 93-130*) says:

Mackenzie in his *Royal Masonic Cyclopaedia* appears to make three individuals out of the one personality. His dates are wrong and he evidently has a suspicion that two of the characters, Rabbi de Falk and Cain Chenuel Falk, or Falcon, may be the same person, as they undoubtedly are; but he further refers to John Freidrich Falk a son of the preceding, born at Homburg of Jewish parents, reported to have been the head of the Cabalistic college in London and to have died about 1824. As Doctor Falk had no children this seems another confusion. The description would fit Falk himself. But see paper by Doctor Adler (*Transactions Jewish Historical Society of England, volume v, page 148*) entitled the "*Baal Shen of London*," Baal Shen meaning *Master of the Name*—of God—or one able to work miracles through the Name of God. This expression became a professional designation for a practitioner combining quack doctor, physician and cabalist in his art. Born in Podhayce, in Podolia, a portion of Poland, a territory afterwards included in the Austrian Empire, he came to London in 1742 where he gained a position of notoriety by his practices and strange stories were told of supernatural achievements which evidently lost nothing in the telling. He died on April 17, 1782.

FALL OF WATER. See *Waterfall*.

FAMILY LODGE. A Lodge held especially for the transaction of private and local business of so delicate a nature that it is found necessary to exclude, during the session, the presence of all except members. In France a Lodge when so meeting is said to be *en famille*, or *in the family*, a private affair, and the meeting is called a *tenue de famille* or *family session*; in Germany such Lodges are called, sometimes, *Familien-Logen*, but more generally *Conferenz-Logen* (see *Conference Lodges*).

FANATICISM. The English interpretation of the name of the second assassin of the Grand Master, or of mankind. The frenzy that over-balances the mind. The Gravelot or Romvel of philosophical Freemasonry.

FANOR. The name given to the Syrian Freemason, who is represented in some legends as one of the assassins, *Amru* and *Metusael* being the other two.

FARRAGUT, ADMIRAL DAVID GLASGOW.

Famous American Civil War Admiral, born near Knoxville, Tennessee, July 5, 1801; died August 14, 1870. He entered navy at nine. First to possess grade of Admiral in United States Navy. He was a Freemason. The Masonic Lodge at Portsmouth, New Hampshire, conducted his burial service (see *New Age*, July, 1924).

FASCES. The bundle of rods borne before the Roman magistrates as an ensignia of their authority. In French Freemasonry, *faisceau*, or *fasces*, is a term used to denote a number of speeches or records tied up in a roll and deposited in the archives.

FAST DAYS AND FREEMASONRY. In the early days of the Lodge "Canongate Kilwinning from Leith," now Saint David, Edinburgh, No. 36, the records of the Lodge occasionally make reference to the adjournment or cancellation of the regular meeting upon account of the date coinciding with that fixed by royal proclamation "as a day of fasting, humiliation, and prayer." The Minute of Saint John the Evangelist day, December 27, 1739, concludes as follows:

The Right Worshipful toasted and drunk the usual healths upon this occasion, and the Lodge was closed by the proper officers and adjourned till Thursday the tenth day of January 1740 the Wednesday preceeding being a Nationall fast day therefore we could have no meeting as usual.

From the *Scots Magazine* we learn the reason for the observance of this "Nationall fast day":

Edinburgh, November 1739. The Reverend Commission of the General Assembly met the beginning of this month, and agreed on an act for a national fast, to implore the blessing of God for success to his Majesty's arms, &c. At the same time, they humbly addressed his Majesty to nominate the day on which it should be observed, and further to interpose his royal authority for that effect. In consequence of this, the King has been pleased, by a proclamation, to order its observance on the 9th day of January next, thro' Scotland; as also in England and Wales.

A reference to the holding of the Fast is contained in the January number of the same magazine:

Agreeable to the address of the Commission of the General Assembly, and the royal proclamation consequent thereupon, the 9th of January was observed as a day of fasting, humiliation, and prayer, to implore the blessing of God on his Majesty's arms, &c.

War was declared in October, 1739, between the forces of George II, of Great Britain and Ireland, and of Philip V, of Spain, and only came to an end with the Treaty of Peace signed in October, 1748. In consequence of the war, and the weather, the regular meetings of the Lodge in April and October 1744 were given up altogether. "April 10th, 1744 Noe Lodge being the day appointed for a Nationall fast." The date, which should really be April 11, was fixed by royal proclamation to be observed as in the former instance "as a fast throughout G. Britain, on account of the war with Spain."

Canongate Killwinning from Leith 10th of Octr. 1744

Year of Masonry, 5744

This being the Day immediatly after the fast appointed by the Presbetry for the judgment like weather it was thought proper to hold no Lodge but adjourned to the 14th Novr. next.

From what are termed "Poetical Essays" printed in the October number of the *Scots Magazine* of that

year we obtain some idea of "the judgment like weather":

ON THE INCLEMENCY OF THE WEATHER

We rural swains lament, in plaintive strains,
The dismal ruins of our wasted plains.
Tempestuous winds, in hurricanes, have torn
From 'mongst our reapers hands our richest corn;
Strange and impetuous deluges of rain,
Have spread a mournful aspect o'er the plain;
While raging floods, in rapid surges, sweep
Our hapless harvest to the foaming deep:

Yet lets resign'dly bear
Those griefs and troubles heav'n assigns us here.
'Tis for our crimes.

The author of these lines appears to have had no doubt as to the cause of the ruined harvest—"Tis for our crimes" but as referred to in Graham's *Social Life of Scotland in the Eighteenth Century*, the folks of these days seemed sometimes to find it very difficult to decide whether a calamity was due to the devil who is vexing a man, or due to Heaven which is punishing him. To quote further from the same book:

In the religious life of Scotland in the early decades of the eighteenth century, the intense religious fervour and faith which characterised the covenanting days retained all its influence and hold over great masses of the people of all classes, and the belief in the constant interference of Providence with every act of existence, however minute, was unbounded.

That there were unbroken, unbreakable laws, a succession of physical cause and effect, inevitable, changeless, passing on their silent course unbending to mortal prayers, unyielding to human needs—this, of course, was a conception of the material world unknown to those days, incredible to these men.

When calamities befell the country it was not easy to discriminate for which or for whose particular sins the wrath was shown. When therefore a Fast and day of humiliation was appointed to avert the hand of Providence, there was always announced a list of various alternative sins for which penitence was due.

When the "ill years" came with frost and haar, snow and rain, destroying crops and starving the people, the General Assembly ordered a Fast, comprehensively "to appease the anger of God for the sins of Sabbath breaking, profanity, drunkenness, uncleanness and infidelity."

A. M. Mackay,
P. M. 36.

The above information furnished to us by Past Master A. M. Mackay; Royal Lodge of Saint David, No. 36.

FATHER AND PROMOTER. A title of affection bestowed on an English Brother, John Maclean, in 1766. The thanks of the Chapter were given to him for his instructions and attendance, and as a mark of the respect of the Brethren he was requested to wear a gold plate suitably engraved in Latin with the following inscription: "The Father of the Society. By the gift of the Companions of the Royal Arch stiled the Grand and Royal Chapter of Jerusalem, London, A. L. 5770—Glory to God in the highest. In the beginning was the word—We have found." He was also presented with a robe peculiar to the Past Most Excellent Zerubbabel. Note as to year that the Grand Chapter added 4004 to the Christian Era, 1766 (see *Origin of the English Rite of Freemasonry*, Brother W. J. Hughan, 1913, page 109).

FAVORITE BROTHER OF SAINT ANDREW. The Ninth Degree of the Swedish Rite.

FAVORITE BROTHER OF SAINT JOHN. The Eighth Degree of the Swedish Rite.

FAVORITE OF SOLOMON. The Seventh Degree, Third Division, of the system of the Chapter of the High Degrees of Stockholm (see Thory, *Acta Latomorum* i, 313).

FEAST. The convocation of the Craft together at an annual feast, for the laudible purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honored custom, which is unfortunately growing into disuse. The *Assembly* and *Feast* are words constantly conjoined in the *Book of Constitutions*. At this meeting, no business of any kind, except the installation of officers, was transacted, and the day was passed in innocent festivity. The election of officers always took place at a previous meeting, in obedience to a regulation adopted by the Grand Lodge of England, in 1720, as follows: "It was agreed, in order to avoid disputes on the annual feast-day, that the new Grand Master for the future shall be named and proposed to the Grand Lodge some time before the feast" (see *Constitutions*, 1738, page 111).

FEASTS OF THE ORDER. The festivals of Saint John the Baptist and Saint John the Evangelist, June 24 and December 27, are so called.

FEELING. One of the five human senses, and esteemed by Freemasons above all the others. For as Anthony Brewer, an old dramatist, says:

Though one hear, and see, and smell, and taste,

If he wants touch, he is counted but a block.

FEES OF HONOR. In the Grand Lodge of England every Grand Officer, on his election or re-election, is required to pay a sum of money, varying from two to twenty guineas, an amount ranging from say ten to one hundred dollars. The sums thus paid for honors bestowed are technically called *Fees of Honor*. A similar custom prevails in the Grand Lodges of Ireland and Scotland; but the usage is unknown in America.

FEE, TEST. See *Test Fee*.

FEIX-FEAX. A term signifying *School of Thought*, which is found in the First Degree of the French Adoptive Rite.

FELD LOGE. What is designated in England and America as a *Military* or *Traveling Lodge* is called in Germany a *Feld Loge*. Sometimes, *ein ambulante Loge*.

FELICITAIRES, ORDRE DES. French for the *Order of Happy People*. An Order established in Paris in 1742 or 1743 by Brother de Chambonnet and several officers of marine. All the emblems of the Order, the ritual and expressions were nautical in character. The Order, which for a long time conducted its proceedings without reproach, numbered at first many noblemen and distinguished women amongst its members but later the meetings became so grossly immoral in character that, within two years of its foundation, it was dissolved, to be succeeded in 1745 by *L'Ordre des Chevaliers et Chevalieres de l'Ancre*, the latter meaning *anchor*. The principal features of The Order of Happy People were followed, their four Degrees being Cabin-boy, Captain, Commodore, and Vice-Admiral. Only the passwords and regalia were changed. The cable was replaced by an anchor, this becoming the jewel of the Order.

FELICITY, ORDER OF. An androgynous, or both sexes, secret society, founded in 1743, at Paris, by M. Chambonnet. It was among the first of the pseudo-Masonic associations, or coteries, invented by French Freemasons to gratify the curiosity and to secure the support of women. It had a ritual and a vocabulary which were nautical in their character, and there was a rather too free indulgence in the latitude of gallantry. It consisted of four Degrees, Cabin Boy, Master, Commodore, and Vice Admiral. The chief of the order was called Admiral, and this position was of course occupied by M. Chambonnet, the inventor of the system (Clavel, *Historie Pittoresque*, page 111).

FELLOW. The Saxon word for *fellow* is *felow*. Spelman derives it from two words *fe* and *loy*, which signifies *bound in mutual trust*; a plausible derivation, and not unsuited to the meaning of the word. But Hicks gives a better etymology when he derives it from the Anglo-Saxon *folgian*, meaning to *follow* and thus a *fellow* would be a *follower*, a *companion*, an *associate*. In the Middle Ages, therefore, the Operative Masons were divided into Masters and Fellows. Thus in the *Harleian Manuscript*, No. 2054, it is said: "Now I will rehearse other charges in singular for *Maisters & fellows*." Those who were of greater skill held a higher position and were designated as *Masters*, while the masses of the Fraternity, the commonalty, as we might say, were called *Fellows*. In the *Matthæw Cooke Manuscript* this principle is very plainly laid down. There it is written that Euclid "ordained that they who were passing of cunning should be passing honored, and commanded to call the cunninger *Master* . . . and commanded that they that were less of wit should not be called servant nor subject, but *Fellow*, for nobility of their gentle blood" (see lines 675-88). From this custom has originated the modern title of *Fellow Craft*, given to the Second Degree of Speculative Freemasonry; although not long after the revival of 1717 the *Fellows* ceased to constitute the main Body of the Fraternity, the *Masters* having taken and still holding that position.

FELLOW CRAFT. The Second Degree of Freemasonry in all the Rites is that of the *Fellow Craft*. In French it is called *Compagnon*; in Spanish, *Compañero*; in Italian, *Compagno*; and in German, *Gesell*; in all of which the radical meaning of the word is a *fellow workman*, thus showing the origin of the title from an operative institution. Like the Degree of Apprentice, it is only preparatory in the higher initiation of the Master; and yet it differs essentially from it in its symbolism. For, as the First Degree was typical of youth, the Second is supposed to represent the stage of manhood, and hence the acquisition of science is made its prominent characteristic. While the former is directed in all its symbols and allegorical ceremonies to the purification of the heart, the latter is intended by its lessons to train the reasoning faculties and improve the intellectual powers. Before the eighteenth century, the great Body of the Fraternity consisted of *Fellow Crafts*, who are designated in all the old manuscripts as *Fellows*. After the revival in 1717, the *Fellow Crafts*, who then began to be called by that name, lost their prominent position, and the great body of the brotherhood was, for a long time, made up altogether of Apprentices, while the government

of the institution was committed to the Masters and Fellows, both of whom were made only in the Grand Lodge until 1725, when the regulation was repealed, and subordinate Lodges were permitted to confer these two Degrees (see *Middle Chamber Lecture* and the *Dew Drop Lecture*).

FELLOW CRAFT PERFECT ARCHITECT. The French expression being *Compagnon Parfait Architecte*. The Twenty-sixth Degree of the Rite of Mizraim. There are several other Degrees which, like this, are so called, not because they have any relation to the original Second Degree of Symbolic Freemasonry, but to indicate that they constitute the second in any particular series of Degrees which are preparatory to the culmination of that series. Thus, in the Rite of Mizraim, we have the Master Perfect Architect, which is the Twenty-seventh Degree, while the Twenty-fifth and Twenty-sixth are Apprentice and Fellow Craft Perfect Architect. So we have in other rites and systems the Fellow Craft Cohen, Hermetic, and Cabalistic Fellow Craft, where Master Cohen and Hermetic and Cabalistic Master are the topmost Degrees of the different series. Fellow Craft in all these, and many other instances like them, means only the second preparation toward perfection.

FELLOWS, COLONEL JOHN. The author of *An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids, also an Inquiry into the Origin, History, and Purport of Freemasonry*, New York, 1835. A similar volume published at London in 1857 and followed by other editions in 1860, 1866, 1871, and 1880, was entitled *The Mysteries of Freemasonry*. Moncure D. Conway, biographer of Thomas Paine, credits Colonel Fellows with the authorship of the preface to Paine's essay on Freemasonry.

FELLOWSHIP, FIVE POINTS OF. See *Points of Fellowship*, Five.

FELLOWSHIP OF MASONS. See *Masons, Company of*.

FEMALE FREEMASONRY. See *Adoptive Freemasonry*.

FEMALE FREEMASONS. The landmarks of Speculative Freemasonry peremptorily exclude females from any active participation in its mysteries. But there are a few instances in which the otherwise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of the occasion; and some cases are well authenticated where this Salic law has been violated from necessity, and females have been permitted to receive at least the First Degree. The Salic regulation, law of the Salian Franks excluded women from the throne of France. Such, however, have been only the exceptions which have given confirmation to the rule (see *Aldworth, Beaton, and Xaintrailles*).

FENCING THE LODGE. The name of an old ceremony in the Scottish Operative Lodges. There was prayer to God for power to impartially deal with what might be brought before the Brethren and there was also a solemn obligation that all the participants should be purged of the evils of prejudice and injustice in making their decisions (see also *Purging the Lodge*).

FENDEURS. More fully in French, *L'Ordre des Fendeurs*, meaning the *Order of Woodcutters*, was a

secret society, established at Paris, in 1743, by the Chevalier Beauchaine. The Lodge represented a forest, and was generally held in a garden. It was androgynous, for both sexes, and held secret signs and words, and an allegorical language borrowed from the profession of woodcutting. The Abbe Barruel (tome ii, page 350, edition of 1797) thought that the Order originated in the forests among the actual woodcutters, and that many intelligent inhabitants of the city having united with them, the operative business of felling trees was abandoned and Philosophic Lodges were established—a course of conversion from Operative to Speculative precisely like that, he says, which occurred in Freemasonry, and this conversion was owing to the number of Fendeurs who were also Freemasons. A complete ritual of the Fendeurs is given in the *Transactions of Quatuor Coronati Lodge* (volume xxii, pages 37–52).

FENDEURS, ORDER OF. *Ordre des Fendeurs et Fendeuses*. Also known as the *Forest Masons*. A French Order accepting both men and women as members, though not necessarily connected with the Masonic Fraternity. They traced their Order back to the time of Alexander the Great. They were, in all probability, a branch of the Carbonari, or Charcoal Burners, a political league which made its appearance in the twelfth century. In 1747 there was a revival of this society and it became popular with ladies and gentlemen of high rank and distinction. Meetings were held in rooms decorated to represent a forest or in the summer time, when the weather permitted, the meetings were held outdoors. In their ritual they used implements connected with woodcutting, such as axes, logs, tree stumps, stone cups, whistles, and their regalia included a carpenter's apron and a russet-colored sash edged with green. The Master was called *Père Maître* or Parent Master, and the other offices were Cousin Hermit, Cousin Winedresser, Cousin Bear, Cousin Elm, Cousin Oak, and so forth. A woman candidate was called a Briquelette and a man, Briquet.

FERDINAND IV. This King of the two Sicilies, on the 12th of September, 1775, issued an edict forbidding the meeting of Freemasons in Lodges in his dominions, under penalty of death. In 1777, at the solicitation of his queen, Caroline, this edict was repealed, and Freemasonry was once more tolerated; but in 1781 the decree was renewed.

FERDINAND VI. In 1751, Ferdinand VI, King of Spain, at the solicitation of Joseph Torrubia, Visitor of the Holy Inquisition, enforced in his dominions the Bull of excommunication of Pope Benedict XIV, and forbade the congregation of Freemasons under the highest penalties of law. In the *Journal of Freemasonry*, Vienna, 1784 (pages 176–224), will be found a translation from Spanish into German of Torrubia's *Act of Accusation*, which gave rise to this persecution.

FERDINAND VII. The King of Spain who bore this title was one of the greatest bigots of his time. He had no sooner ascended the throne in 1814, than he re-established the Inquisition, which had been abolished by his predecessor, prescribed the exercise of Freemasonry, and ordered the closing of all the Lodges, under the heaviest penalties. In September following, twenty-five persons, among whom were several distinguished noblemen, were arrested as "suspected of

Freemasonry." On March 30, 1818, a still more rigorous edict was issued, by which those convicted of being Freemasons were subjected to the most severe punishments, such as banishment to India and confiscation of goods, or sometimes death by a cruel form of execution. But the subsequent Revolution of 1820 and the abolition of the Inquisition removed these blots from the Spanish records.

FERNOW, KARL LUDWIG. Painter and author on ancient art, was born on November 19, 1763, at Pomerania, Germany; was at Rome from 1795 and lectured there on archaeology; returning to Germany, 1802, he became a professor of Italian literature at Jena; then in 1804 was librarian for the Duchess Amalia at Weimar. Fernow was a member of the Lodge *Amalia*, which honored his memory by a special assembly in 1809, he having died on December 4, 1808.

FERRY, JULES FRANÇOIS CAMILLE. A French statesman, born at Saint Dié, April 5, 1832, studied law, entered politics at Paris, protested against war of 1870 but administered that city during the siege by the German army. Twice Premier, he had been Minister of Education and Minister of Foreign Affairs; in the latter positions he organized public education on a non-clerical basis and provided for colonial growth. He made elementary education free, obligatory, and non-clerical, and urged the destruction of church control in the University and the removal from religious orders of a right to teach. Violent attacks made upon him ended in his death on March 17, 1893, from a pistol shot. He was an associate of Emile Littré and Leon Gambetta and in company with them affiliated with the Masonic Lodge *La Clemente Amitie* at Paris on July 8, 1875.

FERVENCY. From the middle eighteenth century, ardent devotion to duty, fervor or fervency, was taught as a Masonic virtue in the lectures of the First Degree, and symbolized by *charcoal*, because, as later instructions say, all metals were dissolved by the fervor of ignited charcoal. Subsequently, in further Degrees, fervency and zeal were symbolized by the color *scarlet*, which is the appropriate tincture of Royal Arch Masonry.

FESSLER, IGNAZ AURELIUS. A distinguished German writer and Masonic reformer, who was born at Czurendorf, in Hungary, in 1756. He was the son of very poor parents. His mother, who was a bigoted Catholic, had devoted him to a monastic life, and having been educated at the Jesuit School of Raab, he took holy orders in 1772, and was removed to the Capuchin monastery in Vienna. In consequence, however, of his exposure to the Emperor Joseph II of monastic abuses, he incurred the persecutions of his superiors. But the emperor, having taken him under his protection, nominated him, in 1783, as ex-professor of the Oriental languages in the University of Lemberg. But the monks having threatened him with legal proceedings, he fled to Breslau in 1788, where he subsequently was appointed the tutor of the son of the Prince of Corolath. Here he established a secret Order, called by him the *Evergreen*, which bore a resemblance to Freemasonry in its organization, and was intended to effect moral reforms, which at the time he thought Freemasonry incapable of producing. The Order, however, never really had an active

existence, and the attempt of Fessler failed by the dissolution, in 1793, of the society. In 1791 he adopted the Lutheran faith, and, having married, settled in Berlin, where until 1806, he was employed as a superintendent of schools. He wrote during this period several historical works, which gave him a high reputation as an author.

But the victorious progress of the French army in Prussia caused him to lose his official position. Having been divorced from his wife in 1802, he again married, and retiring in 1803 from Berlin, betook himself to the quietude of a country life. Becoming now greatly embarrassed in pecuniary matters, he received adequate relief from several of the German Lodges, for which he expressed the most lively gratitude. In 1808 he accepted the position of a professor in the University of St. Petersburg, which, however, he was soon compelled to relinquish in consequence of the intrigues of the clergy, who were displeased with his liberal views. Subsequently he was appointed superintendent of the evangelical community, over nine Russian departments, and Ecclesiastical President of the Consistory at Saratow, with a large salary. In 1827, on the invitation of the Emperor Alexander, he removed permanently to St. Petersburg, where, in 1833, he received the appointment of Ecclesiastical Counsellor, and died there December 15, 1839, at the advanced age of eighty-three years.

Fessler was initiated in Freemasonry at Lemberg, in 1783, and immediately devoted himself to the study of its science and history. In June, 1796, he affiliated with the Lodge *Royal York, zur Freundschaft*, in Berlin, and having been made one of its Sublime Council, was invested with the charge of revising and remodeling the entire ritual of the Lodge, which was based on the advanced Degrees of the French system. To the accomplishment of this laborious task, Fessler at once, and for a long time afterward, devoted his great intellect and his indefatigable energies. In a very short period he succeeded in a reformation of the symbolic Degrees, and finding the Brethren unwilling to reject the high Degrees, which were four in number, then practised by the Lodge, he remodeled them, retaining a considerable part of the French ritual, but incorporated with it a portion of the Swedish system. The work thus accomplished met with general approbation. In his next task of forming a new Constitution he was not so successful, although at length he induced the *Royal York Lodge* to assume the character and rank of a Grand Lodge, which it did in 1798, with seven subordinate Lodges under its obedience. Again Fessler commenced the work of a revision of the ritual. He had always been opposed to the high Degree system. He proposed, therefore, the abolition of everything above the Degree of Master. In this, however, he was warmly opposed, and was compelled to abandon his project of reducing German Freemasonry to the simplicity of the English system. Yet he was enabled to accomplish something, and had the satisfaction, in 1800, of metamorphosing the *Elu*, the *Ecossais*, and the *Rose Croix*, of the old ritual of the *Royal York Lodge* into the "degrees of knowledge," which constitute the system known as the *Rite of Fessler*.

In 1798, Fessler had been elected Deputy Grand Master when there were but three Lodges under

the Grand Lodge. In 1801, by his persevering activity the number had been increased to sixteen. Still, notwithstanding his meritorious exertions in behalf of Freemasonry, he met with that ingratitude, from those whom he sought to serve, which appears to be the fate of almost all Masonic reformers. In 1802, wearied with the opposition of his antagonists, he renounced all the offices that he had filled, and resigned from the Grand Lodge. Thenceforth he devoted himself in a more retired way to the pursuits of Freemasonry.

Before Fessler resigned, he had conceived and carried out the scheme of establishing a great union of scientific Freemasons, who should devote themselves to the investigation of the history of Freemasonry. Of this society Mossdorf, Fischer, and many other distinguished Freemasons, were members (see *Scientific Masonic Association*).

Fessler's contributions to the literature of Freemasonry were numerous and valuable. His chief work was *An Attempt to Furnish a Critical History of Freemasonry and the Masonic Fraternity from the earliest times to the year 1802*. This work was never printed, but only loaned in four folio manuscript volumes at the price of £30, say about \$135, in present-day ratios, to persons who pledged themselves eventually to return it. It was a mistake to circumscribe the results of his researches within so narrow a field. But he published many other works. His productions were mostly historical and judicial, and made a great impression on the German Masonic mind. His collected works were published in Berlin, from 1801 to 1807, but unfortunately, they have never been translated into English. The object of all he wrote was to elevate Freemasonry to the highest sphere of intellectual character.

FESSLER, RITE OF. This Rite, which was prepared by Fessler at the request of the Grand Lodge Royal York of Berlin, consisted of nine Degrees, as follows:

1. *Entered Apprentice*
2. *Fellow Craft*.
3. *Master Mason*.

These three differ but slightly from the same Degrees in all the Rites, and are followed by six other Degrees, which he called the *higher knowledge*, namely:

4. *The Holy of Holies*. This Degree is occupied in a critical exposition of the various hypotheses which have been proposed as to the origin of Freemasonry; as, whether it sprang from the Templars, from the Cathedral of Strasburg, from the Rose Croix of the seventeenth century, from Oliver Cromwell, from the Cathedral of Saint Paul's at London, from that of the Palace of Kensington, or from the Jesuits.

5. *Justification*. Critical examination of the origin of certain of the advanced Degrees, such as the Ecossais and the Chapter of Clermont.

6. *Celebration*. Critical examination of the four following systems: Rose Croix, Strict Observance, African Architects, and Initiated Brothers of Asia.

7. *True Light*. Critical examination of the Swedish System, the System of Zinnendorf, the Royal Arch of England, of the succession of the Mysteries, and of all systems and their ramifications.

8. *The Country*. Examination of the origin of the Mysteries of the Divine Kingdom, introduced by Jesus of Nazareth; of the exoteric doctrines communi-

cated by him immediately to his disciples, and of those which sprang up after his death, up to the time of the Gnostics.

9. *Perfection*. A complete critical history of all Mysteries comprehended in actual Freemasonry.

Both Clavel and Ragon say that the rituals of these Degrees were drawn up from the work of the Golden Rose Croix, of the Rite of Strict Observance, of the Illuminated Chapter of Sweden, and the Ancient Chapter of Clermont. Fessler's Rite was, perhaps, the most abstrusely learned and philosophical of all the Masonic systems; but it did not have a long existence, as it was abandoned by the Grand Lodge, which had at first accepted it, for the purpose of adopting the Ancient York Rite under the Constitutions of England.

FESTIVALS. All religions have had certain days consecrated to festive enjoyment, hence called *festivals*. Sir Isaac Newton (on Daniel, page 204) says:

The heathen were delighted with the festivals of their gods, and unwilling to part with these delights; and, therefore, Gregory Thaumaturgus, who died in 265, and was Bishop of Neocaesarea, to facilitate their conversion, instituted annual festivals to the saints and martyrs. Hence it came to pass that, for exploding the festivals of the heathens, the principal festivals of the Christians succeeded in their room; as the keeping of Christmas with joy, and feasting, and playing, and sports, in the room of the *Bacchinalia* and *Saturnalia*; the celebrating of May day with flowers, in the room of the *Floralia*; and the keeping of festivals to the Virgin Mary, John the Baptist, and divers of the apostles, in the room of the solemnities at the entrance of the sun into the signs of the Zodiac, in the old Julian Calendar.

The Freemasons, borrowing from and imitating the usage of the Church, have also always had their festivals or days of festivity and celebration. The chief festivals of the Operatives or Stonemasons of the Middle Ages were those of Saint John the Baptist on June 24, and the Four Crowned Martyrs on the 8th of November. The latter was, however, discarded by the Speculative Freemasons; and the festivals now most generally celebrated by the Fraternity are those of Saint John the Baptist, June 24, and Saint John the Evangelist, December 27. These are the days kept in the United States. Such, too, was formerly the case in England; but the annual festival of the Grand Lodge of England now falls on the Wednesday following Saint George's day, April 23, that Saint being the patron of England. For a similar reason, Saint Andrew's day, November 30, is kept by the Grand Lodge of Scotland. In Ireland the festival kept is that of Saint John on December 27.

FEUILLANS. An androgynous, both sexes, system, found in Fustier's collection, and governed by the statutes of Saint Bernard.

FEUILLANTS, or DAMES PHLEIADES. An organization established about the middle of the eighteenth century in Brittany, France. The grip was given by shaking hands with the fingers interlaced three times reciprocally. The sign was made by the hands being raised to a level with the eyes, the palms turned upwards with the fingers interlaced. The pass-words were—Have you gathered the roses? The correct response was—Also the grapes.

FIAT LUX ET LUX FIT. A Latin motto frequently written *Sit Lux et Lux Fuit*, referring to Genesis (i, 3), "Let there be light, and there was light" (see *True Light*).

FIDELITY. See *Fides*.

FIDELITY OF BADEN DURLACH, ORDER OF.

Instituted in 1716 by Charles Margrave of Baden Durlach. The members of the Order were knighted, selections being made only from the nobles of ancient family. The reigning princes were hereditary Grand Masters.

FIDES. In the instruction of the First Degree, it is said that "our ancient Brethren worshipped deity under the name of *Fides* or *Fidelity*, which was sometimes represented by two right hands joined, and some times by two human figures holding each other by the right hands." The deity here referred to was the goddess *Fides*, to whom Numa first erected temples, and whose priests were covered by a white veil as a symbol of the purity which should characterize *Fidelity*. No victims were slain on her altars, and no offerings made to her except flowers, wine, and incense. Her statues were represented clothed in a white mantle, with a key in her hand and a dog at her feet. The virtue of *Fidelity* is, however, frequently symbolized in ancient medals by a heart in the open hand, but more usually by two right hands clasped. Horace calls her *Incorrupta Fides*, and makes her the sister of Justice; while Cicero says that that which is religion toward God and piety toward our parents is fidelity toward our fellow-men. There was among the Romans another deity called *Fidius*, who presided over oaths and contracts, a very usual form of imprecation or oath being *Me dius fidius adjuvet*, that is, *so help me the God Fidius*. Noël (*Dictionary of Fables*) says that there was an ancient marble at Rome consecrated to the god *Fidius*, on which was depicted two figures clasping each other's hands as the representatives of Honor and Truth, without which there can be no fidelity nor truth among men. Freemasonry, borrowing its ideals from the ancient poets, also makes the right hand the symbol of *Fidelity*.

FIDUCIAL SIGN. That is, the sign of confiding trust, called also the sign of Truth and Hope. One of the signs of the English Royal Arch system, which is thus explained by Doctor Oliver (*Dictionary of Symbolic Masonry*).

The fiducial sign shows us if we prostrate ourselves with our face to the earth, we thus throw ourselves on the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the Ark of our redemption into the mansion of eternal bliss and glory to the presence of Him who is the great *I AM*, the Alpha and Omega, the Beginning and the Ending, the First and the Last.

FIELD LODGE, or ARMY LODGE. A Lodge duly instituted under proper authority from a Grand Body of competent jurisdiction, and authorized to exercise during its peripatetic existence all the powers and privileges that it might possess if permanently located. Charters of this nature, as the name implies, are intended for the tented field, and have been of the greatest service to humanity in its trying hours, when the worst of passions are appealed.

FIFTEEN. A sacred number symbolic of the name of God, because the letters of the holy name $\aleph$, *Jah*, are equal, in the Hebrew mode of numeration by the letters of the alphabet, to fifteen; for $\aleph$ is equal to ten, and η is equal to five. Hence, from veneration for this sacred name, the Hebrews do not, in ordinary computations, when they wish to express the num-

ber fifteen, make use of these two letters, but of two others, which are equivalent to nine and six (see also *Fourteen*).

FIJI ISLANDS. See *Oceania*.

FINANCES. According to universal usage on Freemasonry, the Treasurer of the Lodge or other Body is the banker or depositary of the finances of the Lodge. They are first received by the Secretary, who receipts for them, and immediately pays them over to the Treasurer. The Treasurer distributes them under the orders of the Master and the consent of the Lodge. This consent can only be known officially to him by the statement of the Secretary, and hence all orders drawn on the Treasurer for the disbursement of money should be countersigned by the Secretary.

FINCH, WILLIAM. A Masonic charlatan, or fraud, who flourished at the end of the preceding and the beginning of the nineteenth century. Finch was a tailor in Canterbury, who, having been expelled for some misconduct by the Grand Lodge, commenced a system of practical Freemasonry on his own account, and opened a Lodge in his house, where he undertook to initiate candidates and to give instructions in Freemasonry. He published a great number of pamphlets, many of them in a cipher of his own, which he pretended were for the instruction of the Fraternity. Among the books published by him are: *A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry, etc.*; printed at Canterbury in 1802. *The Lectures, Laws, and Ceremonies of the Holy Arch Degree of Freemasonry, etc.*, Lambeth, 1812. *The Origin of Freemasons, etc.*; London, 1816.

Finch found many dupes, and made a great deal of money. But having on one occasion been sued by an engraver named Smith, for money due for printing his plates, Finch pleaded an offset of money due by Smith for initiation and instruction in Freemasonry. Smith brought the Grand Secretary and other distinguished Freemasons into court, who testified that Finch was an impostor. In consequence of this exposure, Finch lost credit with the community, and, sinking into obscurity, died sometime after, in abject poverty.

As it is impossible to read Finch's *Treatises* without a knowledge of the cipher employed by him, the following key will be found useful. We owe it to the researches of Brother H. C. Levander (*Freemasons Magazine and Review*, 1859, page 490). In the first part of the book the cipher used is formed by reversing the alphabet, writing *z* for *a*, *y* for *b*, etc. The cipher used on the title-page differs somewhat from this, as will be seen from the following:

FOR THE TITLE-PAGE

Cipher. a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Key. b, d, i, h, j, l, n, p, r, t, v, x, z, y, w, u, s, q, o, m, k, i, g, e, c, a.

FOR THE FIRST PART

Cipher. a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Key. z, y, x, w, v, u, t, s, r, q, p, o, n, m, l, k, j, i, h, g, f, e, d, c, b, a.

In the second part of the work, a totally different system is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on. Two or three words

are also often run into one; for example *ereetemhdroh*, is he ordered them.

The nine digits, the Arabic numerals, 1 to 9, represent certain words of frequent recurrence, a repetition of the same digit denoting the plural; thus 1 stands for *Lodge*; 11, for *Lodges*; 3, *Fellow Craft*; 33, *Fellow Crafts*, etc.

FINDEL, J. G. A Masonic writer of more than ordinary note, who was admitted in the Lodge Eleusis zur Verschwiegenheit (relating to the secrecy discretely followed at Eleusis, the place in Greece of the famous Mysteries of Demeter and Persephone), at Baireuth, in 1856. He was editor of the *Bauhütte*, or *Craft Lodge*, an interesting journal, at Leipsic, in 1858, and added materially to Masonic literature in founding the *Verein Deutscher Freimaurer*, *Union of German Freemasons* about 1860, and publishing, in 1874, *Geist und Form der Freimaurerei*, *Genius and Form of Freemasonry*.

His best known and most important work is his *Geschichte der Freimaurerei* or *General History of Freemasonry*, published in 1861, which has been translated into English, French, and other languages, and was the first attempt at a critical history of the Craft. He died in 1905.

FINES. Fines for nonattendance or neglect of duty are not now usually imposed in Masonic Bodies, because each member is bound to the discharge of these duties by a motive more powerful than any that could be furnished by a pecuniary penalty. The imposition of such a penalty would be a tacit acknowledgment of the inadequacy of that motive, and would hence detract from its solemnity and its binding nature. It cannot, however, be denied that the records of old Lodges show that it was formerly a common custom to impose fines for a violation of the rules.

FIRE. The French, in their Table Lodges, called the drinking of a toast, *feu*, or *fire*. The word is also applied to the action immediately following the drinking of a toast in British Lodges when a quaint little ceremonial is observed by all the Brethren.

FIRE PHILOSOPHERS. See *Theosophists*.

FIRE, PILLAR OF. See *Pillars of Cloud and Fire*.

FIRE, PURIFICATION BY. See *Purification*.

FIRE-WORSHIP. Of all the ancient religions, *fire-worship* was one of the earliest next to Sabaism; the worship of the heavenly bodies, and even of this it seems only have been a development, as with the Sabaists the sun was deemed the Universal Fire. "Darius," says Quintus Curtius, "invoked the sun as Mithras, the sacred and eternal fire." It was the faith of the ancient Magi and the old Persians, still retained by their modern descendants the Parsees. But with them it was not an idolatry. The fire was venerated only as a visible symbol of the Supreme Deity, of the Creative Energy, from Whom all things come, and to Whom all things ascend. The flame darting upward to meet its divine original, the mundane fire seeking an ascension to and an absorption into the celestial fire, or God Himself, constituted what has been called the *flame-secret* of the fire-worshippers. This religion was not only ancient, but also universal. From India it passed over into Egypt, and thence extended to the Hebrews and to the Greeks, and has shown its power and prevalence even in modern thought. On the banks of the Nile, the people did not, indeed, fall down

like the old Persians and worship fire, but they venerated the fire-secret and its symbolic teaching.

Hence the Pyramids, *pyr* is Greek for *fire*, the representation of ascending flame; and Hargrave Jennings shrewdly says that what has been supposed to be a tomb, in the center of the Great Pyramid, was in reality a depository of the sacred, ever-burning fire. Monoliths were everywhere in antiquity erected to fire or to the sun, as the type of fire. Among the Hebrews, the sacred idea of fire, as something connected with the Divine Being, was very prominent. God appeared to Moses in a flame of fire; he descended on Mount Sinai in the midst of flames; at the Temple the fire ascended from heaven to consume the burnt-offering. Everywhere in Scripture, fire is a symbol of the holiness of God. The lights on the altar are the symbols of the Christian God.

The purifying power of fire is naturally deduced from this symbol of the holiness of the element. And in the advanced Degrees of Freemasonry, as in the ancient institutions, there is a purification by fire, coming down to us insensibly and unconsciously from the old Magian cultus. In the Medieval ages there was a sect of *fire-philosophers*—*philosophi per ignem*—who were a branch of offshoot of Rosicrucianism, with which Freemasonry has so much in common. These fire-philosophers kept up the veneration for fire, and cultivated the *fire-secret*, not as an idolatrous belief, but modified by their hermetic notions. They were also called *theosophists*, and through them, or in reference to them, we find the theosophic Degrees of Freemasonry, which sprang up in the eighteenth century. As fire and light are identical, so the *fire*, which was to the Zoroastrians the symbol of the Divine Being, is to the Freemason, under the equivalent idea of *light*, the symbol of Divine Truth, or of the Grand Architect.

FIRRAO, JOSEPH. A cardinal priest who, in 1738, published the edict of Pope Clement XII against Freemasonry.

FIRST MASONIC OPERA. See *Generous Freemason*.

FISH. The Greek word for *fish* is ΙΧΘΥΣ. Now these five letters are the initials of the five words Ιησους Χριστος Θεου Υιου Σωτηρ, that is, *Jesus Christ the Son of God, the Savior*. Hence the early Christians adopted the *fish* as a Christian symbol; and it is to be found on many of their tombs, and was often worn as an ornament. Clement of Alexandria, in writing of the ornaments that a Christian may constantly wear, mentions the fish as a proper device for a ring, as serving to remind the Christian of the origin of his spiritual life, the fish referring to the waters of baptism. The *Vesica Piscis*, which is an oval figure, pointed at both ends, and representing the air bladder of a fish, was adopted, and is still often used as the form of the seal of religious houses and con-fraternities, Margoliouth (*Vestiges of General Freemasonry*, 45) says: "In former days, the Grand Master of our Order used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations which have been of late introduced into the Society to conciliate the prejudices of some who cannot consistently be members of it, this beautiful emblem has disappeared."

FITZ PETER, GEOFFREY. Anderson, 1738, shows this English Chief Justice as Deputy Grand

Master, or Chief Surveyor, under Peter de Rupibus, Bishop of Dorchester, Grand Master, in the reign of King John of England, until the death of Geoffrey, 1213.

FIVE. Among the Pythagoreans *five* was a mystical number, because it was formed by the union of the first even number and the first odd, rejecting unity; and hence it symbolized the mixed conditions of order and disorder, happiness and misfortune, life and death. The same union of the odd and even, or male and female, numbers made it the symbol of marriage. Among the Greeks it was a symbol of the world, because, says Diodorus, it represented ether and the four elements. It was a sacred round number among the Hebrews. In Egypt, India, and other Oriental nations says Gesenius, the five minor planets and the five elementary powers were accounted sacred. It was the pentas of the Gnostics and the Hermetic Philosophers; it was the symbol of their quintessence, the fifth or highest essence of power in a natural body. In Freemasonry, five is a sacred number, inferior only in importance to three and seven. It is especially significant in the Fellow Craft's Degree, where five are required to hold a Lodge, and where, in the winding stairs, the five steps are referred to the orders of architecture and the human senses. In the Third Degree we find the reference to the five points of fellowship and their symbol, the five-pointed star. Geometry, too, which is deemed synonymous with Freemasonry, is called the fifth science; and, in fact, throughout nearly all the Degrees of Freemasonry, we find abundant allusions to five as a sacred and mystical number.

FIVE-POINTED STAR. The *five-pointed star*, which is not to be confounded with the blazing star, is not found among the old symbols of Freemasonry; indeed, some writers have denied that it is a Masonic emblem at all. It is undoubtedly of recent origin, and was probably introduced by Jeremy Cross, who placed it among the plates in the emblems of the Third Degree prefixed to his *Hieroglyphic Chart*. It is not mentioned in the ritual or the lecture of the Third Degree, but the Freemasons of the United States have, by tacit consent, referred to it as a symbol of the *Five Points of Fellowship*. The outlines of the five-pointed star are the same as those of the pentalpha of Pythagoras, which was the symbol of health. M. Jomard, in his *Description de L'Egypte* (tome viii, page 423) says that the star engraved on the Egyptian monuments, where it is a very common hieroglyphic, has constantly five points, never more nor less.

FIVE POINTS. See *Chromatic Calendar*.

FIVE POINTS OF FELLOWSHIP. See *Points of Fellowship, Five*.

FIVE SENSES. The five senses of Hearing, Seeing, Feeling, Tasting, and Smelling are introduced into the lecture of the Fellow Craft as a part of the instructions of that Degree (see each word in its appropriate place). In the earlier lectures of the eighteenth century, the five senses were explained in the First Degree as referring to the *five* who make a Lodge. Their subsequent reference to the winding stairs, and their introduction into the Second Degree, were modern improvements. As these senses are the avenues by which the mind receives its perceptions of things exterior to it, and thus becomes the storehouse of ideas, they are most appropriately referred to that Degree of Free-

masonry whose professed object is the pursuit and acquisition of knowledge.

FIXED LIGHTS. In the old lectures of the eighteenth century, the *fixed lights* were the three windows always supposed to exist in the East, South, and West. Their uses were, according to the old instructions "to light the men to, at, and from their work." In the modern lectures they have been omitted, and their place as symbols supplied by the *lesser lights*.

FLAG CEREMONY. A formal reception of the National Flag was especially frequent in all fraternal Bodies during the World War and ceremonies of most impressive character were noted in leading Masonic organizations as in the Grand Lodges of Iowa, Indiana, and elsewhere. The making of the first "Stars and Stripes" is credited to Mrs. Elizabeth Ross of Philadelphia. We have seen on the door posts of the old ancestral home of the Washingtons at Sulgrave Manor, England, two shields each bearing three stars surmounting a horizontal bar or stripe. Doubtless this had a suggestive force in designing the new flag. When the National Flag is hung either horizontally or vertically across a wall, the union (the stars on the blue field or background) should be uppermost and to the flag's own right, that is to the observer's left. When displayed from a staff projecting horizontally or at an angle from a window sill or the front of a building, the same rule should be followed. The union should go down to the truck (as the peak or point of the staff is called) unless the flag is at half-mast position. A Service Flag was designed by Brother Robert L. Queisser, Captain, Fifth Ohio Machine Gun Company, in honor of those in the military or naval service. This flag was much used in the United States during the World War. The flag had a center field of white with a red border. On the white field blue stars were placed for those in service, gold stars for the dead.

At the fifty-fourth annual session held at Miami, Florida, May 1-3, 1928, of the Imperial Council, Nobles of the Mystic Shrine, the Committee on Revision of Ritual reported that some Temples were using elaborate and beautiful flag ceremonies. In a great many cases bugle calls were used in connection with the activities of the Color Guard and bands rendered patriotic airs in keeping with the spirit of the occasion. Usually the National Anthems were sung by the entire membership present. The Committee submitted a minimum requirement to be made applicable to all the Temples of the Order with the understanding that the following simple ceremony might be developed and elaborated:

When the Color Guard, or Marshal, with his assistants presents the Colors at the altar after the Temple has been duly opened, the Potentate will cause the Nobility to come to attention and salute. After the salute is rendered, the following pledge will be recited in concert:

"I pledge allegiance to my flag, to the principles for which it stands, one Brotherhood indivisible, with liberty and justice for all."

The Color Guard will then escort the Colors to their proper position while the Nobility continue at attention. The Color Guard will then return to the altar and the Potentate will seat the Temple.

The suggestion of the Committee was recommended to the Subordinate Temples.

FLAMING SWORD. A sword whose blade is of a spiral or twisted form is called by the heralds a *flam-*

ing sword, from its resemblance to the ascending curvature of a flame of fire. Until very recently, this was the form of the Tiler's sword. Carelessness or ignorance has now in many Lodges substituted for it a common sword of any form. The flaming sword of the Tiler refers to the flaming sword which guarded the entrance to Paradise, as described in Genesis (iii, 24): "So he drove out the man; and he placed at the east of the garden of Eden cherubims and a *flaming sword* which turned every way, to keep the way of the tree of life;" or, as Raphall has translated it, "the *flaming sword* which revolveth, to guard the way to the tree of life." In former times, when symbols and ceremonies were more respected than they are now; when collars were worn, and not ribbons in the buttonhole; and when the standing column of the Senior Warden, and the recumbent one of the Junior during labor, to be reversed during refreshment, were deemed necessary for the complete furniture of the Lodge, the cavalry sword was unknown as a Masonic implement, and the Tiler always bore a flaming sword. It were better if we could get back to the old customs.

FLEMING, DR. WALTER MILLARD. Established the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States. In 1867 Brother William J. Florence made a trip to the Old World and is reported to have secured there useful information for the introduction and establishment of the Shrine. When he returned to the United States with all the data obtainable he communicated the particulars to Doctor Fleming, and thereby after further consultation with Brother Charles T. McClenachan and other able Masonic ritualists, they prepared the way to establish the Shrine in the United States. On June 16, 1871, Doctor Fleming, assisted by Brother Florence, conferred the Degrees upon four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, and September 26, 1872, the organization was effected and officers elected.

Doctor Fleming was born on June 13, 1838, in Portland, Maine, and died at Mount Vernon, New York, September 9, 1913, being buried in Kensico Cemetery. He was a prominent medical man; joined the Masonic Fraternity February 13, 1869; was raised in Rochester Lodge No. 660 of Rochester, New York. He removed his office and residence to New York City and associated himself with Aurora Grata Lodge of Perfection in 1870; received the Degrees of the Consistory up to and including the Thirty-second Degree on May 31, 1871, and was given, on September 19, 1872, his Thirty-third Degree. December 3, 1872, he affiliated with New York Lodge, No. 330, of New York City, he having demitted from his Rochester Lodge. He was exalted in Lafayette Chapter, No. 207, Royal Arch Masons; became a member of Adelpic Council, No. 7, Royal and Select Masters; was knighted in Columbia Commandery No. 1, Knights Templar of New York City, March 19, 1872, and was unanimously elected Eminent Commander at the succeeding Conclave, April 15, 1872, which office he retained four successive years. He founded and served as Illustrious Potentate the Mecca Temple, originally named *Gotham*, which was the first Temple established by the Shrine. Mecca Temple received its Charter on September 26,

1872, and Brother Fleming held his original office from the time of its inception until December, 1887. He was elected Grand Imperial Potentate at the first Session of the Imperial Grand Council of the Order, June 6, 1876, and retained this office until June 14, 1886. The name *Grand* was after a time dropped from the titles (see Doctor Mackey's revised *History of Freemasonry*, pages 1973-83, for a detailed account of the Order of the Mystic Shrine. See also *Florence*, *William Jermyn*, and *Shrine*).

FLOATS. Pieces of timber, made fast together with rafters, for conveying burdens down a river with the stream. The use of these floats in the building of the Temple is thus described in the letter of King Hiram to Solomon: "And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem" (Second Chronicles ii, 16).

FLOCQUET. French Freemason and musician; composer of the *Te Deum* (a term based on the opening words in Latin of an early hymn, *Te Deum Laudamus*, *We Praise Thee*, *O God*, and often applied to any thanksgiving song or service), which the Mother Lodge of the Scottish Philosophic Rite sang in 1781 at the Church of Notre Dame, Paris, in honor of the birth of the Dauphin, the first-born son of the King of France.

FLOOR. The floor of a properly constructed Lodge-room should be covered with alternate squares of black and white, to represent the Mosaic pavement which was the ground floor of King Solomon's Temple.

FLOOR-CLOTH. A framework of board or canvas, on which the emblems of any particular Degree are inscribed, for the assistance of the Master in giving a lecture. It is so called because formerly it was the custom to inscribe these designs on the floor of the Lodge-room in chalk, which were wiped out when the Lodge was closed. It is the same as the *Carpet*, or *Tracing-Board*.

The washing out of the designs chalked upon the floor is seen in the early caricatures of the Craft where a mop and pail are illustrated. These would soon be put aside when Lodges met in carpeted rooms. Then the symbols were shown by marking out the Lodge with tape and nails or shaping the symbols in wood or metal to be laid upon the floor or table or pedestal as the case might be in the Lodge. Such use of separate symbols we have seen in English Lodges, as at Bristol, where the ancient ceremonies are jealously and successfully preserved. An easy development would be to picture the designs on a cloth to be spread out on floor when in use or folded up for storage. Then there would be the further movement to the stereopticon slides of a similar character, and which find frequent use in the United States. Brother John Harris in 1820 designed and made a set of Tracing Boards for the three Degrees. These designs were never authorized by the Grand Lodge of England, the



FLAMING
SWORD

individual Lodges employed their own artists and the results varied accordingly, though the influence of Brother Harris tended to the uniformity that practically now prevails among Tracing-Board makers. Articles of much interest and value on the subject are "Evolution and Development of the Tracing or Lodge Board," by Brother E. H. Dring (*Transactions*, Quatuor Coronati Lodge, 1916, volume xxix, pages 243 and 275), and "Some Notes on the Tracing Board of the Lodge of Union, No. 38," by Brother O. N. Wyatt (*Transactions*, Quatuor Coronati Lodge, 1910, volume xxiii, page 191). The latter article refers particularly to the work of Brother Josiah Bowring, a portrait painter of London, who painted the Boards for the Chichester Lodge in 1811, himself being initiated in 1795.

FLOORING. The same as *Floor-cloth*, which see.

FLORENCE, WILLIAM J. William J., or *Billy*, Florence was the professional name used by William Jermyn Conlin, a popular actor, and a Freemason whose name is romantically as well as practically associated with the founding of the Ancient and Arabic Order of the Nobles of the Mystic Shrine. This organization was doubtless erected upon a ritual and ceremonies established and brought into being by Brother Florence and his coworker, Dr. Walter M. Fleming, with their immediate Masonic friends. Little of the actual detail of the work at headquarters was done by Florence himself, that being left to Doctor Fleming, due to Brother Florence's enforced long absences while touring the United States or foreign lands in following his profession. He, however, lent his popular name to the cause and enthusiastically contributed what assistance he could to the propagation of the Order.

Brother Florence was born July 26, 1831, at Albany, New York. Adopted the stage as a profession and met with immediate success and continuous popularity until the time of his death, which occurred at the Continental Hotel, Philadelphia, November 19, 1891. His body was interred in Greenwood Cemetery—Protestant—in Brooklyn, in a plot which Florence had purchased years before and which was the burial place of his mother, although his wife was a Roman Catholic who had the last rites performed over him by the priesthood of her choice in Saint Agnes Church.

Brother Charles Thomas McClenachan, Thirty-third Degree, and closely associated with Brothers Florence and Fleming in the founding of the Mystic Shrine, conferred the Scottish Rite up to and including the Thirty-second Degree upon Brother Florence at the Metropolitan Hotel, New York City, April 21, 1867. This was just prior to Florence's departure for Europe, on which trip he is said to have been received into several organizations similar to the Shrine both in France and Algiers. These visits of his were highly colored by the imaginative Doctor Fleming and used in the ritual which was finally perfected, replete with oriental atmosphere and "regal splendor," as he termed it. Frequent assertions, even by Masonic authorities, have been made that Brother Florence was not a Freemason. The facts are that he was initiated into the Masonic Order in Philadelphia (see also *One Hundred Years of Aurora Grata, 1808-1908*, page 47). Brother Charles A. Brockaway writes

that he was a member of Mount Moriah Lodge, No. 155, Philadelphia; Initiated, Crafted, and Raised October 12, 1853. Zerubbabel Chapter, No. 162, 1854. Pittsburgh Commandery, No. 1, 1854.

Brother Brockaway copies the following from the Minutes of Aurora Grata Lodge of Perfection, Brooklyn, New York, of which he was Thrice Potent Master:

At a special communication of Aurora Grata Lodge of Perfection held at their rooms, Halsey's building, on Tuesday evening, April 16, '67, Illustrious Brother C. T. McClenachan, Thirty-third Degree, proposed Brother W. J. Florence, Age 40, Occupation Actor, Residence Metropolitan Hotel. Refers to Illustrious Brother McClenachan and Illustrious Charles Brown, M.D., which was on motion received and referred to Illustrious Brothers Willets, Smith and McClenachan for investigation, who immediately reported favorably and recommended his election. The T.P.G.M. then ordered a ballot and Brother Florence was declared duly elected. Brother Florence being about to depart for Europe and wishing to receive the Degrees of the Ancient and Accepted Rite, permission was given Illustrious Brother McClenachan to confer the Degrees upon him as soon as convenient and wherever his judgment might dictate.

Noble Florence conferred the Degrees of the Shrine upon Sam Briggs, who was Potentate of Al Koran Temple from 1876 to 1901, and Imperial Potentate from 1886 to 1892, as well as on Brenton D. Babcock and three other Clevelanders at the Opera House and at the Kennard Hotel on October 21 and 22, 1876. When the Al Koran Temple of Cleveland was instituted, Florence was an honored visitor, he having suggested its name.

William Winter's *Wallat of Time*, a history of the American stage, contains a beautiful eulogy upon Florence, stating that he was "in art admirable; in life gentle; he was widely known, and he was known only to be loved."

By Virtue cherished, by Affection mourned,
By Honor hallowed and by Fame adorned,
Here Florence sleeps, and o'er his sacred rest
Each word is tender and each thought is blest.
Long, for his loss, shall pensive Memory show,
Through Humor's mask, the visage of her woe.
Day breathe a darkness that no sun dispels,
And Night be full of whispers and farewells;
While patient Kindness—shadow-like and dim—
Droops in its loneliness, bereft of him,
Feels its sad doom and sure decadence high—
For how should Kindness live, when he could die!

The eager heart, that felt for every grief;
The bounteous hand, that loved to give relief;
The honest smile, that blest where'er it lit;
The dew of pathos and the sheen of wit;
The sweet, blue eyes, the voice of melting tone
That made all hearts as gentle as his own;

The actor's charm, supreme in royal thrall,
That ranged through every field and shone in all—
For these must Sorrow make perpetual moan,
Bereaved, benighted, hopeless and alone?
Ah, no! for Nature does not act amiss,
And Heaven were lonely but for souls like this.

Doctor Mackey's revised *History of Freemasonry* contains further details of this Brother and of the Shrine (see chapter 107).

FLORIAN, SQUIN DE. The first accuser of Grand Master Jacques de Molay and the Knights Templar. He was subsequently assassinated.

FLORIDA. The Grand Lodge of Scotland was petitioned in March, 1768, for a Charter for Grants East Florida Lodge. When this was issued Governor

James Grant was appointed Provincial Grand Master over the Lodges in the Southern District of North America. This Grand Lodge, however, became extinct with the Spanish succession at St. Augustine in 1786. Saint Andrew's Lodge, No. 1, then applied for authority to the Grand Lodge of Philadelphia to continue the work. In 1783 this Lodge came under the jurisdiction of South Carolina, but in 1790 it became dormant and dropped from the roll. On July 5, 1830, Jackson, Washington and Harmony Lodges sent representatives to a Convention for forming a Grand Lodge of Florida. A Constitution was framed and adopted on the following day and the Grand Officers elected and installed.

Two Chapters, Magnolia, No. 16, and Florida, No. 32, were chartered in Florida by the Grand Chapter of Virginia, and one at St. Augustine by the Grand Chapter of South Carolina. Delegates from these three Chapters met on January 11, 1847, and resolved to form a Grand Chapter for Florida. On the 21st of the month they elected officers and organized the Grand Chapter. After some delay, due to their not having furnished particulars of the Chapters who took part in the Convention, the General Grand High Priest was authorized in 1856 to recognize the Grand Chapter of Florida.

For some years the Council Degrees were conferred in the Chapters. Companion Albert G. Mackey then organized a Council of Royal and Select Masters, Columbia Council at Lake City. The records of this and of the establishment of two other Councils were lost, but Companion Mackey, to whom an appeal for dates was made, said that the probable date of Columbia Council was 1852. At a meeting held at Tallahassee on January 12, 1858, Columbia, Mackey and Douglas Councils opened a Grand Council and appointed a Committee to draft a Constitution and By-Laws. These were adopted the following day and Brother Thomas Hayward, then Grand High Priest, was elected Grand Master.

A Dispensation was granted on March 17, 1851, to De Molay Commandery, No. 1, at Quincy. When the hall of this Commandery was destroyed by fire permission was given to hold several meetings at Tallahassee. Representatives of five Commanderies, namely, Coeur de Lion, No. 1; Damascus, No. 2; Olivet, No. 4; Palatka, under Dispensation, and Plant City, under Dispensation, took part in the organization of a Grand Commandery on August 15, 1895.

The first introduction of the Ancient and Accepted Scottish Rite to Florida was the establishment on October 19, 1892, of the Ponce de Leon Lodge of Perfection, No. 3, at Ocala. On October 20, 1899, the McLean Chapter of Rose Croix, No. 1, was opened, and on October 24, 1901, the Bruce Council of Kadosh, No. 1, and the Tampa Consistory, No. 1, began work.

FLUDD, ROBERT. *Robert Fludd*, or, as he called himself in his Latin writings, *Robertus de Fluctibus*, was in the seventeenth century a prominent member of the Rosicrucian Fraternity. He was born in England in 1574, and having taken the degrees of Bachelor and Master of Arts at Saint John's College, Oxford, he commenced the study of physic, and in due time took the degree of Doctor of Medicine. He died in 1637. In 1616, he commenced the publication of his

works and became a voluminous writer, whose subject and style were equally dark and mysterious.

The most important of his publications are: *Apolo-gia Compendaria, Fraternitatem de Rosea Cruce, suspicionis et infamiae maculis aspersum ablvens*, published at Leyden, 1616. The Latin title means *A Brief Apology, clearing the Fraternity of the Rosy Cross from the stigma of suspicion and infamy with which they have been aspersed*; and *Tractatus Apologeticus integritatem Societatis de Rosea Cruce defendens contra Libanium et alios*, Leyden, 1617, and meaning in English *An Apologetic Tract defending the purity of the Society of the Rosy Cross from the attacks of Libanius and others*. And last, and wildest of all, was his extravagant work on magic, the cabala, alchemy, and Rosicrucianism, entitled *Summum bonum, quod est verum magiae, cabaoel, alchymioe, fratrum Rosoe Crucis verorum veroe subjectum*.

Rosicrucianism was perhaps indebted more to Fludd than to any other person for its introduction from Germany into England, and it may have had its influence in molding the form of Speculative Freemasonry; but we are not prepared to go as far as a distinguished writer in the *London Freemasons Magazine* (April, 1858, page 677), who says that "Fludd must be considered as the immediate father of Freemasonry as Andrea was its remote father." Nicolai more rationally remarks that Fludd, like Andrea, exerted a considerable and beneficial influence on the manners of his age. His explanation of the Rose Croix is worth quoting. He says that it symbolically signifies the cross dyed with the blood of the Savior; a Christian idea which was in advance of the original Rosicrucians.

FOLGER, ROBERT B. Author of a history of the *Ancient and Accepted Scottish Rite*, New York, 1862, a second edition in 1881. In 1852 he delivered an address to the memory of George Washington for the members of Benevolent Lodge. Said to have been initiated in the Fireman's Lodge, New York, in 1825, but in the introduction to his book (page 12) mentions "the Latomia Society of Atlantic Lodge, of which he (the author) is a member." The dedication of the work is "To the Latomia Society of Atlantic Lodge No. 178, Free and Accepted Masons, New York." Brother Folger was a member of the medical profession.

FOLKES, MARTIN. From his acquaintance with Sir Christopher Wren, and his intimacy with Doctor Desaguliers, Martin Folkes was induced to take an active part in the reorganization of Freemasonry in the beginning of the last century, and his literary attainments and prominent position in the scientific world enabled him to exercise a favorable influence on the character of the Institution. He was descended from a good family, being the eldest son of Martin Folkes, Counsellor at Law, and Dorothy, the daughter of Sir William Howell, of the County of Norfolk. He was born in Queen Street, Leicester Inn Fields, Westminster, October 29, 1690. In 1707 he was entered at Clare Hall, Cambridge, and in 1713 elected a Fellow of the Royal Society, of which, in 1723, he was appointed Vice-President. In 1727, on the death of Sir Isaac Newton, he became a candidate for the Presidency, in which he was defeated by Sir Hans Sloane, who, however, renewed his appointment as

Vice-President, and in 1741, on the resignation of Sloane as President, he was elected his successor. In 1742 he was elected a member of the Royal Academy of Sciences of Paris, and in 1746 received the degree of Doctor of Laws from the Universities of Oxford and Cambridge.

In 1750, he was elected President of the Society of Antiquaries. To this and to the Royal Society he contributed many essays, and published a work entitled, *A Table of English Silver Coins*, which is still much esteemed as a numismatic authority. On September 26, 1751, he was struck with paralysis, from which he never completely recovered. On November 30, 1753, he resigned the Presidency of the Royal Society, but retained that of the Society of Antiquaries until his death. In 1733, he visited Italy, and remained there until 1735, during which time he appears to have ingratiated himself with the Freemasons of that country, for in 1742 they struck a medal in his honor, a copy of which is to be found in Thory's *History of the Foundation of the Grand Orient of France*. On one side is a pyramid, a sphinx, some Masonic ciphers, and the two pillars, and on the obverse a likeness of Folkes.

Of the Masonic life of Folkes we have but few records. In 1725, he was appointed Deputy Grand Master of the Grand Lodge of England, and is recorded as having paid great attention to the duties of his office. Anderson says that he presided over the Grand Lodge in May of that year, and "prompted a most agreeable Communication" (see *Constitutions*, 1738, page 119). But he held no office afterward; yet he is spoken of as having taken great interest in the Institution. Of his literary contributions to Freemasonry nothing remains.

The *Pocket Companion* cites an address by him, in 1725, before the Grand Lodge, probably at that very Communication to which Anderson has alluded, but it is unfortunately no longer extant. He died June 28, 1754, and was buried in the Chancel of Hillington Church near Lynn, Norfolk. He left a wife and two daughters, an only son having died before him.

Nichols, who knew him personally, says in his *Literary Anecdotes* (ii, 591) of him: "His knowledge was very extensive, his judgment exact and accurate, and the precision of his ideas appeared from the perspicuity and conciseness of his expression in his discourses and writings on abstruse and difficult topics. . . . He had turned his thoughts to the study of antiquity and the polite arts with a philosophical spirit, which he had contracted by the cultivation of the mathematical sciences from his earliest youth." His valuable library of more than five thousand volumes was sold for £3090 at auction after his decease.

FONTANES, MARQUIS LOUIS DE. Born at Niort, France, March 6, 1757; he died at Paris, March 17, 1821. Poet and statesman; President of the Corps Legislatif, head of the Imperial University and Senator under Napoleon I; a member of the famous Lodge of Nine Sisters, his name appears on the lists of members for 1783, 1784, and 1806 (see *Une Loge Maçonnique*, Louis Amiable, 1897, page 308). Created a marquis and a peer by Louis XVIII.

FOOL. A fool, as one not in possession of sound reason, a natural or idiot, is intellectually unfit for

initiation into the mysteries of Freemasonry, because he is incapable of comprehending the principles of the Institution, and is without any moral responsibility for a violation or neglect of its duties.

FOOTSTONE. The *Corner-stone*. To level the Footstone means to lay the Corner-stone. Thus, Dr. George Oliver says "Solomon was enabled to level the footstone of the Temple in the fourth year of his reign."

FOOT TO FOOT. The old lectures of the eighteenth century descanted on the symbolism of foot to foot as teaching us "that indolence should not permit the foot to halt or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his fellow-creatures, not for his own enjoyments only, but to do that which is good, we should be swift to extend our mercy and benevolence to all, but more particularly to a Brother Mason." The later lecture on the same subject gives the same lesson more briefly and more emphatically, when it says, "we should never halt nor grow weary in the service of a Brother Mason."

FORDS OF THE JORDAN. The slaughter of the Ephraimites at the passages or fords of the River Jordan, which is described in the twelfth chapter of the Book of Judges, is referred to in the Fellow Craft's Degree. Brother Rob Morris, in his *Freemasonry in the Holy Land* (page 316) says:

The exact locality of these fords or "passages," as the Bible terms them, cannot now be designated, but most likely they were those nearly due east of Seikoot and opposite Mizpah. At these fords, in summer time, the water is not more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords, thirty miles higher up, are those referred to, the same description will apply. At either place, the Jordan is about eighty feet wide, its banks encumbered by a dense growth of tamarisks, cane, willows, thorn-bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the Sea of Galilee down to the Pilgrims' Ford, six miles above the Dead Sea.

FOREIGN COUNTRY. A certain Degree lecture begins by declaring that the recipient was induced to seek that sublime Degree "that he might perfect himself in Masonry, so as to travel into foreign countries, and work and receive wages as a Master Mason." Thousands have often heard this expression in connection with a Master's Lodge, without dreaming for a moment of its hidden and spiritual meaning, or, if they think of any meaning at all, they content themselves by interpreting it as referring to the actual travels of the Freemasons, after the completion of the Temple, into the surrounding countries in search of employment, whose wages were to be the gold and silver which they could earn by the exercise of their skill in the operative art.

But the true symbolic meaning of the foreign country into which the Master Mason travels in search of wages is far different. The symbolism of this life terminates with the Master's Degree. The completion of that degree is the lesson of death and the resurrection to a future life, where the True Word, or Divine Truth, not given in this, is to be received as the reward of a life worthily spent in its search.

Heaven, the future life, the higher state of existence after death, is the *foreign country* in which the Master Mason is to enter, and there he is to receive his wages in the reception of that Truth which can be imparted only in that better land.

FORESTERS DEGREES. This title has been given to certain secret associations which derive their symbols and ceremonies from trades practised in forests, such as the Carbonari, or Charcoal-burners; the Fendeurs, or Woodcutters; the Sawyers, etc. They are all imitative of Freemasonry.

FOREST MASONS. See *Fendeurs, Order of.*

FOREST OF LEBANON. See *Lebanon.*

FORFEITURE OF CHARTER. A Lodge may forfeit its Charter for misconduct, and when forfeited, the Warrant or Charter is revoked by the Grand Lodge.

FORM. In Freemasonry, an official act is said to be done, according to the rank of the person who does it, either in *ample form*, in *due form*, or simply in *form*. Thus, when the Grand Lodge is opened by the Grand Master in person, it is said to be opened in *ample form*; when by the Deputy Grand Master, it is said to be in *due form*; when by any other qualified officer, it is said to be in *form*. The legality of the act is the same whether it be done in form or in ample form; and the expression refers only to the dignity of the officer by whom the act is performed. The terms *Ample* and *Due Form* appear to have been introduced by Anderson in the 1738 edition of the *Constitutions* (page 110).

FORM OF THE LODGE. The form of a Freemason's Lodge is said to be an oblong square, having its greatest length from east to west, and its greatest breadth from north to south. This oblong form of the Lodge, has, as Brother Mackey thought, a symbolic illusion that has not been adverted to by any other writer.

If, on a map of the world, we draw lines which shall circumscribe just that portion which was known and inhabited at the time of the building of Solomon's Temple, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain to Asia Minor, will form an *oblong square*, whose greatest length will be from east to west, and whose greatest breadth will be from north to south, as is shown in the annexed diagram.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or *oblong square*. Such a figure inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern, and eastern borders. Beyond, far in the north, would be Cimmerian deserts as a place of darkness, while the pillars of Hercules in the west, on each side of the Straits of Gades—now Gibraltar—might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Freemason's Lodge, in which he was to live and labor. Again: the solid contents of the earth below, "from the surface to the centre," and the

profound expanse above, "from the earth to the highest heavens," would give to this parallelogram definition which says that "the form of the Lodge ought to be a double cube, as an expressive emblem of the powers of light and darkness in the creation."

FORMULA. A prescribed mode or form of doing or saying anything. The word is derived from the technical language of the Roman law, where, after the old legal actions had been abolished, suits were practised according to certain prescribed forms called *formulae*. *Formulas* in Freemasonry are very frequent. They are either oral or monitorial. Oral formulas are those that are employed in various parts of the ritual, such as the opening and closing of a Lodge, the investiture of a candidate, etc. From the fact of their oral transmission they are frequently corrupted or altered, which is one of the most prolific sources



MAP OF PRIMITIVE WORLD

of nonconformity so often complained of by Masonic teachers. Monitorial formulas are those that are committed to writing, and are to be found in the various Monitors and Manuals. They are such as relate to public installations, to laying foundation-stones, to dedications of halls, to funerals, etc. Their monitorial character ought to preserve them from change; but uniformity is not even here always attained, owing to the whims of the compilers of manuals or of monitors, who have often unnecessarily changed the form of words from the original standard.

FORT, GEORGE FRANKLIN. Masonic author. Born at Absecon, New Jersey, November 20, 1848, and died at Atlantic City, March 30, 1909. Edited the *Keystone*, Philadelphia, and wrote *Early History and Antiquities of Freemasonry*, *A Historical Treatise on Early Builders' Marks*, *Medieval Builders*, and other works of Masonic worth. Initiated in Camden Lodge No. 15, Camden, New Jersey, a founder member and second Master, 1871, of Trumble Lodge No. 117, also of Camden, New Jersey (see *Builder*, 1918, pages 171 and 210).

FORT HIRAM. An earthwork erected on October 3, 1814, at Fox Point, Rhode Island, by the Grand Lodge, with the members of the subordinate Lodges, about two hundred and thirty in number. The object was to build a fortification for the defense of the harbor of Providence, and the Grand Lodge, of which Thomas Smith Webb was Grand Master, through its Deputy, Senior Grand Warden, and Worshipful Brother Carlisle, were authorized to work on the defenses. They formed a procession, marched in the early morning to the Point, and by sunset had

completed their labors, consisting of a breastwork four hundred and thirty feet in length, ten wide, and five high. They then marched and countermarched upon the parapet from one extremity to the other, when the Grand Master gave the work the appellation of Fort Hiram, which was approved and sanctioned by the Governor.

FORTITUDE. One of the four cardinal virtues, whose excellencies are dilated on in the First Degree. It not only instructs the worthy Freemason to bear the ills of life with becoming resignation, "taking up arms against a sea of trouble," but, by its intimate connection with a portion of our ceremonies, it teaches him to let no dangers shake, no pains dissolve the inviolable fidelity he owes to the trusts reposed in him. Or, in the words of the old Prestonian lecture, it is "a fence or security against any attack that might be made upon him by force or otherwise, to extort from him any of our Royal Secrets."

Spence, in his *Polymetis* (page 139), when describing the moral virtues, says of *Fortitude*: "She may be easily known by her erect air and military dress, the spear she rests on with one hand, and the sword which she holds in the other. She has a globe under her feet; I suppose to show that the Romans, by means of this virtue, were to subdue the whole world."

FORT MASONIC. A redoubt of the fortifications on what was known as the *Heights of Brooklyn*, located between, what was later, Bond and Nevins Streets, Brooklyn, the south point of the quadrangle resting on State Street and extending north nearly to Schermerhorn Street. This *Fort Masonic* was built by members of the fourteen Lodges located in New York City, who, agreeable to a resolution of the Grand Lodge, of which Brother De Witt Clinton was Grand Master, adopted August 22, 1814, assembled at sunrise on the morning of Thursday, September 1. Accompanied by the officers of the Grand Lodge, they proceeded to Brooklyn where they were joined by the members of Fortitude and Newton Union Lodges, marched to the Height and performed one day's work on the fortifications. The redoubt was not completed, however, until September 17, when another day's labor was performed.

FORTY. The multiple of two perfect numbers—four and ten. This was deemed a sacred number, as commemorating many events of religious signification, some of which are as follows: The alleged period of probation of our first parents in Eden; the continuous deluge of forty days and nights, and the same number of days in which the waters remained upon the face of the earth; the Lenten season of forty days' fast observed by Christians with reference to the fast of Jesus in the Wilderness, and by the Hebrews to the earlier desert fast for a similar period; of the forty years spent in the Desert by Moses and Elijah and the Israelites, which succeeded the concealment of Moses the same number of years in the land of Midian. Moses was forty days and nights on the Mount. The days for embalming the dead were forty. The forty years of the reign of Saul, of David, and of Solomon; the forty days of grace allotted to Nineveh for repentance; the forty days' fast before Christmas in the Greek Church; as well as its being the number of days of mourning in Assyria, Phenicia, and Egypt, to commemorate the death and burial of

their Sun God; and as well the period in the festivals of the resurrection of Adonis and Osiris; the period of forty days thus being a bond by which the whole world, ancient and modern, Pagan, Jewish, and Christian, is united in religious sympathy. Hence, it was determined as the period of mourning by the Supreme Council of the Ancient and Accepted Scottish Rite of the Northern Jurisdiction, United States of America.

FORTY-SEVENTH PROBLEM. The *forty-seventh problem* of Euclid's first book, which has been adopted as a symbol in the Master's Degree, is thus enunciated: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle." Thus, in a triangle whose perpendicular is three feet, the square of which is nine, and whose base is four feet, the square of which is sixteen, the hypotenuse, or subtending side, will be five feet, the square of which will be twenty-five, which is the sum of nine and sixteen. This interesting problem, on account of its great utility in making calculations and drawing plans for buildings, is sometimes called the *Carpenter's Theorem*.

For the demonstration of this problem the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery, that he made an offering of a hecatomb, or a sacrifice of a hundred oxen, to the gods. The devotion to learning which this religious act indicated in the mind of the ancient philosopher has induced Freemasons to adopt the problem as a memento, instructing them to be lovers of the arts and sciences.

The triangle, whose base is four parts, whose perpendicular is three, and whose hypotenuse is five, and which would exactly serve for a demonstration of this problem, was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is called by M. Jomard, in his *Exposition du Système Métrique des Anciens Egyptiens, Exposition of the Ancient Egyptians System of Measurements*, the Egyptian triangle. It was, with the Egyptians, the symbol of universal nature, the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the produce of the two principles. They added that three was the first perfect odd number, that four was the square of two, the first even number, and that five was the result of three and two.

But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the pyramids. The researches of M. Jomard, on the Egyptian system of measures, published in the magnificent work of the French savants on Egypt, has placed us completely in possession of the uses made by the Egyptians of this forty-seventh problem of Euclid, and of the triangle which formed the diagram by which it was demonstrated.

If we inscribe within a circle a triangle, whose perpendicular shall be 300 parts, whose base shall be 400 parts, and whose hypotenuse shall be 500 parts, which, of course, bear the same proportion to each other as three, four, and five; then if we let a perpendicular fall from the angle of the perpendicular and base to the hypotenuse, and extend it through

the hypotenuse to the circumference of the circle, this chord or line will be equal to 480 parts, and the two segments of the hypotenuse, on each side of it, will be found equal, respectively, to 180 and 320. From the point where this chord intersects the hypotenuse let another line fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment, formed by its junction with the perpendicular side of the triangle, will be equal to 108 parts.

Hence, we may derive the following measures from the diagram: 500, 480, 400, 320, 180, 144, and 108, and all these without the slightest fraction. Supposing, then, the 500 to be cubits, we have the measure of the base of the great pyramid of Memphis. In the 400 cubits of the base of the triangle we have the exact length of the Egyptian stadium. The 320 gives us the exact number of Egyptian cubits contained in the Hebrew and Babylonian stadium. The stadium of Ptolemy is represented by the 480 cubits, or length of the line falling from the right angle to the circumference of the circle, through the hypotenuse. The number 180, which expresses the smaller segment of the hypotenuse being doubled, will give 360 cubits, which will be the stadium of Cleomedes. By doubling the 144, the result will be 288 cubits, or the length of the stadium of Archimedes; and by doubling the 108, we produce 216 cubits, or the precise value of the lesser Egyptian stadium.

Thus we get all the length measures used by the Egyptians; and since this triangle, whose sides are equal to three, four, and five, was the very one that most naturally would be used in demonstrating the forty-seventh problem of Euclid; and since by these three sides the Egyptians symbolized Osiris, Isis, and Horus, or the two producers and the product, the very principle, expressed in symbolic language, which constitutes the terms of the problem as enunciated by Pythagoras, that the sum of the squares of the two sides will produce the square of the third, we have no reason to doubt that the forty-seventh problem was well known to the Egyptian Priests, and by them communicated to Pythagoras.

Doctor Lardner, in his edition of Euclid, says:

Whether we consider the forty-seventh proposition with reference to the peculiar and beautiful relation established in it, or to its innumerable uses in every department of mathematical science, or to its fertility in the consequences derivable from it, it must certainly be esteemed the most celebrated and important in the whole of the elements, if not in the whole range, of mathematical science. It is by the influence of this proposition, and that which establishes the similitude of equiangular triangles, in the sixth book, that geometry has been brought under the dominion of algebra; and it is upon the same principles that the whole science of trigonometry is founded. The thirty-second and forty-seventh propositions are said to have been discovered by Pythagoras, and extraordinary accounts are given of his exultation upon his first perception of their truth. It is, however, supposed by some that Pythagoras acquired a knowledge of them in Egypt, and was the first to make them known in Greece.

FORTY-TWO. The number of judges required to sit by the body of the Egyptian dead pending the examination, and without which the deceased had no portion in Amenti (see *Truth*).

FORTY-TWO-LETTERED NAME. See *Twelve-Lettered Name*.

FOUL. The ballot-box is said to be *foul* when, in the ballot for the initiation or advancement of a candidate, one or more black balls are found in it.

FOUNDATION-STONE. This term has been repeatedly used by Doctor Oliver, and after him by some other writers, to designate the chief stone or corner-stone of the Temple or any other building. Thus, Oliver says, "the Masonic days proper for laying the *foundation-stone* of a Mason's Lodge are from the 15th of April to the 15th of May"; evidently meaning the *corner-stone*. The usage is an incorrect one. The *foundation-stone*, more properly the *stone of foundations*, is very different from the *corner-stone* (see *Corner-stone*).

FOUNDATION, STONE OF. See *Stone of Foundation*.

FOUNTAIN. In some of the advanced Degrees a *fountain* constitutes a part of the furniture of the initiation. In the science of symbology, the fountain, as representing a stream of continually flowing water, is a symbol of refreshment to the weary; and so it might be applied in the Degrees in which it is found, although there is no explicit interpretation of it in the Masonic instructions, where it seems to have been introduced rather as an exponent of the dampness and darkness of the place which was a refuge for criminals and a spot fit for crime. Brother Albert Pike refers to the fountain as "tradition, a slender stream flowing from the Past into the Present, which, even in the thickest darkness of barbarism, keeps alive some memory of the Old Truth in the human heart." But this beautiful idea is not found in the symbolism as interpreted in the old ceremonies.

FOUR. *Four* is the *tetrad* or *quaternary* of the Pythagoreans, and it is a sacred number in the advanced Degrees. The Pythagoreans called it a perfect number, and hence it has been adopted as a sacred number in the Degree of Perfect Master. In many nations of antiquity the name of God consists of four letters, as the *Adad*, of the Syrians, the *Amum* of the Egyptians, the *Θεος* of the Greeks, the *Deus* of the Romans, and pre-eminently the *Tetragrammaton* or four-lettered name of the Jews. But in Symbolic Freemasonry this number has no special significance.

FOUR CROWNED MARTYRS. The legend of the *Four Crowned Martyrs* should be interesting to Masonic scholars, because it is one of the few instances, perhaps the only one, in which the church has been willing to do honor to those old workers in stone, whose services it readily secured in the Medieval ages, but with whom, as with their successors the modern Freemasons, it has always appeared to be in a greater or less degree of antagonism. Besides, these humble but true-hearted confessors of the faith of Christianity were adopted by the Stonemasons of Germany as the patron saints of Operative Masonry, just as the two Saints John have been since selected as the patrons of the Speculative branch of the Institution.

Dr. Christian Ehrmann, of Strasburg, who for thirty years had devoted his attention to this and to kindred subjects of Masonic archeology, has supplied us with the most interesting details of the life and death of the Four Crowned Martyrs.

The Roman Church has consecrated November 8 to the commemoration of these martyrs, and yearly,

on that day, offers up the prayer: "Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of the glorious martyrs in the profession of Thy faith, so we may experience their kindness in recommending us to Thy mercy." The *Roman Breviary* of 1474 is more explicit, and mentions them particularly by name.

It is, therefore, somewhat remarkable, that, although thus careful in their commemoration, the Missals of the Roman Church give us no information of the deeds of these holy men. It is only from the Breviaries that we can learn anything of the act on which the commemoration in the calendar was founded. Of these Breviaries, Ehrmann has given full citations from two: the *Breviary of Rome*, published in 1474, and the *Breviary of Spire*, published in 1478. These, with some few extracts from other books on the subject, have been made accessible to us by George Kloss, in his interesting work entitled, *Freimaurerei in ihrer wahren Bedeutung*, or *Freemasonry in its true significance*.

The *Breviarium Romanum* is much more complete in its details than the *Breviarium Spirense*; and yet the latter contains a few incidents that are not related in the former. Both agree in applying to the Four Crowned Martyrs the title of *quadratarii*. Now *quadratarius*, in the Latin of the lower age, signified a *Stone-squarer* or a *Mason*. This will remind us of the passage in the Book of Kings, thus translated in the authorized version: "And Solomon's builders and Hiram's builders did hew them, and the *stone-squarers*."

It is evident from the use of this word *quadratarii* in the ecclesiastical legends, as well as from the incidents of the martyrdom itself, that the four martyrs were not simply sculptors, but stone-cutters and builders of temples: in other words, *Operative Masons*. Nor can we deny the probability of the supposition, that they were members of one of those colleges of architects, which afterward gave birth to the guilds of the Middle Ages, the corporations of builders, and through these to the modern Lodges of Freemasons. Supposing the legend to be true, or even admitting that it is only symbolical, we must acknowledge that there has been good reason why the Operative Masons should have selected these martyrs as the patron saints of their profession.

Now let us apply ourselves to the legend. Taking the *Roman Breviary* as the groundwork, and only interpolating it at the proper points with the additional incidents related in the *Breviary of Spire*, we have the following result as the story of the Four Crowned Martyrs. In the last quarter of the third century Diocletian was Emperor of the Roman Empire. In his reign commenced that series of persecutions of the Christian church, which threatened at one time to annihilate the new religion, and gave to the period among Christian writers the name of the *Era of Martyrs*. Thousands of Christians, who refused to violate their consciences by sacrificing to the heathen gods, became the victims of the bigotry and intolerance, the hatred and the cruelty, of the Pagan priests and the Platonic philosophers; and the scourge, the cross, or the watery grave daily testified to the constancy and firmness of the disciples of the prophet of Nazareth.

Diocletian had gone to the Province of Pannonia, that he might by his own presence superintend the bringing of metals and stones from the neighboring mines of Noricum, wherewith to construct a temple consecrated to the sun-god, Apollo. Among the six hundred and twenty-two artisans whom he had collected together for this purpose were four—by name Claudius, Castorius, Symphorianus, and Nichostratus—said to have been distinguished for their skill as Stonemasons. They had abandoned the old heathen faith and were in secret Christians, doing all their work as Masons in the name of the Lord Jesus Christ.

The *Breviary of Spires* relates here an additional occurrence, which is not contained in the *Breviary of Rome*, and which, as giving a miraculous aspect to the legend, must have made it doubly acceptable to the pious Christians of the fifteenth century, upon whose religious credulity one could safely draw without danger of a protest.

It seems that, in company with our four blessed martyrs, there worked one Simplicius, who was also a mason, but a heathen. While he was employed in labor near them, he wondered to see how much they surpassed in skill and cunning all the other artisans. They succeeded in all that they attempted, while he was unfortunate, and always breaking his working tools. At last he approached Claudius, and said to him:

"Strengthen, I beseech thee, my tools, that they may no longer break."

Claudius took them in his hands, and said:

"In the name of the Lord Jesus Christ be these tools henceforth strong and faithful to their work."

From this time, Simplicius did his work well, and succeeded in all that he attempted to do. Amazed at the change, Simplicius was continually asking his fellow-workmen how it was that the tools had been so strengthened that now they never broke. At length Claudius replied:

"God, who is our Creator, and the Lord of all things, has made His creatures strong."

Then Simplicius inquired:

"Was not this done by the God Zeus?"

To this Claudius replied:

"Repent, O my brother, of what thou hast said, for thou hast blasphemed God, our Creator, whom alone we worship; that which our own hands have made we do not recognize as a God."

With these and such sentences they converted Simplicius to the Christian faith, who, being baptized by Cyrillus, bishop of Antioch, soon afterward suffered martyrdom for his refusal to sacrifice to the Pagan gods.

One day Diocletian issued an order, that out of a piece of marble should be constructed a noble statue of Apollo sitting in his chariot. And now all the workmen and the philosophers began to consult on the subject, and each one had arrived at a different opinion. And when at length they had found a huge block of stone, which had been brought from the Island of Thasos, it proved that the marble was not fit for the statue which Diocletian had commanded; and now began a great war of words between the masters of the work and the philosophers. But one day the whole of the artisans, six hundred and twenty-two in number, with five philosophers, came together, that they might examine the defects and the veins of the stone, and there arose a still more wonderful contest between the workmen and the philosophers.

Then began the philosophers to rail against Claudius, Symphorianus, Nichostratus, and Simplicius, and said:

"Why do ye not hearken to the commands of our devout Emperor, Diocletian, and obey his will?"

Claudius answered and said:

"Because we cannot offend our Creator and commit a sin, whereof we should be found guilty in His sight."

Then said the philosophers:

"From this it appears that you are Christians."

Claudius replied:

"Truly we are Christians."

Hereupon the philosophers chose other masons, and caused them to make a statue of Esculapius out of the stone which had been rejected, which, after thirty-one days, they finished and presented to the philosophers. These then informed the Emperor that the statue of Esculapius was finished, when he ordered it to be brought before him for inspection. But as soon as he saw it he was greatly astonished, and said:

"This is a proof of the skill of these men, who receive my approval as sculptors."

It is very apparent that this, like all other legends of the church, is insufficient in its details, and that it leaves many links in the chain of the narrative to be supplied by the fancy or the judgment of the readers. It is equally evident from what has already been said, in connection with what is subsequently told, that the writer of the legend desired to make the impression that it was through the influence of Claudius and the other Christian Masons that the rest of the workmen were persuaded that the Thasian stone was defective and unfit for the use of a sculptor; that this was done by them because they were unwilling to engage in the construction of the statue of a Pagan god; that this was the cause of the controversy between the workmen and the philosophers; that the latter denied the defectiveness of the stone; and, lastly, that they sought to prove its fitness by causing other masons, who were not Christians, to make out of it a statue of Esculapius.

These explanations are necessary to an understanding of the legend, which proceeds as follows:

As soon as Diocletian had expressed his admiration of the statue of Esculapius, the philosopher said: "Most mighty Caesar, know that these men whom your majesty has praised for their skill in Masonry, namely, Claudius, Symphorianus, Nicistratus, and Castorius, are Christians, and by magic spells or incantations make men obedient to their will."

Then said Diocletian: "If they have violated the laws, and if your accusations be true, let them suffer the punishment of sacrilege."

But Diocletian, in consideration of their skill, sent for the Tribune Lampadius, and said to him: "If they refuse to offer sacrifice to the sun-god Apollo, then let them be scourged with scorpions. But if they are willing to do so, then treat them with kindness."

For five days sat Lampadius in the same place, before the temple of the sun-god, and called on them by the proclamation of the herald, and showed them many dreadful things, and all sorts of instruments for the punishment of martyrs, and then he said to them: "Hearken to me and avoid the doom of martyrs, and be obedient to the mighty prince, and offer a sacrifice to the sun-god, for no longer can I speak to you in gentle words."

But Claudius replied for himself and for his companions with great boldness: "This let the Emperor Diocletian know: that we truly are Christians, and never can depart from the worship of our God."

Thereupon the Tribune Lampadius, becoming enraged, caused them to be stripped and to be scourged with scorpions, while a herald, by proclamation, announced that this was done because they had disobeyed the commands of the emperor. In the same hour Lampadius, being seized by an evil spirit, died on his seat of judgment. As soon as the wife and the domestics of Lampadius heard of his death, they ran with great outcries to the palace. Diocletian, when he had learned what had happened, ordered four leaden coffins to be made, and that—Claudius and his three companions being placed therein alive—they should be thrown into the river Danube. This order Nicetius, the assistant of Lampadius, caused to be obeyed, and thus the faithful masons suffered the penalty and gained the crown of martyrdom.

There are some books of legends which give the names of the Four Crowned Martyrs as *Severus*, *Severianus*, *Carpophorus*, and *Victorinus*, and others

again which speak of five confessors who, a few years afterward, suffered martyrdom for refusing to sacrifice to the Pagan gods, and whose names being at the time unknown, Pope Melchisedes caused them to be distinguished in the church calendar as the Four Crowned Martyrs: an error, says Jacob de Voragine, which, although subsequently discovered, was never corrected. But the true legend of the Four Crowned Martyrs is that which has been given above from the best authority, the *Roman Breviary* of 1474.

"On the other side of the Esquiline," says Mrs. Jameson in her *Sacred and Legendary Art* (volume ii, page 624), "and on the road leading from the Coliseum to the Lateran, surmounting a heap of sand and ruins, we come to the church of the 'Quattro Coronati,' the Four Crowned Brothers. On this spot, some time in the fourth century, were found the bodies of four men who had suffered decapitation, whose names being then unknown, they were merely distinguished as *Coronati*, crowned—that is, with the crown of martyrdom."

There is great obscurity and confusion in the history of these men.

Their church, Mrs. Jameson goes on to say, is held in particular respect by the builders and stone-cutters of Rome. She has found allusion to these martyr masons not only in Roman art, but in the old sculpture and stained glass of Germany. Their effigies, she tells us, are easily distinguished by the fact that they stand in a row, bearing palms, with crowns upon their heads and various Masonic implements at their feet—such as the rule, the square, the mallet, and the chisel.

They suffered death on the 8th of November, 287, and hence in the Roman Catholic Missal that day is dedicated to their commemoration. From their profession as Stonemasons and from the pious firmness with which they refused, at the cost of their lives, to consecrate their skill in their art to the construction of Pagan temples, they have been adopted by the Stonemasons of Germany as the *Patron Saints of Operative Masonry*. Thus the oldest Regulation of the Stonemasons of Strasburg, which has the date of the year 1459, commences with the following invocation: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her Blessed Servants, the Four Crowned Martyrs of everlasting memory."

Such allusions are common in the German Masonic documents of the Middle Ages. It is true, however, that the English Freemasons ceased at a later period to refer in their *Constitutions* to those martyrs, although they undoubtedly borrowed many of their usages from Germany. Yet the *Regius Manuscript* of the Constitutions of Freemasonry, the oldest of the English records, which is supposed to have been written about the year 1390, under the title of *Ars Quatuor Coronatorum*, gives a rather copious detail of the legend (lines 497 to 534), which is here inserted with only those slight alterations of its antiquated phraseology which are necessary to render it intelligible to modern readers, although in doing so the rhyme of the original is somewhat destroyed:

Pray we now to God Almighty,
And to His Mother, Mary bright,
That we may keep these articles here
And these points well altogether,

As did those holy martyrs four
 That in this Craft were of great honour.
 They were as good Mason as on earth shall go,
 Gravers and image makers they were also,
 For they were workmen of the best,
 The emperor had them in great liking;
 He willed of them an image to make,
 That might be worshiped for his sake;
 Such idols he had in his day
 To turn the people from Christ's law,
 But they were steadfast in Christ's law
 And to their Craft, without denial;
 They loved well God and all his lore,
 And were in his service evermore.
 True men they were, in that day,
 And lived well in God's law;
 They thought no idols for to make,
 For no good that they might take;
 To believe on that idol for their god,
 They would not do so, though he were mad,
 For they would not forsake their true faith,
 And believe on his false law.
 The emperor caused to take them at once
 And put them in a deep prison.
 The sorer he punished them in that place,
 The more joy was to them of Christ's grace.
 Then when he saw no other one,
 To death he let them then go.
 Who so will of their life more know,
 By the book he may it show,
 In the legends of the saints,
 The names of the four crowned ones.
 Their feast will be, without denial,
 After All Hallows, the eighth day.

The devotion of these saints, which led to the introduction of their legend into an ancient Constitution of Freemasonry, shows how much they were revered by the Craft. In fact, the Four Crowned Martyrs were to the Stone-cutters of Germany and to the earlier Operative Masons of England what Saint John the Baptist and Saint John the Evangelist became to their successors, the Speculative Freemasons of the eighteenth century. From them the famous literary Lodge—the Quatuor Coronati, of London, England—has been so named.

FOURFOLD CORD. In the instructions of the Past Master's Degree in America we find the following expression: "A twofold cord is strong, a threefold cord is stronger, but a fourfold cord is not easily broken." The expression is taken from a Hebrew proverb which is to be found in the Book of Ecclesiastes (iv, 12): "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." The form of the Hebrew proverb was changed to suit the symbolism of the Degree.

FOUR NEW YEARS. According to the Talmud there were four New Years. The first of Nisan was the new year for kings and festivals; the reign of a king was calculated from this date. The first of Elul was a new year for the tithing of cattle. The first of Tishri was a new year for civil years, for years of release, jubilees, and planting. The first of Shebat was a new year for the tithing of trees.

FOUR OLD LODGES. Of the four old Lodges which constituted the Grand Lodge of England, on Saint John the Baptist's day, 1717, the Lodge of Antiquity, No. 2, London, was the first. The Lodge meets by "Time Immemorial Constitution," having no Warrant, and, until the "Union," was first on the roll; a decision, however, by ballot, lost it its numerical priority. As Lodges were known by the house in which they met, Antiquity Lodge was designated The West India and American.

The Royal Somerset House and Inverness, No. 4, London, is the junior of the four Lodges which constituted the Grand Lodge. At that time it met at the Rummer and Grapes Tavern, Westminster, and subsequently at the Horn, which latter gave the Lodge a name for many years. This Lodge now represents three united Lodges, the names of two of which are to be found in its present designation.

Of the four *original* Lodges, two only have been on the roll from 1740 as of "Time Immemorial Constitution." The original No. 2 ceased working about 1736 and was erased in 1740, and No. 3 accepted a "New Constitution," now No. 12, and is known as Fortitude and Cumberland.

The four original Lodges, after the issue of the *Regulations* of 1723, simply enjoyed the advantage of being ahead of all the Warrant Lodges, the privilege of assembling by "Time Immemorial Constitution," and the honor of having established the first Grand Lodge in the universe (see *Freemasonry, Early British*).

FOURTEEN. It is only necessary to remind the well-informed Freemason of the *fourteen* days of burial mentioned in the legend of the Third Degree. Now, this period of *fourteen* was not in the opinion of Masonic symbolologists, an arbitrary selection, but was intended to refer to or symbolize the *fourteen* days of lunar darkness, or decreasing light, which intervene between the full moon and its continued decrease until the end of the lunar month. In the Egyptian mysteries, the body of Osiris is said to have been cut into *fourteen* pieces by Typhon, and thrown into the Nile. Plutarch, speaking of this in his treatise *On Isis and Osiris*, thus explains the symbolism of the number fourteen, which comprises the Masonic idea:

The body of Osiris was cut into fourteen pieces; that is, into as many parts as there are days between the full moon. The moon, at the end of fourteen days, enters Taurus, and becomes united to the sun, from whom she collects fire upon her disk during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion, or the star of Orus, a constellation placed under Taurus, which unites itself to the Neomenia of spring. The moon renews herself in Taurus, and a few days afterward is seen, in the form of a crescent, in the following sign, that is, Gemini, the home of Mercury. Then Orion, united to the sun in the attitude of a formidable warrior, precipitates Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him.

The first few lines of this article, *Fourteen*, prompted a discussion in the *Builder* of November, 1927 (page 352), and in the *Sandusky Masonic Bulletin*, December 1927 (page 149), relative to fourteen or fifteen days of burial. The former quotes Prichard of 1730 in favor of fifteen; that several Masonic Jurisdictions in the United States prefer fifteen as the number; that Webb and Cross so taught; that England has no definite period but mentions a considerate time; that Doctor Mackey was probably right in assuming an astronomical significance—the lunar period between the full and the new moon—but the fifteenth day is nevertheless the first day of the new moon. Doctor Merz in the *Bulletin*, however, quotes Fellows in favor

of fourteen days, mentions the Great Pyramid and its latitude as providing that fourteen days before the Vernal Equinox, the sun would cease to cast a shadow at noon and would not again cast it for fourteen days after the Autumnal Equinox, and that the significant conformity of the legends of Osiris and of Hiram deserves favor. The *Builder* suggests further that altogether too many alterations in the ritual have been made in the interests of schemes of interpretation and of superficial consistency, that the thing to do is to discover the oldest available wording and then try to assign a meaning to it, the first duty being to preserve the tradition, a conclusion in which Doctor Merz and the rest of us will join cordially with Brother Meekren (see *Fifteen*).

FOWLE, HENRY. A native of Medford, Massachusetts, born in September, 1766, went to Boston at fourteen years of age and served an apprenticeship as a pump and block maker, which occupation he followed in after life. Better educated than most mechanics of his time, he had good knowledge of the French language and spoke it with the same fluency as his mother tongue. He was initiated into the Lodge of Saint Andrew, Boston, April 10, 1793; was first Master of Mount Lebanon Lodge, Boston, the Charter for which Lodge he had been active in securing, which office he held in 1801, 1802, 1803 and 1805, the Lodge having been granted its Charter on June 8, 1801. In 1805, Brother Fowle resigned his membership in the Mount Lebanon Lodge and returned to the Lodge of Saint Andrew, where he served as Master from 1810 to 1817. He was elected Junior Grand Deacon of the Grand Lodge of Massachusetts and served in this capacity from December 27, 1802, to December 27, 1805, then as Senior Grand Deacon until December 14, 1807. From 1807 until December 27, 1808, he was Junior Grand Warden and from that time to December 28, 1809, he held the office of Senior Grand Warden. December 17, 1810, to December 28, 1818, he was Grand Marshal.

Brother Fowle united with Saint Andrew's Royal Arch Chapter as a member on February 18, 1795, and was admitted an honorary member on November 2, 1808. In October, 1797, he was elected Scribe of the Chapter and held the office two years, and October of 1799 he was elected to the office of King, held this situation five years, in 1804 becoming High Priest of the Chapter and remaining in this position four years. He also headed the Chapter in 1813 and 1814. He was Deputy Grand High Priest of the Grand Royal Arch Chapter of Massachusetts for ten years, and for several years an officer of high rank in the General Grand Royal Arch Chapter of the United States. Received Knight Templar Degree in Saint Andrew's Chapter, January 28, 1795, and first Sovereign Master, Boston Encampment, Red Cross Knights, 1802-24; Grand Generalissimo, Grand Encampment of United States, 1816, Deputy Grand Master, 1819. See *Bylaws of Saint Andrew's Royal Arch Chapter*, Boston, 1866 (pages 106 and 107) where we are also told of Brother Fowle that, "As he was perfect in the ritual of every grade of the Order, he was considered high authority by his younger and less informed Brethren" (see *Memorial Volume*, Knights Templar Massachusetts and Rhode Island, Henry W. Rugg, pages 97-103). During the many years of

his activity he served almost constantly on various Committees of the Grand Lodge and records show his name on each and every Committee appointed which had anything whatever to do with matters pertaining to regalia, and his correspondence shows that he personally submitted designs to the Grand Lodge for many of the official Jewels of Office. Right Worshipful Brother Henry Fowle died in Boston, at the age of seventy-one, March 10, 1837.

FRANCE. The early history of Freemasonry in France is, from the want of authentic documents, in a state of much uncertainty. Kloss, in his *Geschichte der Freimaurerei in Frankreich* or *History of Freemasonry in France* (volume i, page 14), says, in reference to the introduction of Freemasonry into that kingdom, that the earliest date of any certainty is 1725. Yet he copies the statement of the *Sceau Rompu*, meaning the *Broken Seal*—a work published in 1745—that the earliest recognized date of its introduction is 1718; and the Abbé Robin says that nothing of it is to be found further back than 1720.

Brother Lalande, the great astronomer, was the author of the article on Freemasonry in the *Encyclopédie Méthodique*, and his account has been generally recognized as authentic by succeeding writers. According to him, Lord Derwentwater, the Chevalier Maskeleyne, a Mr. Heguetty, and some other Englishmen, the names being corrupted, of course, according to French usage, founded, in 1725, the first Lodge in Paris. It was held at the house of an English confectioner named *Hure*, in the Rue de Boucheries. In ten years the number of Lodges in Paris had increased to six, and there were several also in the provincial towns.

As the first Paris Lodge had been opened by Lord Derwentwater, he was regarded as the Grand Master of the French Freemasons, without any formal recognition on the part of the Brethren, at least until 1736, when the six Lodges of Paris formally elected Lord Harnouester as Provincial Grand Master; in 1738, he was succeeded by the Duke d'Antin; and on the death of the Duke, in 1743, the Count de Clermont was elected to supply his place. Brother R. F. Gould, in his *Concise History of Freemasonry* (page 355), considers that the name *Harnouester* is probably a corruption of *Derwentwater*.

Organized Freemasonry in France dates its existence from this latter year. In 1735, the Lodges of Paris had petitioned the Grand Lodge of England for the establishment of a Provincial Grand Lodge, which, on political grounds, had been refused. In 1743, however, it was granted, and the Provincial Grand Lodge of France was constituted under the name of the *Grande Loge Anglaise de France*. The Grand Master, the Count de Clermont, was, however, an inefficient officer; anarchy and confusion once more invaded the Fraternity; the authority of the Grand Lodge was prostrated; and the establishment of Mother Lodges in the provinces, with the original intention of superintending the proceedings of the distant provincial Lodges, instead of restoring harmony, as was vainly expected, widened still more the breach. For, assuming the rank and exercising the functions of Grand Lodges, they ceased all correspondence with the metropolitan Body, and became in fact its rivals.

Under these circumstances, the Grand Lodge declared itself independent of England in 1755, and assumed the title of the *Grande Loge de France*. It recognized only the three Degrees of Apprentice, Fellow Craft, and Master Mason, and was composed of the Grand Officers to be elected out of the body of the Fraternity, and of the Masters for life of the Parisian Lodges; thus formally excluding the provincial Lodges from any participation in the government of the Craft.

But the proceedings of this Body were not less stormy than those of its predecessor. The Count de Clermont appointed, in succession, two Deputies, both of whom had been displeasing to the Fraternity. The last, Lacorne, was a man of such low origin and rude manners, that the Grand Lodge refused to meet him as their presiding officer. Irritated at this pointed disrespect, he sought in the taverns of Paris those Masters who had made a traffic of initiations, but who, heretofore, had submitted to the control, and been checked by the authority of the Grand Lodge. From among them he selected officers devoted to his service, and undertook a complete reorganization of the Grand Lodge.

The retired members, however, protested against these illegal proceedings; and in the subsequent year, the Grand Master consented to revoke the authority he had bestowed upon Lacorne, and appointed as his deputy, M. Chaillou de Jonville. The respectable members now returned to their seats in the Grand Lodge; and in the triennial election which took place in June, 1765, the officers who had been elected during the Deputy Grand Mastership of Lacorne were all removed. The displaced officers protested, and published a defamatory memoir on the subject, and were in consequence expelled from Freemasonry by the Grand Lodge. Ill feeling on both sides was thus engendered, and carried to such a height, that, at one of the communications of the Grand Lodge, the expelled Brethren, attempting to force their way in, were resisted with violence. The next day the lieutenant of police issued an edict, forbidding the future meetings of the Grand Lodge.

The expelled party, however, still continued their meetings. The Count de Clermont died in 1771; and the excluded Brethren having invited the Duke of Chartres, afterward Duke of Orleans, to the Grand Mastership, he accepted the appointment. They now offered to unite with the Grand Lodge, on condition that the latter would revoke the decree of expulsion. The proposal was accepted, and the Grand Lodge went once more into operation.

Another union took place, which has since considerably influenced the character of French Freemasonry. During the troubles of the preceding years, Masonic Bodies were instituted in various parts of the kingdom, which professed to confer Degrees of a higher nature than those belonging to Craft Freemasonry, and which have since been so commonly known by the name of the *High Degrees*. These Chapters assumed a right to organize and control Symbolic or Blue Lodges, and this assumption has been a fertile source of controversy between them and the Grand Lodge. By the latter Body they had never been recognized, but the Lodges under their direction had often been declared irregular, and their members

expelled. They now, however, demanded a recognition, and proposed, if their request was complied with, to bestow the government of the *Hauts Grades*, or *High Degrees*, upon the same person who was at the head of the Grand Lodge. The compromise was made, the recognition was decreed, and the Duke of Chartres was elected Grand Master of all the Councils, Chapters, and Scotch Lodges of France.

But peace was not yet restored. The party who had been expelled, moved by a spirit of revenge for the disgrace formerly inflicted on them, succeeded in obtaining the appointment of a committee which was empowered to prepare the new Constitution. All the Lodges of Paris and the provinces were requested to appoint Deputies, who were to form a Convention to take the new Constitution into consideration. This Convention, or, as they called it, *National Assembly*, met at Paris in December, 1771. The Duke of Luxemburg presided, and on the twenty-fourth of that month the Ancient Grand Lodge of France was declared extinct, and in its place another substituted with the title of *Grand Orient de France*.

Notwithstanding the declaration of extinction by the National Assembly, the Grand Lodge continued to meet and to exercise its functions. Thus the Fraternity of France continued to be harassed, by the bitter contentions of these rival Bodies, until the commencement of the Revolution compelled both the Grand Orient and the Grand Lodge to suspend their labors.

On the restoration of civil order, both Bodies resumed their operations, but the Grand Lodge had been weakened by the death of many of the perpetual Masters, who had originally been attached to it; and a better spirit arising, the Grand Lodge was, by a solemn and mutual declaration, united to the Grand Orient on the 28th of June, 1799.

Dissensions, however, continued to arise between the Grand Orient and the different Chapters of the high Degrees. Several of those Bodies had at various periods given in their adhesion to the Grand Orient, and again violated the compact of peace. Finally, the Grand Orient, perceiving that the pretensions of the Scottish Rite Freemasons would be a perpetual source of disorder, decreed on the 16th of September, 1805, that the Supreme Council of the Thirty-third Degree should thenceforth become an independent Body, with the power to confer Warrants of Constitution for all the Degrees superior to the Eighteenth, or Rose Croix; while the Chapters of that and the inferior Degrees were placed under the exclusive control of the Grand Orient.

But the Concordat was not faithfully observed by either party, and dissensions continued to exist with intermittent and unsuccessful attempts at reconciliation, which was, however, at last effected in some sort in 1841. The Masonic Obedience of France was later on more amicably divided between the two Bodies, and the Grand Orient and the Supreme Council exist as independent powers in French Freemasonry. The constant tendency of the former to interfere in the administration of other countries would furnish an unpleasant history for the succeeding thirty years, at last terminated by the general refusal of the Grand Lodges in the United States, and some in Europe, to hold further Masonic communication

with it; a breach which every good Freemason must desire to see eventually healed. One of the most extraordinary acts of the Grand Orient of France has been the abolition in 1871 of the office of Grand Master, the duties being performed by the President of the Council of the Order.

Discussion and an attempted avoidance of a threatening Masonic calamity by a large number of the Fraternity of France did not avail to prevent the General Assembly of the Grand Orient of France from completing its overthrow and that of its subordinates by the almost unanimous adoption of the now famous amendment of Article I of the Constitution of Freemasonry, on September 14, 1877.

The following is the text of the amendment and of the original second paragraph which was expunged:

Original paragraph: "Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind."

Substituted amendment: "Whereas, Freemasonry is not a religion, and has therefore no doctrine or dogma to affirm in its Constitution, the Assembly adopting the Væu IX has decided and decreed that the second paragraph of Article I of the Constitution shall be erased, and that for the words of the said article the following shall be substituted:

"Being an institution essentially philanthropic, philosophic, and progressive, Freemasonry has for its object, search after truth, study of universal morality, sciences and arts, and the practice of benevolence. It has for its principles, absolute liberty of conscience and human solidarity, it excludes no person on account of his belief and its motto is Liberty, Equality, and Fraternity."

The adoption of the above was after a full and deliberate consideration by its constituents, who for more than a year were in the throes of deep deliberation and judgment.

The Grand Lodge of England appointed a Committee to consider this action of the Grand Orient in thus expunging the existence of T. G. A. O. T. U. from its tenets, and they reported that such alteration is "opposed to the traditions, practice and feelings of all true and genuine Masons from the earliest to the present time"; and it was resolved that foreign Brethren could only be received as visitors if they had been initiated in a Lodge professing belief in T. G. A. O. T. U., and would themselves acknowledge such belief to be an essential landmark of the Order. Similar action was taken by other Grand Lodges.

Since the above article was prepared by Brother E. L. Hawkins, a third Grand Lodge came into being in France. This is the *Grande Loge Nationale Indépendante et Régulière pour la France et les Colonies Françaises*, or the *National Independent and Regular Grand Lodge for France and the French Colonies* as constituted and recognized by the Grand Lodge of England. From the Manifesto issued to the Brethren on December 27, 1913, at Paris by Grand Master E. de Ribancourt, and from the *Histoire de la Franc-Maçonnerie Française* by Albert Lantoiné, 1925 (pages 410-5) we learn that a Lodge at Paris, named the *Centre des Amis*, the *Center of Friends*, worked the Degrees of the Rectified Scottish Rite, in French the *Rite Ecossais Rectifié*, from 1910 under the auspices of the *Diretoire Helvétique* of Geneva, Switzerland, but joined the Grand Orient of France in 1911 with the understanding that it could continue to practise its old ritualistic customs. The Lodge was accordingly constituted as a subordinate Lodge of the Grand

Orient on May 12, 1911, by Gaston Bouley, President of the Council. This Lodge in 1913 wished to establish a Chapter of Saint Andrew which in operation we may say in passing is deemed by the Grand Orient and similar Bodies to be equivalent, to use Brother Albert Lantoiné's expression in his *History* (page 411), to the Eighteenth Degree, the completion of the series contemplated by the usual ceremonies of the Rectified Scottish Rite that the Lodge practised. When the rituals were supplied through the Grand Orient they were discovered to omit mention of the Grand Architect of the Universe. Against this omission the Lodge protested but in vain. Accordingly the Lodge Centre des Amis of Paris with the Lodge Anglaise (meaning *English*) of Bordeaux formed the new Grand Lodge as is said by the Manifesto, "to safeguard the integrity of our Rectified Rituals and preserve in France the true Masonry of Tradition." Brother W. J. Coombes, commenting on the situation in a paper read in 1927 before the literary Lodge, Saint Claudius, No. 21, Paris, had this to say:

Our position (that of the National, Independent and Regular Grand Lodge) is clear for the Grand Orient forbids the use of the phrase concerning the G. A. O. T. U. (Grand Architect of the Universe) and Juvanon, in his *Vers la Lumière* (meaning in French, *Towards the Light*) puts the status of the Grand Lodge of France quite clearly when he says (page 81) that the Grand Lodge of France has in order to attract the sympathy of the Anglo-Saxons, authorized its Lodges to use or to reject, as they please, the formula of the Grand Architect of the Universe, and has even permitted certain Lodges to place the V. S. L. (the Volume of the Sacred Law, the Bible) on the pedestal of the Worshipful Master, and on its Master Masons Diplomas puts A. L. G. D. G. A. D. L. U. (the initials of the French words meaning *To the Glory of the Grand Architect of the Universe*) leaving every member to interpret the phrase as he pleases.

This Grand Lodge formed the Provincial Grand Lodge of Neustrie with headquarters at Paris, and the Provincial Grand Lodge of Aquitaine under Bordeaux, having several Lodges at Paris, as well as at Boulogne, Havre, Dunkirk, Rouen, Bordeaux, etc. (see *Independent and Regular National Grand Lodge of France*).

An essay read by Brother N. Choumitsky, Saint Claudius Lodge, No. 21, Paris, 1927, deals with the matter of mutual recognition and was based on some twenty documents in the archives of the Grand Lodge of the Ukraine. From these we find the Grand Lodge of France early in 1764 asked the Grand Lodge at London to supply a list of the Lodges she had warranted. On July 18, 1764, these details were sent showing that of 340 Lodges only three were constituted in France by her: The Lodge, No. 49, Paris, a la Ville de Tonnerre, July 3, 1732; Lodge, No. 60, Valenciennes, in Hainault, 1733, and Lodge No. 73, Chateau d'Aubigny (in Artois or Berry, probably the latter), October 12, 1735. These Lodges were erased from the English list and the two Grand Lodges agreed not to create Lodges on each other's territory. In 1765 the French Grand Lodge sent a list of her Lodges to England, and a new list early in 1767 with copy of rules and a form of Deputation. These were welcomed and the reply to them promised various documents. But operations in France were suspended by the authorities, February 21, 1767.

The official relations of the two Grand Bodies ceased. Freemasonry again showed signs of life in

France in 1771 and in 1772 there was submitted to the Grand Lodge of England the subject of a treaty drawn up by Lebaday. Brother Choumitsky says the Grand Lodge of England no longer wished to treat as between peers, but attempted to enjoy certain prerogatives. This did not meet with approval but efforts toward establishing mutual relations continued and December 1, 1773, prompted by La Chaussee, Baron de Toussainet, Grand Secretary, wrote to the Marquis de Vignoles, of the Grand Lodge of England, but his letter remained unanswered. Again he wrote on December 17 to the Marquis as well as to Brother Charles Dillon, D.G.M., also to Lord Petre, Grand Master, and to the Grand Lodge of England itself. To each one of them he sent a report of his Masonic organization.

A treaty was sent from France on June 13, 1775, and we may also note that on June 28, in the name of the Grand Lodge of England, Brother Vignoles complained of the establishment at Naples of a Lodge, Saint John of Secret and Perfect Friendship, by the French authorities. On August 8, 1775, Vignoles wrote to La Chaussee expressing a belief that the treaty would be acceptable. Three items were announced on September 5, by Brother Heseltine, as being inadmissible because of the same objections as were made to Lebaday's project in 1772.

The difficulty really arose by the word *equality*. Brother Heseltine, as reported by Vignoles, was of the opinion that that basis could not hold good since Germany, Sweden, Holland, etc., recognized their Mother in the Grand Lodge of London, and the latter had proofs of its pioneer Masonic labors in France. Vignoles planned to meet this in a complimentary way by suggesting that the reference to English authorities should be to the Sublime Grand Lodge of the Noble and the Ancient Society of Free and Accepted Masons, established at the East of London, etc. However, Brother Guillotin, Orator of the Chamber of Provinces and member of the Commission charged to examine this, offered advice that the best course would be not to speak about equality at all, taking care at the same time to insert nothing whatever in the treaty which might confirm the idea of any claim for superiority. Vignoles again wrote, June 4, 1776, announcing that the Grand Lodge of England remained steadfast in her decision. Brother Choumitsky tells of the upheaval in their plans made by the struggle for American Independence followed by the French Revolution and the Wars of the Empire. He quotes Rebold about the later and undated sending of Brother Morand to London unsuccessfully to negotiate an alliance with the Grand Lodge of England, and that in 1851 Brother Razy also failed. He therefore makes the claim that while French Freemasons were individually welcome, the Grand Bodies in France were not recognized until the formation of the National and Independent Grand Lodge in October, 1913.

Of the Grande Loge Mixte in France, and the steps leading up to this curious situation, the proposed initiation of women, see *Co-Masonry*. The *Histoire de la Franc-Maçonnerie Française* by Brother Albert Lantoine (pages 383-93) points out that the Grand Orient of France in the General Assembly of 1920 recognized the Lodge Droit Humain (*Human Right*

or Equity) a leading Co-Masonic Lodge at Paris but that this recognition was limited, Brothers but not Sisters might visit Grand Orient Lodges. The Grand Lodge of France has since the Convention of October 25, 1903, declared members of any Co-Masonic Bodies as *irregular* and by a decision of the Federal Council of September 15, 1913, refused to make any distinction between the Bodies claiming to be Co-Masonic.

FRANCIS I, EMPEROR OF AUSTRIA. Eldest son of the Duke of Lorraine, born December 8, 1708, succeeding his father in 1729. Also Duke of Tuscany. He married the famous Maria Theresa, Empress of Austria, and in 1745 became Emperor of Germany. Initiated at The Hague, 1731, and made a Master Mason at a Special Lodge held at Houghton Hall that year while visiting England. During the reign of Maria Theresa Freemasonry was tolerated in Vienna, due, no doubt, to the patronage of the Emperor. His death occurred at Innsbruck, Austria, August 18, 1765, when he was Grand Master (see Dr. A. Mackey's *History of Freemasonry*, 1921, pages 2236 and 2255).

FRANCIS II. This Emperor of Germany, was a bitter enemy of Freemasonry. In 1789, he ordered all the Lodges in his dominions to be closed, and directed all civil and military functionaries to take an oath never to unite with any secret society, under pain of exemplary punishment and destitution of office. In 1794, he proposed to the Diet of Ratisbon the suppression of the Freemasons, the Illuminati, and all other secret societies. Diet, by the way, is from the Latin *dies*, meaning a *day*, and formerly applied to the period of a session or sitting of delegates or other persons of importance was given to the group of individuals and in Austria and Germany particularly the name has been attached to assemblies of parliament. The Diet, controlled by the influence of Prussia, Brunswick, and Hanover, refused to accede to the proposition, replying to the emperor that he might interdict the Lodges in his own states, but that others claimed Germanic liberty. In 1801, he renewed his opposition to secret societies, and especially to the Masonic Lodges, and all civil, military, and ecclesiastical functionaries were restrained from taking any part in them under the penalty of forfeiting their offices.

FRANCKEN, HENRY A. The first Deputy Inspector General appointed by Stephen Morin, under his Commission from the Emperors of the East and West. Francken received his Degrees and his appointment at Kingston, Jamaica. The date is not known, but it must have been between 1762 and 1767. Francken soon afterward repaired to the United States, where he gave the appointment of a Deputy to Moses M. Hayes, at Boston, and organized a Council of Princes of Jerusalem at Albany. He may be considered as the first propagator of the advanced Degrees in the United States.

FRANC-MACON, FRANC-MACONNERIE. The French names of *Freemason* and of *Freemasonry*. The construction of these words is not conformable to the genius or the idiom of the French language, which would more properly employ the terms *Maçon libre*, and *Maçonnerie libre*; and hence Laurens, in his *Essais historiques et critiques sur la Franc-Maçonnerie*, meaning *Essays, Historical and Critical, on Freema-*



BENJAMIN FRANKLIN

Statesman and Scientist, Worshipful Master of Lodges in America and France, First American Masonic
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sonny, adduces their incorporation into the language as an evidence that the Institution in France was derived directly from England, the words being a literal and unidiomatic translation of the English titles. But he errs in supposing that *Franc-Mason* and *Franc-Masonry* are any part of the English language.

FRANÇOIS DE NEUFCHATEAU, LE COMTE.

In the memoirs of Dixmerie, the surname is shortened to *Chateau*. Member of the famous Lodge of Nine Sisters and a renowned man of letters in France, as well as an able statesman. Born at Saffais, Lorraine, France, April 17, 1750; died at Paris, January 10, 1828. His real name was François but he was authorized by the Nancy Parliament in 1777 to take the name of Neufchateau. He was twice Minister of the Interior, President of the Senate, 1804 and 1814, and in 1806, together with Comte Lacépède, he revived the Lodge first founded in 1776. His name is on the Lodge lists of members in 1783, 1784, and on both issued for 1806. In the calendar of the Grand Orient for 1814, he figures as one of the three Conservators of the Grand Chapter (see *Une Loge Maçonnique*, Louis Amiable, 1897, page 304-7).

FRANKFORT-ON-THE-MAIN. A Provincial Grand Lodge was established in this city, in 1766, by the Grand Lodge of England. In the dissensions which soon after prevailed among the Freemasons of Germany, the Provincial Grand Lodge of Frankfort, not finding itself supported by its mother Grand Lodge, declared itself independent in 1783. Since 1823, it has worked under the title of the *Grosse Mutterloge des Eklektischen Freimaurerbundes zu Frankfort a. M.*

FRANKLIN, BENJAMIN. Greatest of American diplomats, hero of the War of Independence, distinguished also as publisher and printer, editor and author, a notable philosopher whose instructive wisdom always charms and edifies, a scientist whose valuable discoveries are even today highly esteemed fundamental additions to practical knowledge—he was a devoted Freemason occupying for many years places of official prominence and serving his Brethren with conspicuous Masonic zeal and aptitude. Born at Boston, Massachusetts, he had only two years of school and at the age of ten left to work for his father in soap and candlemaking. At thirteen apprenticed to his brother James, a printer and publisher who started in 1721 a newspaper, the *New England Courant*, Franklin soon commenced to write both verse and prose, the latter quaint and vigorous of timely argument on public questions. Franklin went to New York and in 1723 to Philadelphia, working as a printer. Encouraged to go into business for himself, he left for England, December, 1724, but the promised support failed and as a printer he was employed at London until October, 1726, when he again reached Philadelphia to resume his position there as a workman. In 1728 he formed a printing partnership. Two years later he owned the business. From 1729-65 he published and edited the *Pennsylvania Gazette*. His enterprising career was industrious and capable in the extreme, a record not readily condensed in a brief article. He taught himself the use of several languages, made his influence multiplied by the printing press, his witty Almanacks brightly

written for a quarter of a century averaged a sale of 10,000 copies annually. Postmaster in 1737, he also with twenty-three other citizens in 1749 founded an academy that became the University of Pennsylvania, a promoter of the American Philosophical Society, the organizer of the Junto—a compact debating club somehow curiously resembling in its practises the same exchange of thought characterizing many past and present French Lodges to which Franklin may easily have contributed some influence if only by example.

Active in forming the first police force in the Colonies, starting the fire department, the militia, improving street paving, bettering the street lighting, introducing hospital service, and so forth, it has truly been said of him that he gave in his day the impulse to nearly every project for the welfare of his city. A member of the General Assembly of Pennsylvania, for almost twenty years in joint charge of the mails in the Colonies, delegated to the Albany Convention where he submitted a plan for colonial union, he was later entrusted with the raising of troops and the building of forts in the wilderness against the Indians. Recalled from this western responsibility, he was sent eastward, to England, as the agent of the protesting Colonies. Honored by the freedom of the city of Edinburgh, made a Doctor of Laws by the University of Saint Andrews, Doctor of Civil Law by Oxford, he was already a Master of Arts at Harvard, at Yale, and at the College of William and Mary. Returning to handle successfully public service at home, he was once more employed abroad to represent the Colonies at a Committee of the English Parliament, and was back in Philadelphia in 1775. A delegate to the Continental Congress, Post-Master General, on the Commission to Canada, one of the five to prepare the Declaration of Independence, President of the Constitutional Convention of Pennsylvania, chosen by Congress one of three to discuss terms of peace with Admiral Howe in 1776, Commissioner to France where John Adams wrote of him "Franklin's reputation was more universal than that of Leibnitz or Newton, Frederick or Voltaire; and his character more esteemed and beloved than all of them." Of his shrewd forcefulness we may read the dramatic estimate of Thackeray in the *Virginians* (chapter 9). A member appointed in 1781 of the Commission to make peace with England, he also made treaties with Sweden and Prussia. Going home he at once was elected on the Municipal Council of Philadelphia and its chairman, then President of the Supreme Executive Council, and twice re-elected Delegate to the Convention of 1787 framing the Federal Constitution, President of the Pennsylvania Society for Promoting the Abolition of Slavery—signing a petition to Congress in 1790 and six weeks later in his old spirited style he defended with wit and literary art this plea. Last of his remarkable exploits for the public good these efforts just preceded his serene death in his home at Philadelphia on April 17, 1790.

Franklin's Masonic connections are discussed in *Beginnings of Freemasonry in America* by Brother Melvin M. Johnson, P. G. M.; *Benjamin Franklin as a Freemason* by Brother Julius F. Sachse; *Une Loge Maçonnique d'Avant 1789*, by Brother Louis

Amiable, the latter work being the history of the Lodge of the Nine Sisters, or Muses, at Paris. Other sources of information are mentioned in the text. A concise statement of Franklin's activities of leading interest to Freemasons is as follows:

1705-6, January 6, Old Style, born at Boston, Massachusetts (New Style, January 17, 1706).

1727, organized the Leathern Apron Club, a secret society, at Philadelphia (see *Franklin as a Freemason*, pages 7-9; *Annals of Philadelphia and Pennsylvania*, 1850, volume ii, page 495).

1730-1, February, initiated in Saint John's Lodge, Philadelphia (see *Liber B* in Collection of the Historical Society of Pennsylvania; also *An Account of Saint John's Lodge*, Philadelphia, and its *Liber B*).

1732, June, drafted a set of By-laws for Saint John's Lodge (see *Proceedings, Grand Lodge of Pennsylvania*, 1885, pages 37-39).

1732, June 24, elected Junior Grand Warden (see *Pennsylvania Gazette*, No. 187, June 26, 1732).

1734, June 24, elected Grand Master of Pennsylvania (see *Pennsylvania Gazette*, No. 290, June 27, 1734).

1734, August, advertised his *Mason Book*, a reprint of Anderson's *Constitutions of the Free-Masons*, the first Masonic book printed in America (see *Pennsylvania Gazette*, No. 284, May 9 to May 16, 1734).

1734, November 28, wrote as Grand Master to Brother Henry Price at Boston two fraternal letters, one officially regarding Masonic affairs and the other less formal (see *Price, Henry*).

1734-5, the State House, Independence Hall, built during Franklin's administration as Grand Master. According to the old Masonic and family traditions, the cornerstone was laid by him and the Brethren of Saint John's Lodge (see *Votes of the Assembly*; *Etting's History of Independence Hall*, also date on water spouts of the Hall).

1735-8, served as Secretary of Saint John's Lodge (see *Liber B*, 1731-8).

1738, April 13, Franklin, in a letter to his mother, wrote, "Freemasons have no principles or practices that are inconsistent with religion and good manners." (See original draft in Franklin's handwriting in his *Common-place Book* in Collection of Historical Society of Pennsylvania.)

1743, May 25, visited First Lodge (Saint John's) Boston (see *Proceedings, Grand Lodge of Massachusetts*, 1733-92, page 390).

1749, June 10, appointed Provincial Grand Master by Thomas Oxnard, of Boston (see *Proceedings, Grand Lodge of Pennsylvania*, 1882, page 157).

1749, August 29, Tun Tavern Lodge petitioned Provincial Grand Master Franklin for a "Deputation under his sanction" (see manuscript, *Minutes of the Tun Tavern Lodge*).

1750, March 13, deposed as Provincial Grand Master and immediately appointed Deputy Grand Master by William Allen, Provincial Grand Master (see *Proceedings, Grand Lodge of Pennsylvania*, 1882, page 157).

1752, March 12, appointed on Committee for building the "Freemason's Lodge" in Philadelphia (see original manuscript in Masonic Temple Library, Philadelphia).

1752, October 25, visited the Tun Tavern Lodge (see manuscript *Minutes of the Tun Tavern Lodge*).

1754, October 11, present at Quarterly Communication of the Grand Lodge of Massachusetts, held in Concert Hall, Boston (see *Proceedings, Grand Lodge of Massachusetts*, 1733-92, page 34, and 1751, page 361).

1755, June 24, took a prominent part in the Grand Anniversary and Dedication of the "Freemason's Lodge" in Philadelphia, the first Masonic building in America (see *Pennsylvania Gazette*, No. 1384, July 3, 1755; also *A Sermon preached in Christ Church*, Philadelphia, 1755, in Collection of Historical Society of Pennsylvania).

1759, October 10, visitor to Lodge Saint David, Edinburgh, Scotland (see *Ars Quatuor Coronatorum*, 1908, volume xxi, Part 3, page 270).

1760, Provincial Grand Master of Philadelphia (see Noorthouck's *Constitutions*, page 276, edition of 1784, London).

1760, November 17, present at Grand Lodge of England, held at Crown & Anchor, London. Entered upon the Minutes as "Provincial Grand Master" (see *Minute Book of Grand Lodge of England*).

1762, addressed as Grand Master of Pennsylvania (see letters to Franklin from Brother Valenz in Collection of American Philosophical Society).

1776, affiliated with Masonic Lodges in France (see documents in Collection of American Philosophical Society).

1778, April 7, assisted at the initiation of Voltaire in the Lodge of the Nine Sisters, Loge des Neuf Soeurs, meaning *Nine Sisters* or *Muses*, a famous Lodge at Paris (see Amiable's *Une Loge Maçonnique d'Avant 1787*, page 65; Lantoin's *Histoire de la Franc-Maçonnerie Française*; Kloss' *History of Freemasonry in France*).

1778, affiliated with Loge des Neuf Soeurs at Paris "Presumably the example of Franklin was not without influence on the resolution taken by the leader of philosophy to be accepted a Freemason; and on the other hand it is certain that the initiation of Voltaire determined the illustrious American to become affiliated with the Nine Sisters (Lodge)." "The name of Franklin comes a little after that of Voltaire on the printed list of 1779" (see *Une Loge Maçonnique d'Avant 1789*, page 145).

1778, November 28, officiated at the *Lodge of Sorrow* or Masonic funeral services of Voltaire (see Manuscript in Collection of American Philosophical Society; also Medal struck in honor of the occasion in Masonic Temple Library, Philadelphia. Brother Hawkins states that another specimen of this rare medal is in the possession of the Grand Lodge of Mecklenburg, Germany).

1779, May 21, elected Worshipful Master of the Lodge of the Nine Sisters and the committee in notifying him at Passy, near Paris, spoke of the important and many affairs in which he was engaged and that notwithstanding that responsibility he could find time to "follow the sessions of the Freemasons as though a brother of utmost leisure." Franklin was Worshipful Master for two years, his authority being renewed in 1780 (see *Une Loge Maçonnique d'Avant 1789*, by Brother Louis Amiable, 1897, pages 136, 145).

1782, elected Venerable, meaning *Worshipful Master*, of Loge des Neuf Soeurs, Grand Orient de Paris (see documents in Collection of American Philosophical Society).

1782, July 7, member of the Respectable Lodge de Saint Jean de Jerusalem (see documents in Collection of American Philosophical Society).

1785, April 24, elected Venerable d'Honneur of Respectable Lodge de Saint Jean de Jerusalem (see documents in Collection of American Philosophical Society).

1785, elected honorary member of Loge des Bon Amis, *Good Friends*, Rouen, France (see documents in Collection of University of Pennsylvania).

1786, December 27, in the dedication of a sermon delivered at the request of the R. W. Grand Lodge of Pennsylvania, by Reverend Joseph Pilmore in Saint Paul's Church, Philadelphia, Franklin is referred to as "an illustrious Brother whose distinguished merit among Masons entitled him to their highest veneration" (copy of the book is in Collection of Historical Society of Pennsylvania and in Masonic Temple Library, Philadelphia).

1790, April 17, Benjamin Franklin passed to the Grand Lodge above.

1906, April 19, memorial services at his grave in Christ Church yard, S. E. corner Fifth and Arch Sts., Philadelphia, by the officers of the R. W. Grand Lodge of Pennsylvania, the occasion being to observe the two hundredth anniversary of the birth of Brother Benjamin Franklin.

FRANKS, ORDER OF REGENERATED. A political brotherhood that was instituted in France in 1815, flourished for a while, and imitated in its ceremonies the Masonic Fraternity.

FRASER, GEORGE. On November 30, 1736, when William Saint Clare of the Hereditary Grand Mastership of Scottish Freemasons resigned, the resignation being signed on November 24, Brother Fraser was present and his name was attached as a witness to the document. He was Deputy-Auditor

of the Excise and Worshipful Master, Canongate Kilwinning Lodge (see *History of Freemasonry and Grand Lodge of Scotland*, William A. Laurie, 1859, page 100).

FRATER. Latin, meaning *Brother*. An expression borrowed from the monks by the Military Orders of the Middle Ages, and applied by the members to each other. It is constantly employed in England by the Masonic Knights Templar, and is beginning to be adopted, although not as generally, in the United States. When speaking of two or more, it is an error to call them *Fraters*. The correct plural is *Fratres*.

FRATERNALLY. Doctor Mackey records the usual mode of subscription to letters in his day written by one Freemason to another as, "I remain, fraternally, yours," custom and preference that continues to be frequently adopted.

FRATERNITY. The word was originally used to designate those associations formed in the Roman Catholic Church for the pursuit of special religious and ecclesiastical purposes, such as the nursing of the sick, the support of the poor, the practise of particular devotions, etc. They do not date earlier than the thirteenth century. The name was subsequently applied to secular associations, such as the Freemasons. The word is only a Latin form of the Anglo-Saxon *Brotherhood*.

In the earliest lectures of the eighteenth century we find the word *fraternity* alluded to in the following formula:

How many particular points pertain to a Freemason?
Three: Fraternity, Fidelity, and Taciturnity.

What do they represent?

Brotherly Love, Relief, and Truth among all Right Masons.

FRATERNIZE. To recognize as a Brother; to associate with Masonically.

FREDERICK, DUKE OF YORK. Born 1763, second son of George III; died in 1827. Made a Freemason, November 21, 1787, at the Star and Garter Tavern, London, England, at a Special Lodge held for that purpose by the Duke of Cumberland, then Grand Master. The Prince of Wales, afterwards George IV, acted as sponsor for his brother.

FREDERICK HENRY LOUIS, Prince of Prussia, was received into Freemasonry at Berlin by Frederick the Great, his brother, in 1740.

FREDERICK OF NASSAU. Prince Frederick, son of the King of the Netherlands, and for many years the Grand Master of the National Grand Lodge of that kingdom. He was ambitious of becoming a Masonic reformer, and in addition to his connection with the Charter of Cologne, an account of which has been given under that head, he attempted, in 1819, to introduce a new rite. He denounced the advanced Degrees as being contrary to the true intent of Freemasonry; and in a circular to all the Lodges under the obedience of the National Grand Lodge, he proposed a new system, to consist of five Degrees, namely, the three symbolic, and two more as complements or illustrations of the third, which he called *Elect Master* and *Supreme Elect Master*. Some few Lodges adopted this new system, but most of them rejected it. The Grand Chapter, whose existence it had attacked, denounced it. The Lodges practising it in Belgium were dissolved in 1830, but a few of them probably

remain in Holland. The full rituals of the two supplementary Degrees are printed in the second volume of *Hermes*, and an attentive perusal of them does not give an exalted idea of the inventive genius of the Prince.

FREDERICK, PRINCE OF WALES. Father of King George III. Made a Freemason November 5, 1737, in a Special Lodge at Kew, Doctor Desaguliers presiding. He died in 1751. Three of his sons became members of the Craft, the Dukes of York and Gloucester initiated in 1766, the Duke of Cumberland, 1767 (see *Royal Freemasons*, George W. Speth, 1885).

FREDERICK THE GREAT. Frederick II, King of Prussia, surnamed the Great, was born on January 24, 1712, and died on August 17, 1786, at the age of seventy-four years and a few months. He was initiated as a Freemason, at Brunswick, on the night of August 14, 1738, not quite two years before he ascended the throne.

In English, we have two accounts of this initiation, —one by Campbell, in his work on *Frederick the Great and his Times*, and the other by Carlyle in his *History of Frederick the Second*. Both are substantially the same, because both are merely translations of the original account given by Bielfeld in his *Freundschaftliche Briefe, or Familiar Letters*. The Baron von Bielfeld was, at the time, an intimate companion of the Prince, and was present at the initiation.

Bielfeld tells us that in a conversation which took place on August 6 at Loo—though Carlyle corrects him as to time and place, and says it probably occurred at Minden, on July 17—the Institution of Freemasonry had been enthusiastically lauded by the Count of Lippe Buckeburg. The Crown Prince soon after privately expressed to the Count his wish to join the society. Of course, this wish was to be gratified. The necessary furniture and assistance for conferring the Degrees were obtained from the Lodge at Hamburg. Bielfeld gives an amusing account of the embarrassments which were encountered in passing the chest containing the Masonic implements through the Custom-House without detection. Campbell, quoting from Bielfeld, says:

The whole of August 14 was spent in preparations for the Lodge, and at twelve at night the Prince Royal arrived, accompanied by Count Wartensleben, a captain in the king's regiment at Potsdam. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time, he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double reception, a Lodge was held. All was over by four in the morning, and the Prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him.

Of the truth of this account there never has been any doubt. Frederick the Great was certainly a Freemason. But Carlyle, in his usual sarcastic vein, adds:

The Crown Prince prosecuted his Masonry at Reinsberg or elsewhere, occasionally, for a year or two, but was never ardent in it, and very soon after his accession left off altogether. . . . A Royal Lodge was established at Berlin, of which the new king consented to be patron; but

he never once entered the palace, and only his portrait, a welcome good one, still to be found there, presided over the mysteries of that establishment.

Now how much of truth with the sarcasm, and how much of sarcasm without the truth, there is in this remark of Carlyle, is just what the Masonic world is bound to discover. Until further light is thrown upon the subject by documentary evidence from the Prussian Lodges, the question can not be definitely answered. But what is the now known further Masonic history of Frederick?

Bielfeld tells us that the zeal of the Prince for the Fraternity induced him to invite the Baron Von Oberg and himself to Reinsberg, where, in 1739, they founded a Lodge, into which Keyserling, Jordan, Moolendorf, Queis, and Fredersdorf, Frederick's valet, were admitted.

Bielfeld is again our authority for stating that on June 20, 1740, King Frederick—for he had then ascended the throne—held a Lodge at Charlottenburg, and, as Master in the chair, initiated Prince William of Prussia, his brother, the Margrave Charles of Brandenburg, and Frederick William, Duke of Holstein. The Duke of Holstein was seven years afterward elected Adjutant Grand Master of the Grand Lodge of the Three Globes at Berlin.

We hear no more of Frederick's Freemasonry in the printed records until the 16th of July, 1774, when he granted his protection to the National Grand Lodge of Germany, and officially approved of the treaty with the Grand Lodge of England, by which the National Grand Lodge was established. In the year 1777, the Mother Lodge, Royal York of Friendship, at Berlin, celebrated, by a festival, the king's birthday, on which occasion Frederick wrote the following letter, which, as it is the only printed declaration of his opinion of Freemasonry that is now extant, is well worth copying:

I cannot but be sensible of the new homage of the Lodge Royal York of Friendship on the occasion of the anniversary of my birth, bearing, as it does, the evidence of its zeal and attachment for my person. Its orator has well expressed the sentiments which animate all its labors; and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominions may always be assured of my protection. It is the glorious task of every good sovereign, and I will never cease to fulfil it. And so I pray God to take you and your Lodge under his holy and deserved protection. Potsdam, this 14th of February, 1777.—Frederick.

Brother E. E. Cauthorne submits here that, Frederick did not in his latter days take the active interest in Freemasonry that had distinguished his early life before coming to the throne. It cannot be established that he ever attended a meeting after he became king, though many such efforts have been attempted. Some over-zealous persons have claimed that he established the Ancient and Accepted Scottish Rite of the Thirty-third Degree, but the Grand Lodge of the Three Globes at Berlin, as well as many European historians, have often shown this to have been impossible.

But we must not forget that the adoption of the Constitutions makes them legally binding upon the Freemasons who subscribe to this document, no matter whether it was or was not the creation of Frederick. Further, in reference to the above comments by Brother Cauthorne, the subject of Frederick's Masonic activity and the Constitutions has been given critical study by Brothers General Albert Pike,

Enoch T. Carson and Dr. Wilhelm Begemann (see their various conclusions in Mackey's revised *History of Freemasonry*, pages 1828–39).

FREDERICK WILLIAM III. King of Prussia, and, although not a Freemason, a generous patron of the Order. On December 29, 1797, he wrote to the Lodge Royal York of Friendship, at Berlin, these words: "I have never been initiated, as every one knows, but I am far from conceiving the slightest distrust of the intentions of the members of the Lodge. I believe that its design is noble, and founded on the cultivation of virtue; that its methods are legitimate, and that every political tendency is banished from its operations. Hence, I shall take pleasure in manifesting on all occasions my good-will and my affection to the Lodge Royal York of Friendship, as well as to every other Lodge in my dominions." In a similar tone of kindness toward Freemasonry, he wrote three months afterward to Fessler. And when he issued, October 20, 1798, an Edict forbidding secret societies, he made a special exemption in favor of the Masonic Lodges. To the time of his death, he was always the avowed friend of the Order.

FREE. The word *Free*, in connection with *Mason*, originally signified that the person so called was free, entrusted with certain rights, of the Company or Gild of Incorporated Masons. For those Operative Masons who were not thus made free of the gild, were not permitted to work with those who were. A similar regulation still exists in many parts of Europe, although it is not known to the United States. The term appears to have been first thus used in the tenth century, when the traveling Freemasons we are told were incorporated by the Roman Pontiff (see *Traveling Freemasons*).

In reference to the other sense of *free* as meaning *not bound, not in captivity*, it is a rule of Freemasonry that no one can be initiated who is at the time restrained of his liberty. The Grand Lodge of England extends this doctrine, that Freemasons should be free in all their thoughts and actions, so far, that it will not permit the initiation of a candidate who is only temporarily in a place of confinement. In the year 1783, the Master of the Royal Military Lodge at Woolwich, No. 371, being confined, most probably for debt, in the King's Bench prison, at London, the Lodge, which was itinerant in its character and allowed to move from place to place with its regiment, adjourned, with its Warrant of Constitution, to the Master in prison, where several Freemasons were made. The Grand Lodge, being informed of the circumstances, immediately summoned the Master and Wardens of the Lodge "to answer for their conduct in making Masons in the King's Bench prison," and, at the same time, adopted a resolution, affirming that "it is inconsistent with the principles of Masonry for any Freemasons' Lodge to be held, for the purposes of making, passing, or raising Masons, in any prison or [place of confinement]" (see *Constitutions*, 1784, page 349).

FREE AND ACCEPTED. The title *Free and Accepted* first occurs in the *Roberts Print* of 1722, which is headed *The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons*, and was adopted by Doctor Anderson in the second edition of the *Book of Constitutions*, published

in 1738, the title of which is *The New Book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons*. In the first edition of 1723 the title was, *The Constitutions of the Freemasons*. The newer title continued to be used by the Grand Lodge of England, in which it was followed by those of Scotland and Ireland; and a majority of the Grand Lodges in the United States have adopted the same style, and call themselves *Grand Lodges of Free and Accepted Masons* (see also *Accepted*). The old lectures formerly used in England give the following account of the origin of the term:

The Masons who were selected to build the Temple of Solomon were declared *Free* and were exempted, together with their descendants, from imposts, duties, and taxes. They had also the privilege to bear arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons were carried into captivity with the ancient Jews. But the good-will of Cyrus gave them permission to erect a second Temple, having set them at liberty for that purpose. It is from this epoch that we bear the name of *Free and Accepted Masons*.

FREE AND ACCEPTED AMERICANS. Formed about 1853 as a native American patriotic secret society by William Patton, who became its first president, the first meeting being held in a stable, the second in Convention Hall, New York City. By 1855 there were fifty-nine Temples of the organization in New York City and Kings County. Later on the society was absorbed by the Know-nothing Party which flourished in the ten years preceding 1860, and did not survive that movement. Its first name was the American Brethren, afterwards the Wide Awakes, but most commonly the Templars Order of the American Star, Free and Accepted Americans. While the style adopted for the name might suggest that some of its founders were members of the Craft, we have no definite information relative to that point (see John Bach McMaster's *History of the People of the United States from the Revolution to the Civil War*, and the *Builder*, volume vii, 1921, page 303). The Know-nothing Party to which reference has been made, has also been called the American Party. The National Council, at a meeting in Philadelphia, February 21, 1856, adopted a platform and a ritual. The latter is claimed to be the one given in *American Politics*, published in 1882 by Cooper and Fenton, Chicago. The purposes of the Party are stated in the second Article of the Constitution as follows:

The object of this organization shall be to protect every American citizen in the legal and proper exercise of all his civil and religious rights and privileges; to resist the insidious policy of the Church of Rome, and all foreign influence against our republican institutions in all lawful ways; to place in all offices of honor, trust or profit, in the gift of the people, or by appointment, none but native-born Protestant citizens, and to protect, preserve and uphold the Union of these States and the Constitution of the same.

The name, *Know-nothing*, came from that or an equivalent expression being used by the members in reply to questions concerning the organization.

FREE AND ACCEPTED ARCHITECTS. See *Bromwell, Henry P. H.*

FREE-BORN. In all the old Constitutions, *free birth* is required as a requisite to the reception of Apprentices. Thus the *Lansdowne Manuscript* says, "That the prentice be able of birth, that is, free born." So it is in the *Edinburgh Kilwinning*, the

York, the Antiquity, and in every other manuscript that has been so far discovered. And hence, the modern *Constitutions* framed in 1721 continue the regulation. After the abolition of slavery in the West Indies by the British Parliament, the Grand Lodge of England on September 1, 1847, changed the word *free-born* into *free man*, but the ancient landmark never has been removed in America.

The nonadmission of a slave seems to have been founded upon the best of reasons; because, as Freemasonry involves a solemn contract, no one can legally bind himself to its performance who is not a free agent and the master of his own actions. That the restriction is extended to those who were originally in a servile condition, but who may have since acquired their liberty, seems to depend on the principle that birth in a servile condition is accompanied by a degradation of mind and abasement of spirit which no subsequent disenfranchisement can so completely efface as to render the party qualified to perform his duties, as a Freemason, with that freedom, fervency, and zeal which are said to have distinguished our ancient Brethren. "Children," says Brother George Oliver, "cannot inherit a free and noble spirit except they be born of a free woman."

The same usage existed in the spurious Freemasonry or the mysteries of the ancient world. There, no slave, or man born in slavery, could be initiated; because the prerequisites imperatively demanded that the candidate should not only be a man of irreproachable manners, but also a free-born denizen of the country in which the mysteries were celebrated.

Some Masonic writers have thought that in this regulation, in relation to free birth, some allusion is intended, both in the mysteries and in Freemasonry, to the relative conditions and characters of Isaac and Ishmael. The former—the accepted one, to whom the promise was given—was the son of a free woman, and the latter, who was cast forth to have his hand against every man and every man's hand against him, was the child of a slave. Wherefore, we read that Sarah demanded of Abraham, "Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son." Doctor Oliver, in speaking of the grand festival with which Abraham celebrated the weaning of Isaac, says that he "had not paid the same compliment at the weaning of Ishmael, because he was the son of a bondwoman, and consequently could not be admitted to participate in the Freemasonry of his father, which could only be conferred on free men born of free women." The ancient Greeks were of the same opinion; for they used the word *δουλοπρεπεια*, or *slave manners*, to designate any great impropriety of behavior.

FREEDOM. This is defined to be a state of exemption from the control or power of another. The doctrine that Freemasons should enjoy unrestrained liberty, and be free in all their thoughts and actions, is carried so far in Freemasonry, that the Grand Lodge of England will not permit the initiation of a candidate who is only temporarily deprived of his liberty, or even in a place of confinement (see *Free*).

It is evident that the word freedom is used in Freemasonry in a symbolical or metaphysical sense differing from its ordinary signification. While, in

the application of the words *free-born* and *free man*, we use them in their usual legal acceptation, we combine *freedom* with *fergency* and *zeal* as embodying a symbolic idea. Gädicke, under the word *Freiheit*, in his *Freimaurer-Lexicon*, thus defines the word:

A word that is often heard among us, but which is restricted to the same limitation as the freedom of social life. We have in our assemblies no freedom to act each one as he pleases. But we are, or should be, free from the dominion of passion, pride, prejudice, and all the other follies of human nature. We are free from the false delusion that we need not be obedient to the laws.

Thus he makes it equivalent to *integrity*; a sense that Brother Mackey believed it to bear in the following article.

Fisk has some observations on the freeing of slaves among the Romans that are of value here. The liberating of slaves took place in several ways. The most usual mode seems to have been by will, freedom by bequest, *manumissio per testamentum*, on the death of the owner. There were two other modes; *census*, the listing, and *per vindictam*, by the freedom of the rod; the former was when the slave with the master's consent, was enrolled in the taxation list as a freedman; the latter was a formal and public enfranchisement before the praetor (a Roman magistrate). In the last case, the master appeared with his slave, before the tribunal, and commenced the ceremony by striking him with a rod, *vindicta*; thus treating him as still his slave. Then a protector or defender, *assertor libertatis*, steps forward and requests the liberation of the slave, by saying *hunc hominem liberum esse aio, jure Quiritium*; upon which the master, who has hitherto kept hold of the slave, lets him go, *e manu emil'ebat*, and gives up his right over him, with the words *hunc hominem liberum esse volo*. A declaration by the praetor, that the slave should be free, formed the conclusion. To confirm this manumission, the freed slave sometimes went to Terracina and received in the Temple of Feronia a cap or hat, *pileus*, as a badge of liberty. The slave to be freed must not be under twenty years of age, nor the person setting him free under thirty (*Classical Antiquities*, N. W. Fisk, page 290). Feronia was honored as the patroness of enfranchised slaves who ordinarily received their liberty in her Temple on Mount Soracte. Her name was derived by some from a town near the Temple, others credit it to the idea of her bringing relief, *fero*, to slaves, or to her productiveness of trees and fruits (Fisk, page 120; see also his allusions to *sacrifices*, page 237; *jus Quiritium*, page 286; and *Raising*, page 287).

FREEDOM, FERGENCY, AND ZEAL. The earliest lectures in the eighteenth century designated *freedom*, *fergency*, and *zeal* as the qualities which should distinguish the servitude of Apprentices, and the same symbolism is found in the ritual of the present day. The word *freedom* is not here to be taken in its modern sense of *liberty*, but rather in its primitive Anglo-Saxon meaning of *frankness*, *generosity*, a generous willingness to work or perform one's duty (see *Fervency and Zeal*). So Chaucer uses it in the Prologue to the *Canterbury Tales* (line 43):

A knight there was, and that a worthy man,
That fro the time that he first began
To riden out, he loved chivalrie,
Trouthe and Honour, *Freedom* and Courtesy.

FREE MAN. The Grand Lodge of England, on September 1, 1847, erased from their list of the qualifications of candidates the word *free-born*, and substituted for it *free man*. Their rule now reads, "every candidate must be a free man." This has been generally considered in other countries as the violation of a landmark.

FREEMASON. One who has been initiated into the mysteries of the Fraternity of Freemasonry. Freemasons are so called to distinguish them from the Operative or Stone-Masons, who constituted an inferior class of workmen, and out of whom they sprang (see *Stone-Masons* and *Traveling Freemasons*). The meaning of the epithet *free*, as applied to *Mason*, is given under the word *Free*. In the old lectures of the eighteenth century a Freemason was described as being "a freeman, born of a freewoman, brother to a king, fellow to a prince, or companion to a beggar, if a Mason," and by this was meant to indicate the universality of the Brotherhood.

The word *Freemason* was until recently divided into two words, sometimes with and sometimes without a hyphen; and we find in all the old books and manuscripts *Free Mason* or *Free-Mason*. But this usage has generally been abandoned by writers, and *Freemason* is usually spelled as one word. The old *Constitutions* constantly used the word *Mason*. Yet the word was employed at a very early period in the parish registers of England, and by some writers. Thus, in the register of the parish of Astbury we find these items:

1685. Smallwood, Jos., fils Jos. Henshaw, Freemason, bapt. 3^o die Nov.

1697. Jos. fil Jos. Henshaw, Freemason, buried 7 April.

But the most singular passage is one found in Cawdray's *Treasure of Similies*, published in 1609, and which he copied from Bishop Coverdale's translation of Werdmuller's *A Spiritual and most Precious Perle*, which was published in 1550. It is as follows:

As the Free-Mason heweth the hard stones . . . even so God the Heavenly Free-Mason buildeth a Christian church.

But, in fact, the word was used at a much earlier period, and occurs, Steinbrenner says in his *Origin and Early History of Masonry* (page 110), for the first time in a statute passed in 1350, in the twenty-fifth year of Edward I, where the wages of a Master Freemason are fixed at 4 pence, and of other Masons at 3 pence. The original French text of the statute is "Mestre de franche-peer." "Here," says Steinbrenner, "the word *Freemason* evidently signifies a free-stone mason—one who works in free-stone, the French *franche-peer*, meaning *franche-pierre*, as distinguished from the *rough mason*, who merely built walls of rough, unhewn stone." This latter sort of workmen was that class called by the Scotch Masons *covans*, whom the Freemasons were forbidden to work with, whence we get the modern use of that word.

Ten years after, in 1360, we have a statute of Edward III, in which it is ordained that "every Mason shall finish his work, be it of free-stone or of rough-stone," where the French text of the statute is "de franche-pere ou de grosse-pere." Thus it seems evident that the word *free-mason* was originally used in contradistinction to *rough-mason*. The old *Consti-*

tutions sometimes call these latter masons rough-layers.

Doctor Murray's *New English Dictionary* has the following information under *Freemason*:

The precise import with which the adjective was originally used in this designation has been much disputed. Three views have been propounded.

1. The suggestion that *free mason* stands for *free-stone mason* would appear unworthy of attention, but for the curious fact that the earliest known instances of any similar appellation are *mestre mason de franche peer*, *master mason of free stone*. Act 25, Edward III, st. II, c. 3, A.D. 1350, and *sculptores lapidum liberorum* "carvers of free stones," alleged to occur in a document of 1217, Findel's *History of Freemasonry* (51), citing Wyatt Papworth; the coincidence, however, seems to be merely accidental.

2. The view most generally held is that *free masons* were those who were *free* of the masons' gild. Against this explanation many forcible objections have been brought by Mr. G. W. Speth, who suggests:

3. That the itinerant masons were called *free* because they claimed exemption from the control of the local gilds of the towns in which they temporarily settled.

4. Perhaps the best hypothesis is that the term refers to the mediæval practice of emancipating skilled artisans, in order that they might be able to travel and render their services wherever any great building was in process of construction.

And then the following meanings are given:

1. A member of a certain class of skilled workers in stone, in the fourteenth and following centuries often mentioned in contradistinction to *rough masons*, *ligiers*, etc. They travelled from place to place, finding employment wherever important buildings were being erected, and had a system of secret signs and passwords by which a craftsman who had been admitted on giving evidence of competent skill could be recognized. In later use, sixteenth to eighteenth centuries, the term seems often to be used merely as a more complimentary synonym of *mason*, implying that the workman so designated belonged to a superior grade.

The earliest instance quoted of the word in this sense is in a list of the London City Companies of 1376.

2. A member of the Fraternity, called more fully *Free and Accepted Masons*. Early in the seventeenth century, the Societies of Freemasons, in sense 1, began to admit honorary members, not connected with the building trades, but supposed to be eminent for architectural or antiquarian learning. These were called *Accepted Masons*, though the term *Free Masons* was often loosely applied to them; and they were admitted to a knowledge of the secret signs, and instructed in the legendary history of the Craft, which had already begun to be developed. The distinction of being an *Accepted Mason* became a fashionable object of ambition, and before the end of the seventeenth century, the object of the Societies of Freemasons seems to have been chiefly social and convivial. In 1717, under the guidance of the physicist J. T. Desaguliers, four of these Societies or *Lodges* in London united to form a *Grand Lodge*, with a new constitution and ritual, and a system of secret signs, the object of the Society as reconstituted being mutual help and the promotion of brotherly feeling among its members.

Brother E. L. Hawkins observes that the earliest instance quoted of the word in this sense is in Ashmole's Diary under date of 1646 (see *Ashmole*).

Gould in his *Concise History* has this to say upon the subject:

Two curious coincidences have been connected with the above year, 1375. The first, that the earliest copy of the manuscript constitutions, *Regius Manuscript*, refers to the customs of that period; the second, that the formation of a wonderful society, occasioned by a combination of masons undertaking not to work without an advance of

wages, when summoned from several counties by writs of Edward III, to rebuild and enlarge Windsor Castle, under the direction of William of Wykeham, has been placed at the same date. It is said also that these masons agreed on certain signs and tokens by which they might know one another, and render mutual assistance against imprisonment; and further agreed not to work unless *free* and on their own terms. Hence they called themselves *Free-Masons*.

A child's book, *Dives Pragmaticus*, printed in the year 1563, and reproduced in 1910 by the owner, the John Rylands Library at Manchester, England, contains a list of occupations and line 97 is

Al Free masons, Brike layers and dawbers of walles.

FREE MASON EXAMIN'D. A curious and rare pamphlet first published in 1754 and purporting to give details of Lodge ceremonies. Author's name is given as Alexander Slade, a Past Master, but no such person has been identified at the place designated and

Al shoe makers, and Coblers, that worke for al weathers
Al fre masons, Brike layers, and dawbers of walles,
Al toppers, and makers of bales,
of heads.

FIRST PRINTED USE OF WORDS FREE MASON IN
"A BOOKE IN ENGLISH METRE, OF THE GREAT
MARCHAUNT MAN CALLED 'DIVES PRAGMATI-
CUS'" OF THE YEAR 1563

the belief is that the identity was purposely disguised (see *Slade, Alexander*).

FREEMASONRY, EARLY BRITISH. Brother Robert Freke Gould, in his *History of Freemasonry* (volume i, page 381), says:

The Minutes of Scottish Lodges from the sixteenth century, and evidences of British Masonic life dating further back by some two hundred years than the second decade of the eighteenth century, were actually left unheeded by our premier historiographer, although many of such authentic and invaluable documents lay ready to hand, only awaiting examination, amongst the muniments in the old Lodge chests. . . . By the collection and comparatively recent publication of many of the interesting records above alluded to, so much evidence has been accumulated respecting the early history, progress, and character of the craft as to be almost embarrassing, and the proposition may be safely advanced, that the Grand Lodges of Great Britain are the direct descendants, by continuity and absorption, of the ancient Freemasonry which immediately preceded their institution, which will be demonstrated without requiring the exercise of either dogmatism or credulity. The oldest Lodges in Scotland possess registers of members and meetings, as well as particulars of their laws and customs, ranging backward nearly three hundred years. These will form an important link in the chain which connects what is popularly known as the Lodges of Modern Freemasonry, with their operative and speculative ancestors.

Early Freemasonry and the customs of the Craft in that country are discussed at length in Mackey's revised *History of Freemasonry* (pages 663-99).

There are no Lodge records in England of the seventeenth century, and records of only one between 1700 and 1717.

The original Saint Clair Charters now in the custody of the Grand Lodge of Scotland, dated, respectively, 1601, 1602, and 1628, are referred to by Gould. Then are considered the *Schaw Statutes*, No. 1, of 1598 A.D. (see *Schaw Manuscript*), the *Schaw Statutes*, No. 2, of 1599 A.D. and their relevancy to Mother Kilwinning

Lodge, Ayrshire, No. 0, with an important certificate from William Schaw, which proves that the document of 1599 was intended exclusively for the Freemasons under the Jurisdiction of the Kilwinning Lodge. The subject of the Lodge of Edinburgh, No. 1, and its career from its earliest records, dating back to 1599, down to the year 1736, when the Grand Lodge of Scotland was inaugurated, as most fully described in Lyon's history of this ancient Lodge, passes under review; then appears, as Brother Gould says, one of the adornments of that history in the facsimile of the record of that Lodge, showing that the earliest Minute of the presence of a *speculative* freeman Mason in a Lodge, and taking part in its deliberations, is dated June 8, 1600 (see his *History of Freemasonry* i, 406). It is to be noted that "the admission of General Alexander Hamilton, on May 20, 1640, and of the Right Honorable Sir Patrick Hume, Baronet, on December 27, 1667, are specially recorded as constituting these intrants '*Fellow and Mr off the forced craft,*' and '*Fellow of craft (and Master) of this lodg,*' respectively" (Gould's *History of Freemasonry* i, page 408). It is assumed that *Master* simply meant a compliment; certainly, there was nothing now known to us as corresponding with the ceremony of a Master Mason's Degree at that time. But the allusion starts some speculation. Many of the operatives did not view the introduction of the *speculative* element with favor, and at one time they were arrayed in hostile camps; but eventually those who supported the *Gentlemen or Geomatic Masons* won the day, the *Domastics* having to succumb. In the Lodge of Aberdeen, the majority in 1670 A.D. were actually nonoperative or *speculative* members.

On March 2, 1653, appears the important fact of the election of a *joining member*. Again, Lyon declares that the reference to *frie mesones*, in the Minute of December 27, 1636, is the earliest instance yet discovered of *Free-Mason* being applied to designate members of the Mason craft, and considers that it is used as an abbreviation of the term *Freemen* Masons. But while concurring therein, as did Brother Hughan, Gould thinks the word *freemason* may be traced back to 1581, when the Melrose version of the *Old Charges* was originally written.

Canongate Kilwinning Lodge, No. 2, was Commissioned or Warranted by the Lodge of Kilwinning, No. 0, granting powers to several of their own members resident in the Canongate, Edinburgh, and dated December 20, 1677. This, Brother Gould says (page 410) was a direct invasion of Jurisdiction, for it was not simply a Charter to enable their members to meet as Freemasons in Edinburgh, but also to act as independently as "Mother Kilwinning" herself, with a separate existence, which was the actual result that ensued.

Scoon and Perth Lodge, No. 3, is much older than No. 2, although fourth on the roll, though the authorities state that it existed *before* 1658, and the Grand Lodge acknowledges this date at the present time, placing Nos. 0 and 1, however, as *before* 1598, and No. 57, Haddington, at 1599, there being also many bearing seventeenth century designations.

The Lodge of Glasgow Saint John, No. 3, *bis*, is the one next mentioned as "an old Lodge, undoubtedly, though its documents do not date back as far as some

of its admirers have declared." The Rev. A. T. Grant is quoted as saying that every line is inconsistent with the charter phraseology of the period to which it has been *assigned*. But W. P. Buchan states that the first notice in the *Minutes* of the Glasgow Incorporation of Masons bears date September 22, 1620, namely, "Entry of Apprentices to the Lodge of Glasgow, the last day of Dec., 1613 years, compeared John Stewart, &c." It was placed on the roll of the Grand Lodge of Scotland in 1850 as No. 3, *bis*; it was exclusively *operative*.

Glasgow Kilwinning Lodge, No. 4, dates from 1735.

Canongate and Leith, Leith and Canongate Lodge, No. 5, is authoritatively acknowledged as dating from 1688.

Lodge of Old Kilwinning Saint John, at Inverness, No. 6, was granted a Charter of Confirmation on November 30, 1737, its existence being admitted from the year 1678, but a cloud rests upon the latter record.

Hamilton Kilwinning Lodge, No. 7, is considered to date from the year 1695.

Brother Gould, in his examination of Brother Lyons and other authorities, relating to the above records, thus dissents largely from the conclusions of Brother George F. Fort in his *Early History and Antiquities of Freemasonry*, as from the *Antiquities of Freemasonry*, by Brother J. G. Findel (see also *Four Old Lodges* in this *Encyclopedia*). The organization of the Grand Lodge of Scotland is discussed in detail in Mackey's revised *History of Freemasonry* (pages 1152-78).

FREEMASONRY, HISTORY OF. See: *The History of Freemasonry*, by Dr. Albert Gallatin Mackey, thoroughly revised by a number of competent Brethren, Brother Robert I. Clegg as Editor-in-Chief, and published in seven volumes by the Masonic History Company, Chicago. *The History of Freemasonry*, by Robert Freke Gould, published in three volumes, Edinburgh. *The History of Freemasonry*, by J. G. Findel, published in eight volumes, Leipzig; second edition, London, 1869. There are several smaller works (see also: *The Antiquity of Freemasonry*; *Origin of Freemasonry*; *Operative Freemasonry* and *Speculative Freemasonry*).

FREEMASONRY, PROGRESSIVE. See *Progressive Freemasonry*.

FREEMASONS AUTHORIZED BY POPE.

There is a curious reference in the *History of Wiltshire* by John Aubrey. This book of 1691 contains this statement by Aubrey, "Sir William Dugdale told me many years since that about Henry III's time the Pope gave a Bull to . . . Freemasons to travell up and down all Europe to build Churches. From those are derived the Fraternity of Adopted Masons." Such a Bull from the Pope is still undiscovered. Aubrey refers to a period long prior to his own lifetime, namely the reign of Henry III stretching through the years 1216-72 A.D. Sir William Dugdale (1605-85 A.D.) was the Garter King-at-Arms from 1677, an officer of the Order of the Garter or Order of Saint George, a Knightly organization founded in England about 1344 A.D., and still ranking first among such institutions in Europe. Sir William Dugdale was an antiquarian of note whose pains-

taking zeal would have added much to the worth of Aubrey's assertion had it been recorded by him with further particulars of the Bull in question. Of Aubrey (1626-97 A.D.) there is every evidence of industry in the collection of his materials but his readiness to freely accept and confidently believe the gossip of his day earned for his comments a verdict of unreliability. As the matter stands, his allusion has aroused speculation but gained no further proof than what is here recorded.

FREEMASONS, CLASSIFICATION OF. See *Classification of Freemasons*.

FREE MASON'S HEALTH. See *Enter'd Apprentice's Song* and *Birkhead, Matthew*.

FREEMASONS MEDAL AND HALL. Silver medal suspended from the arms of the Master's square. On one side a winged figure, Fame, writes on a column *In Honour of the Subscri*, and has a trumpet and design of a temple in her left hand. In the background a building under erection bears the date MDCCLXXX. The other side has the subscription acknowledgment with subscriber's name surrounded by the phrase *Grand Lodge of Freemasons in England*. This method was decided upon in 1779 to pay off the balance due on grounds and buildings. Subscribers were given this medal and one went to every subscribing Lodge to be worn by the Master. Every subscribing Lodge in 1783 was allowed to send an extra representative to the Grand Lodge besides the Master and Wardens until the money should be repaid, and each subscriber was also made a member of the Grand Lodge. There existed a Freemasons Coffee Tavern in Wild Court, before the Grand Lodge in 1774 acquired property in Great Queen Street, London, England, on which to erect a Freemasons Hall. Lord Petre as Grand Master laid the foundation stone on May 1, 1775, and in 1777 the building was dedicated. On April 27, 1864, the day of Grand Festival, the Earl of Zetland, Grand Master for a quarter of a century, laid the foundation stone of the new Hall, but owing to many difficulties, financial and structural, it was not for five years that the work was completed. In 1919 the Duke of Connaught, as Grand Master, in a message to the Especial Grand Lodge held at the Royal Albert Hall on June 27, for the celebration of Peace, expressed an earnest hope that the Craft, "as a fitting sequel to the proceedings, would determine to create a perpetual Memorial of its gratitude to Almighty God, for the special blessings He has been pleased to confer upon us, both as Englishmen and as Masons, whereby we can render fitting honour to the many Brethren who fell during the War. The great and continued growth of Freemasonry amongst us demands a central Home." He suggested that the most fitting Masonic Peace Memorial would be "the erection of that Home in the metropolis of the Empire dedicated to the Most High, and worthy of the traditions of the United Grand Lodge of England." The largest gathering of its kind ever held in the City of London met on August 8, 1925, in joint celebration of the anniversary of the twenty-fifth year as Most Worshipful Grand Master of the Duke of Connaught, and the culmination of six years' labor on the part of the Fraternity in raising the \$5,000,000 required for building the Masonic Peace Memorial in London.

The twenty-fifth year as Grand Master also meant his fiftieth year as a Freemason, and the seventy-fifth year of his age, all falling on the same day.

FREEMASONS OF THE CHURCH. An architectural college was organized in London, in the year 1842, under the name of *Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture*. The founders of the association announced their objects to be "the rediscovery of the ancient principles of architecture; the sanction of good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually, by developing the powers of the college upon a just and beneficial footing, to reform the whole practise of architecture, to raise it from its present vituperated condition, and to bring around it the same unquestioned honor which is at present enjoyed by almost every other profession." One of their members has said that the title assumed was not intended to express any conformity with the general Body of Freemasons, but rather as indicative of the profound views of the college, namely, the recovery, maintenance, and furtherance of the free principles and practise of architecture; and that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of antiquity, threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building guilds of the Middle Ages, that any investigation into the condition of medieval architecture must throw light on Masonic history.

FREE-WILL AND ACCORD. There is one peculiar feature in the Masonic Institution that must commend it to the respect of every generous mind. In other associations it is considered meritorious in a member to exert his influence in obtaining applications for admission; but it is wholly uncongenial with the spirit of our Order to persuade anyone to become a Freemason. Whosoever seeks a knowledge of our mystic rites, must first be prepared for the ordeal in his heart; he must not only be endowed with the necessary moral qualifications which would fit him for admission by friends and unbiased by unworthy motives. This is a settled landmark of the Order; and, therefore, nothing can be more painful to a true Freemason than to see this landmark violated by young and heedless Brethren.

For it cannot be denied that it is sometimes violated. This habit of violation is one of those unhappy influences sometimes almost insensibly exerted upon Freemasonry by the existence of the many secret societies to which the present age has given birth, and which resemble Freemasonry in nothing except in having some sort of a secret ceremony of initiation. These societies are introducing into some parts of America such phraseology as a *card* for a *dimit*, or *worthy* for *worshipful*, or *brothers* for *brethren*. And there are some men who, coming among us imbued with the principles and accustomed to the usages of these modern societies, in which the persevering solicitation of candidates is considered as a legitimate and even laudable practise, bring with them these

preconceived notions, and consider it their duty to exert all their influence in persuading their friends to become members of the Craft. Men who thus misunderstand the true policy of our Institution should be instructed by their older and more experienced Brethren that it is wholly in opposition to all our laws and principles to ask any man to become a Freemason, or to exercise any kind of influence upon the minds of others, except that of a truly Masonic life and a practical exemplification of its tenets, by which they may be induced to ask admission into our Lodges. We must not seek—we are to be sought.

And if this were not an ancient law, embedded in the very cement that upholds our system, policy alone would dictate an adherence to the voluntary usage. We need not now fear that our Institution will suffer from a deficiency of members. Our greater dread should be that, in its rapid extension less care may be given to the selection of candidates than the interests and welfare of the Order demand. There can, therefore, be no excuse for the practise of persuading candidates, and every hope of safety in avoiding such a practise. It should always be borne in mind that the candidate who comes to us not of his own free will and accord, but induced by the persuasions of his friends—no matter how worthy he otherwise may be—violates, by so coming, the requirements of our Institution on the very threshold of its temple, and, in ninety-nine cases out of a hundred, fails to become imbued with that zealous attachment to the Order which is absolutely essential to the formation of a true Masonic character.

FREIMAUER. German for *Freemason*. *Mauer* means a wall, and *mauern*, to build a wall. Hence, literally, *freimaurer* is a builder of walls, who is free of his gild, from the fact that the building of walls was the first occupation of masons.

FREIMAUREREI. German for *Freemasonry*.

FREIMAURERISCHE WELTGESCHAEFTS-STELLE, DIE. See *International Bureau for Masonic Affairs*.

FREIMAUER, VEREIN DEUTSCHER. See *Union of German Freemasons*.

FRENCH, BENJAMIN BROWN. A distinguished Freemason of the United States, who was born at Chester, in New Hampshire, September 4, 1800, and died at the City of Washington, where he had long resided, on August 12, 1870. He was initiated into Freemasonry in 1825, and during his whole life took an active interest in the affairs of the Fraternity. He served for many years as General Grand Secretary of the General Grand Chapter, and Grand Recorder of the Grand Encampment of the United States. In 1846, soon after his arrival in Washington, he was elected Grand Master of the Grand Lodge of the District, a position which he repeatedly occupied. In 1859, he was elected Grand Master of the Templars of the United States, a distinguished position which he held for six years, having been re-elected in 1862. His administration, during a period of much excitement in the country, was marked by great firmness, mingled with a spirit of conciliation. He was also a prominent member of the Ancient and Accepted Scottish Rite, and at the time of his death was the Lieutenant Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States.

Brother French was possessed of much intellectual ability, and contributed no small share of his studies to the literature of Freemasonry. His writings, which have not yet been collected, were numerous, and consisted of Masonic odes, many of them marked with the true poetic spirit, eloquent addresses on various public occasions, learned dissertations on Masonic law, and didactic essays, which were published at the time in various periodicals. His decisions on Templar Law have always been esteemed of great value.

FRENCH GUIANA. See *Cayenne*.

FRENCH GUINEA. The capital of this district, Konakry, on the west coast of Africa, has one Lodge, No. 468, which is controlled by the Grand Lodge of France, since 1916, and is named L'Etoile de Guinée, meaning the *Star of Guinea*.

FRENCH INDO CHINA. See *Indo-China, French*, also *Cochin China*.

FRENCH PRISONERS' LODGES. Between 1740 and 1815, almost constant warfare between France and Britain resulted in a large number of French prisoners of war, who, from 1759 onwards, established Masonic Lodges, working without Warrant or authority. Freemasonry was exceedingly popular with the army of France and, while some French officers visited and joined the local Lodges in England where they were being held, most of them belonged to these French Prisoners' Lodges conducted by themselves (see *French Prisoners' Lodges*, an account of twenty-six Lodges established by them in England and elsewhere, John T. Thorp, 1900, Leicester, England).

FRENCH RITE. The French term is *Rite Français ou Moderne*. The French or Modern Rite is one of the three principal Rites of Freemasonry. It consists of seven Degrees, three symbolic and four higher, namely, 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Elect; 5. Scotch Master; 6. Knight of the East; 7. Rose Croix. This Rite is practised in France, in Brazil, and in Louisiana. It was founded in 1786 by the Grand Orient of France, who, unwilling to destroy entirely the advanced Degrees which were then practised by the different Rites, and yet anxious to reduce them to a smaller number and to greater simplicity, extracted these Degrees out of the Rite of Perfection, making some few slight modifications. Most of the authors who have treated of this Rite have given to its symbolism an entirely astronomical meaning. Among these writers, we may refer to Ragon, in his *Cours Philosophique*, as probably the most scientific.

Ragon, in his *Tuileur Général*, meaning *Handbook to the Degrees* (page 51), says that the four Degrees of the French Rite, which were elaborated to take the place of the thirty Degrees of the Scottish Rite, have for their basis the four physical proofs to which the recipient submits in the First Degree. And that the symbolism further represents the sun in its annual progress through the four seasons. Thus, the Elect Degree represents the element of *Earth* and the season of *Spring*; the Scottish Master represents *Air* and the *Summer*; the Knight of the East represents *Water* and *Autumn*; and the Rose Croix represents *Fire*; but he does not claim that it is consecrated to *Winter*, although that would be the natural conclusion.

The original Rose Croix was an eminently Christian Degree, which, being found inconvenient, was in 1860

substituted by the Philosophic Rose Croix, which now forms the summit of the French Rite.

FRERES PONTIFES. See *Bridge Builders of the Middle Ages*.

FREY or FREIA. Grimme, in his *Deutsche Mythologie* (pages 191, 279), traces the name *Freia* through the ancient Teutonic dialects and explains it to signify *plenty and beauty* (see Thorpe, *Northern Mythology*, volume i, pages 197-8, for further information). The column or pillar set apart to the goddess *Frey* in the temple of Upsala became the pillar of beauty or plenteousness. Brother Fort says, in his *Antiquities* (chapter 27) the three divinities in the Norse temple at Upsala, in Denmark, Odin, Thor, and Frey, were typical supports of the universe—*Wisdom, Strength, and Beauty*—or the three of the ten columns in the Hebrew Sephiroth, in the Jewish philosophy, designated as *Sapientia, Pulchritudo, and Fundamentum*, which, like the three columns existing in a Lodge of Freemasons, symbolize the moralistic pillars of the world, represented by the Lodge itself. An additional significant fact confronts us at this point: the column of Beauty or Plenty, originally emblematic of Frey, is situated in the south of the Lodge. Masonic symbol—sheaf of grain—always suspended above that station, denoted plenteousness. Freia may also be comparatively described as the Scandinavian Isis, the principal goddess of Egyptian mythology.

FRIENDLY SOCIETIES. Societies first established toward the end of the eighteenth century, in England, for the relief of mechanics, laborers, and other persons who derived their support from their daily toil. By the weekly payment of a stipulated sum, the members secured support, and assistance from the society when sick, and payment of the expenses of burial when they died. These societies gave origin to the Odd Fellows and other similar associations, but they have no relation whatever to Freemasonry.

FRIENDLY SOCIETY OF FREE AND ACCEPTED MASONS. Brother W. Wonnacott (on page 45, *Transactions*, Quatuor Coronati Lodge volume xxvii, 1914) mentioned a Society conducted as a club for mutual benefit, which in 1737 met at the White Swan tavern in New Street, Covent Garden, London, and went by the name of the *Friendly Society of Free and Accepted Masons* (see also *Miscellanea Latomorum*, August, 1913, page 13).

FRIEND OF ST. JOHN. The Sixth Degree of the system practised by the Grand Lodge of Sweden. It is comprehended in the Degree of Knight of the East and West.

FRIEND OF TRUTH. The Fifth Degree of the Rite of African Architects.

FRIENDSHIP. Leslie, in 1741, delivered the first discourse on *Friendship*, as peculiarly a Masonic virtue. He was followed by Hutchinson, Preston, and other writers, and now in the modern lectures it is adopted as one of the precious jewels of a Master Freemason. Of universal friendship, blue is said to be the symbolic color. "In regular gradation," says Munkhouse (*Discussions* i, 17), "and by an easy descent, brotherly love extends itself to lesser distinct societies or to particular individuals, and thus becomes friendship either of convenience or personal affection." Cicero says, "*Amicitia nisi inter bonos non potest*," meaning, "Friendship can exist only among the good."

FUND, GRAND MASTERS. A fund over which the Grand Master of the United Grand Lodge of England exercises exclusive control. It originated with a sum of £2,730 subscribed by the Craft in 1870, when the Earl of Zetland retired from the Grand Mastership, and is known as the *Zetland Fund*.

FUND OF BENEVOLENCE. A fund established in 1727 by the Grand Lodge of England, and solely devoted to charity. The regulations for its management are as follows: Its distinction and application is directed by the Constitutions to be monthly, for which purpose a Board of Benevolence is holden on the last Wednesday of every month except December, when it is on the third Wednesday. This Lodge consists of all the present and past Grand Officers, all actual Masters of Lodges, and twelve Past Masters. The Brother presiding is bound strictly to enforce all the regulations of the Craft respecting the distribution of the fund, and must be satisfied, before any petition is read, that all the required formalities have been complied with. To every petition must be added a recommendation, signed in open Lodge by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing Lodge, certifying that they have known him to have been in reputable or at least tolerable, circumstances, and that he has been not less than five years a subscribing member to a regular Lodge.

FUNDS OF THE LODGE. The funds of the Lodge are placed in the keeping of the Treasurer, to whom all moneys received by the Secretary must be immediately paid. Hence each of these officers is a check on the other. And hence, too, the *Thirty-nine Regulations* of 1721 say that the Grand Treasurer should be "a Brother of good worldly substance" (see *Constitutions*, 1723) lest impecuniosity and the urge of poverty should tempt him to make use of the Lodge funds.

FUNERAL LODGE. See *Sorrow Lodge*.

FUNERAL RITES. See *Burial*.

FURLAC. A word in the advanced Degrees, whose etymology is uncertain, but probably from the Arabic. It is said to signify the *Angel of the Earth*.

FURNITURE OF A LODGE. The Bible, Square, and Compasses are technically said to constitute the *furniture of a Lodge*. They are respectively dedicated to God, the Master of the Lodge, and the Craft. Our English Brethren differ from those in the United States in their explanation of the furniture. Brother George Oliver gives their illustration, from the English lectures (in his *Landmarks* i, 169) as follows:

The Bible is said to derive from God to man in general, because the Almighty has been pleased to reveal more of His divine will by that holy book than by any other means. The Compasses, being the chief implement used in the construction of all architectural plans and designs, are assigned to the Grand Master in particular as emblems of his dignity, he being the chief head and ruler of the Craft. The Square is given to the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon.

But the lecture of the early part of the eighteenth century made the furniture consist of the Mosaic Pavement, Blazing Star, and the Indented Tarsel, while the Bible, Square, and Compasses were considered as additional furniture.

FUSTIER. An officer of the Grand Orient of France in the beginning of the nineteenth century. In 1810, he published, and presented to the Grand Orient, a *Geographical Chart of the Lodges in France and its Dependencies*. He was the author of several memoirs, dissertations, etc., on Masonic subjects, and of a manuscript in French entitled *Nomenclature Alphabétique des Grades, or Alphabetical List of Names of Degrees*. Brother George Oliver in his *Landmarks* (95), says that he promulgated a new system of sixty-four Degrees. But he seems to have mistaken Fustier's catalogue of Degrees invented by others for a system established by himself. No record can be found elsewhere of such a system. Lenning says (*Encyclopedie der Freimaurerei*,

the German for *Encyclopedia of Freemasonry*) that Fustier was a dealer in Masonic decorations and in the transcription of rituals, of which he had made a collection of more than four hundred, which he sold at established prices.

FUTURE LIFE. Lorenzo de Medici said that all those are dead, even for the present life, who do not believe in a future state. The belief in that future life, it is the object of Freemasonry, as it was of the ancient initiations, to teach (see *Immortality of the Soul*).

FYLFOT. An ancient symbol well known in the science of coats of arms and the other details of heraldry. It is sometimes known as the *crux dissimulata*, found in the catacombs of Rome, and forms one of the symbols of the Degrees of Prince of Mercy, Scottish Rite System. It is a form of the *Swastika* (see *Jaina Cross*).

G. In the Hebrew, represented by
1. The seventh letter of the English, Latin, and Romanic alphabets. In the Greek and many other alphabets it is the third in place; in the Russian, Wallachian, and some others it is the fourth; in the Arabic the fifth, and in the Ethiopian the twentieth. In Hebrew it is called

Gheé-mel, is of the numerical value of three, and its signification is *camel*. It is associated with the third sacred name of God, in Hebrew, גִּדּוֹל *Ghadol*, or in Latin *magnus*, the *Mighty*. In Freemasonry it is given as the initial of the word God. The Masonic use of the letter tends to the belief of a modern form in the ceremony of the Fellow Craft Degree (see *G. O. D.*). As in all Roman Catholic and in many Protestant churches the cross, engraved or sculptured in some prominent position, will be found as the expressive symbol of Christianity, so in every Masonic Lodge a letter G may be seen in the East, either painted on the wall or sculptured in wood or metal, and suspended over the Master's chair. This is, in fact, if not the most prominent, certainly the most familiar, of all the symbols of Freemasonry. It is the one to which the poet, Brother Robert Burns, alluded in those well-known and often-quoted lines, in which he speaks of

... that hieroglyphic bright
Which none but Craftsmen ever saw;"

that is to say, ever saw understandingly—ever saw, knowing at the same time what it meant.

There is an uncertainty as to the exact time when this symbol was first introduced into Speculative Masonry. It was not derived, in its present form, from the Operative Masons of the Middle Ages, who bestowed upon Freemasonry so much of its symbolism, for it is not found among the architectural decorations of the old cathedrals. Doctor Oliver says it was in the old lectures; but this is an uncertain expression. From Prichard's *Masonry Dissected*, which was published in 1730, it would seem that the symbol was not in use at that date. But it may have been omitted. If *Tubal Kain*, which was published in 1767, is, as it purported



to be, identical with Prichard's purpose, the question is settled; for it contains the lecture on the letter G, to which reference will directly be made.

However, it is certain that the symbol was well known and recognized in 1766, and some few years before. The book entitled *Solomon in all his Glory*, the first edition of which

appeared in that year, and which is a translation of *Le Maçon démasqué*, contains the reference to and the explanation of the symbol. The work contains abundant internal evidence that it is a translation, and hence the symbol may, like some others of the system subsequent to 1717, have been first introduced on the Continent, and then returned in the translation, all of which would indicate a date some years prior to 1776 for the time of its adoption.

In the ritual contained in *Tubal Kain* (page 18), or, if that be only a reprint, in *Masonry Dissected*, that is to say, in 1768 or in 1730, there is a test which is called *The Repeating the Letter G*, and which Doctor Oliver gives in his *Landmarks* (i, 454) as a part of the old lectures. It is doggerel verse, and in the form of a catechism between an examiner and a respondent, a form greatly affected in these old lectures, and is as follows, the *Resp.* meaning *Response*, and the *Ex.*, *Examiner*:

RESP.—In the Midst of Solomon's Temple there stands a G,

A letter for all to read and see;
But few there be that understand
What means the letter G.

EX.—My friend, if you pretend to be
Of this Fraternity,
You can forthwith and rightly tell
What means that letter G.

RESP.—By sciences are brought about,
Bodies of various kinds,
Which do appear to perfect sight;
But none but males shall know my mind.

EX.—the Right shall—

RESP.—If Worshipful.

EX.—Both Right and Worshipful I am;
To hail you I have command,
That you forthwith let me know,
As I you may understand.

RESP.—By letters four and science five,
This G aright doth stand,
In a due art and proportion;
You have your answer, Friend.

And now as to the signification of the symbol. We may say, in the first place, that the explanation is by no means, and never has been, esoteric. As the symbol itself has always been exposed to public view, forming, as it does, a prominent part of the furniture of a Lodge, to be seen by everyone, so our Masonic authors from the earliest times, have not hesitated to write, openly and in the plainest language, of its signification. The fact is, that the secret instruction in reference to this symbol relates not to the knowledge of the symbol itself, but to the mode in which, and the object for which that knowledge has been obtained.

Hutchinson, who wrote as early as 1776, says, in his *Spirit of Masonry* (Lecture viii):

It is now incumbent on me to demonstrate to you the great signification of the letter G, wherewith Lodges and the medals of Masons are ornamented. To apply its signification to the name of God only is depriving it of part of its Masonic import; although I have already shown that the symbols used in Lodges are expressive of the Divinity's being the great object of Masonry, as Architect of the world. This significant letter denotes *Geometry*, which, to artificers, is the science by which all their labours are calculated and formed; and to Masons, contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in His creation.

Again, Dr. Frederick Dalcho, a distinguished Freemason of South Carolina, in one of his *Orations*, delivered and published in 1801, uses the following language (page 27):

The letter G, which ornaments the Master's Lodge, is not only expressive of the name of the Grand Architect of the universe, but also denotes the science of Geometry, so necessary to artists. But the adoption of it by Masons implies no more than their respect for those inventions which demonstrate to the world the power, the wisdom, and beneficence of the Almighty Builder in the works of the creation.

Lastly, Doctor Oliver has said, in his *Golden Remains of the Early Masonic Writers*, that "the term G. A. O. T. U. is used among Masons for this great and glorious Being, designated by the letter G, that it may be applied by every brother to the object of his adoration."

More quotations are unnecessary to show that from the earliest times, since the adoption of the letter as a symbol, its explanation has not been deemed an esoteric or secret part of the ritual. No Masonic writer has hesitated openly to give an explanation of its meaning. The mode in which, and the purpose for which, that explanation was obtained are the only hidden things about the symbol.

It is to be regretted that the letter G, as a symbol, was ever admitted into the Masonic system. The use of it as an initial would necessarily confine it to the English language and to modern times. It wants therefore, as a symbol, the necessary characteristics of both universality and antiquity. The Greek letter *gamma* is said to have been venerated by the Pythagoreans because it was the initial of *γεωμετρία*, or *Geometry*. But this veneration could not have been shared by other nations whose alphabet had no *gamma*, and where the word for *geometry* was entirely different.

There can be no doubt that the letter G is a very modern symbol, not belonging to any old system anterior to the origin of the English language. It is, in fact, a corruption of the old Hebrew Cabalistic symbol, the letter 'yod', by which the sacred name of God—in fact, the most sacred name, the *Tetragrammaton*—is expressed. This letter *yod* is the initial letter of the word יהוה, or *Jehovah*, and is constantly to be met with among Hebrew writers, as the abbreviation or symbol of that most holy name, which, indeed, was never written at length. Now, as G is in like manner the initial of *God*, the English equivalent of the Hebrew *Jehovah*, the letter has been adopted as a symbol intended to supply to modern Lodges the place of the Hebrew symbol. First adopted by the English ceremony makers, it has without remark, been transferred to the Freemasonry of the Continent, and it is to be found as a symbol in all the systems of Germany, France, Spain, Italy, Portugal, and every other country where Freemasonry has been introduced; although in Germany only can it serve, as it does in England, for an intelligent symbol.

The letter G, then has in Freemasonry the same force and signification that the letter *yod* had among the Cabalists. It is only a symbol of the Hebrew letter, and, as that is a symbol of God, the letter G is only a symbol of a symbol. As for its reference to geometry, Kloss, the German Masonic historian, says that the old Operative Masons referred the entire science of geometry to the art of building, which gave to the modern English Freemasons occasion to embrace the whole system of Freemasonry under the head of Geometry, and hence the symbol of that science, as well as of God, was adopted for the purpose of giving elevation to the Fellow Craft's Degree.

Indeed, the symbol, made sacred by its reference to the Grand Geometrician of the universe, was well worthy to be applied to that science which has, from the remotest times, been deemed synonymous with Freemasonry.

GABAON. A significant word in the advanced Degrees. Oliver says (*Landmarks* i, 335), "in philosophical Masonry, heaven, or, more correctly speaking, the *third heaven*, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compose the winding staircase. These are the degrees terminating in the Royal Arch." *Gabaon* is defined to signify a *high place*. It is the Septuagint and Vulgate form of גבעון, *Gibeon*, which was the city in which the tabernacle was stationed during the reigns of David and Solomon. The word means a *city built on a hill*, and is referred to in Second Chronicles (i, 3). "So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God."

In a ritual, middle of the eighteenth century, it is said that *Gabanon* is the name of a Master Mason. This word is a striking evidence of the changes which Hebrew words have undergone in their transmission to Masonic ceremonies, and of the almost impossibility of tracing them to their proper root. It would seem difficult to find a connection between *Gabanon* and any known Hebrew word. But if we refer to Guillemain's *Ritual of Adonhiramite Masonry* (page 95) we will find the following passage:

How is a Master called?

Gabaon, which is the name of the place where the Israelites deposited the ark in the time of trouble.

What does this signify?

That the heart of a Mason ought to be pure enough to be a temple suitable for God.

There is abundant internal evidence that these two rituals came from a common source, and that *Gabaon* is a French distortion, as *Gabanon* is an English one, of some unknown word—connected, however, with the Ark of the Covenant as the place where that article was deposited.

Now, we learn from the Jewish records that the Philistines, who had captured the ark, deposited it "in the house of Abinadab that was in Gibeah;" and that David, subsequently recapturing it, carried it to Jerusalem, but left the tabernacle at Gibeon. The ritualist did not remember that the tabernacle at Gibeon was without the ark, but supposed that it was still in that sacred shrine. Hence *Gabaon* or *Gabanon* must have been corrupted from either *Gibeah* or *Gibeon*, because the ark was considered to be at some time in both places. But Gibeon had already been corrupted by the Septuagint and the Vulgate versions into *Gabaon*; and this undoubtedly is the word from which *Gabanon* is derived, through either the Septuagint or the Vulgate, or perhaps from Josephus, who calls it *Gabao*.

GABAONNE. In French Masonic language the widow of a Master Mason. Derived from *Gabaon*.

GABOR. Hebrew, גבור, *strong*. A significant word in the advanced Degrees.

GABRIEL. Hebrew, גבריאל, a man or hero of God. The name of one of the archangels, referred to in some of the advanced Degrees. He interpreted to Daniel the vision of the ram and the he-goat, and made the prophecy of the "seventy weeks" (Daniel viii and ix); he announced the future appearance of the Messiah (Daniel ix, 21-7). In the New Testament he foretold to Zacharias the birth of John the Baptist (Luke i, 19), and to Mary the birth of Christ (Luke i, 26). Among the Rabbis Gabriel is entrusted with the care of the souls of the dead, and is represented as having taught Joseph the seventy languages spoken at Babel. In addition, he was the only angel who could speak Chaldee and Syriac. The *Talmud* speaks of him as the Prince of Fire, the Spirit presiding over thunder. The Mohammedans term him the Spirit of Truth, and believe that he dictated the *Koran* to Mohammed.

GAEDICKE, JOHANN CHRISTIAN. A bookseller of Berlin, born on the 14th of December, 1763, and initiated into Freemasonry in 1804. He took much interest in the Order, and was the author of several works, the most valuable and best known of which is the *Freimaurer-Lexicon*, or *Freemasons Lexicon*, published in 1818; which, although far inferior to that of Lenning, which appeared four years afterward, is, as a pioneer work, very creditable to its author. The *Lexicon* was translated into English and published in the London *Freemasons Magazine*.

GAGE AND GAUGE. See *Twenty-four-Inch Gage*.

GALAHAD. Also spelled *Galaad*. Most probably in Dicoeur Mackey's opinion, the latter is a corruption of *Gilead*. The name of a pure and noble Knight, Sir Galahad, of the Round Table who sought the Holy

Grail (see *Idylls of the King* by Tennyson, *Quest of the Holy Grail*, by Map, and *High History of the Holy Grail*, by Evans). Sir Galahad was the ideal knight of the legends of romance. The Holy Grail was reputed in several legends to be the cup used by Jesus at the Last Supper, and in its preservation to have been the medium of many miracles and thus was especially sought by the Knights of King Arthur, Sir Galahad a leader in the quest. Said by the old ritualists to have been the Keeper of the Seals in the Scottish Degree of Knights of the Ninth Arch or Sacred Vault of James VI.

GAMBETTA, LEON. French statesman, born at Cahors on April 2, 1838, the son of a Genoese grocer and a Frenchwoman. Studied for the law at Paris and although hindered by the accidental loss of an eye, his energy won for him prominence. Opposing the rupture with Germany in 1870, he patriotically gave every aid to France during the war, escaped in a balloon from the besieged Paris, raised another army, fighting to the finish. He founded the influential journal, *La République française*, succeeded in the adoption of a new constitution, massed an effective opposition to the restoration of the Pope's temporal power, became memorable as president of the Chamber of Deputies, formed a ministry, sought to establish friendly relations between France and former foes, and was ever powerful, progressive, and persevering in public service. His career was cut short at the age of forty-four by the accidental discharge of a revolver in his home at Ville d'Avray near Sèvres on December 31, 1882. He was initiated in a Masonic Lodge at Bordeaux and on July 8, 1875, with Emile Littré and Jules Ferry affiliated with the Lodge *La Clemente Amitie* at Paris.

GANGLER. The title given to the candidate in the Scandinavian Mysteries, signifying *wanderer*. The application is also made to the sun.

G.·A.·O.·T.·U.·. An abbreviation of *Grand Architect of the Universe* (see *Great Architect of the Universe*).

GARIBALDI, GIUSEPPE (JOSEPH). Renowned Italian patriot, born at Nice, July 4, 1807, died June 2, 1882, at Caprera, a small island off the north coast of Sardinia in the Mediterranean Sea. Son of a sailor, he commanded a vessel in 1830; was condemned to death in 1834 as a revolutionist but escaped to South America; his limbs were dislocated by torture while a prisoner in the revolt against Brazil, and regaining his liberty he enabled Uruguay to secure independence and returned to Italy, refusing any recompense. Forming a new army he was pursued by the forces of France, Spain, Austria, and Naples, lost his wife and most of his followers by death and escaped to New York, where he prospered, and returned to Italy in 1854. Took command of Alpine infantry in war of 1859 and was from that time successfully engaged in the many struggles for a united Italy. His biography in the books by G. M. Trevelyan is most exhilarating reading. As a Freemason he was Grand Master at Palermo, 1860, and called a convention in 1867 to unite all the Italian Bodies, a project not then fully successful. Through the courtesy of Brother Melvin M. Johnson, Past Grand Master, Massachusetts, an incident relating to General Garibaldi was verified for us. Brother Curtis Guild,

Jr., died in 1915, had been governor of Massachusetts for three years and later was Ambassador to Russia, his last year as Governor was also the first of his two years as Thrice Potent Master of Boston Lafayette Lodge of Perfection. He had a sister and brother, Courtenay Guild, 32°. The account that follows is as both remember their father telling it a number of times:

My father, Curtis Guild, who died in 1911, was a Knight Templar, 32° Mason, and Past Thrice Potent Master of Boston Lafayette Lodge of Perfection. My brother, Curtis Guild, who died in 1915, was a Knight Templar, 33° Mason and Past Thrice Potent Master of Boston Lafayette Lodge of Perfection. The story of my father's meeting with Garibaldi was told by my father and by my brother at various Masonic meetings, and the desire to preserve an accurate record of the incident is my reason for writing out the story that I heard many times from the lips of my father.

In 1867 my father and mother made their first visit to Europe, and after travel in England, France and Switzerland had arrived in Florence, with the intention of continuing the journey to Rome. It was summer, and there was some talk of an epidemic of cholera in Rome, although little was said about the scourge in the newspapers. If there were an actual epidemic of cholera in Rome it would be most imprudent for American travelers to visit the city, but how could one learn the truth? General Giuseppe Garibaldi, with his army of red-shirted soldiers, was preparing his campaign for a united Italy, that achieved success in 1870, and his headquarters were established in Florence. General Garibaldi was at one time Grand Master of the Grand Lodge of Italy. My father knew him to be a Mason, and had doubtless sat in a Lodge with him during one of his visits to America, so he decided to call on the General and ask his advice.

The idea of an American traveler making a social call on the chief of a revolutionary army was ridiculed, but this traveler felt that he had the benefit of a pass that would gain him admission. He went to the General's headquarters where there were about twenty men before him awaiting an audience. On his card that he handed to the Orderly were these words:

Curtis Guild,
Boston, America,
32°

It was a surprise to the traveler as well as to the others when the Orderly returned from an inner room and said that the General would receive the American gentleman at once. The General spoke excellent English. "What can I do for you, Mr. Guild?" were his first words after greetings had been exchanged, and in answer to the inquiry about the cholera he said: "Don't go to Rome. The local government tries to keep the facts out of the papers, but there are a hundred new cases of cholera a day there, and there is a better reason why you should not go to Rome. Under pledge of Masonic secrecy I tell you that you might find it easier to get into Rome than to get out."

My father thanked the General and could only say to his wife and friends that he had decided not to go to Rome. The following week the army of Garibaldi besieged Rome, and many American travelers in the city were shut up there and delayed so that they missed the steamers on which they had engaged rooms for the return journey to America. The pledge of secrecy was, of course, removed after the siege of Rome was begun, and my father used to enjoy telling the story when anybody asked, "What's the use of Masonry?"

In 1920 Miss Italia Anita Garibaldi, granddaughter of the General, visited America and delivered a number of lectures for the benefit of her family. Hearing her speak before a club in Boston, I was permitted after the lecture to tell to her and to the club my father's adventure. In connection with subsequent lectures it was a pleasure to me to be able to render service of some value to this daughter, granddaughter, and sister of Masons, in recognition of the favor to my parents fifty-three years before.

COURTENAY GUILD.

GARINUS. Said in an old explanation of the Degree of Knights of the East and West to have been the Patriarch of Jerusalem, between whose hands the first Knights of that Order took, in 1182, their vows. It is a corruption, by the French ritualists, of *Garimond* or *Garimund*, Patriarch of Jerusalem, before whom the Hospitallers took their three vows of obedience, chastity, and poverty.

GARTNERINNEN, ORDEN DER. Order of the Female Gardeners, an Italian political order whose members were women, founded in Naples, 1820. Its emblems were flowers. The Italian name was *Ordine della Giardiniera*.

GASSICOURT, CADET DE. An apothecary of Paris, who, in the year 1796, published a work entitled *Le Tombeau de Jacques Molay, ou histoire secrète et abrégée des initiés anciens et modernes* (meaning, *Sepulcher of Jacques Molay, or secret and abridged history of ancient and modern initiates*). In this book, which embraced all the errors of Barruel and Robison, he made the same charges of atheism and conspiracy against the Fraternity, and loaded the Chevalier Ramsay with the most vehement indignation as a libertine and traitor. But De Gassicourt subsequently acknowledged his folly in writing against a Society of which he really knew nothing. In fact, in 1805, he solicited admission into the Order, and was initiated in the Lodge l'Abeille, at Paris, where, in the various offices of Orator and Master, which he filled, he taught and recommended that Institution which he had once abused; and even on a public occasion pronounced the eulogy of that Ramsay whom he had formerly anathematized.

GASTON, JOHN. Grand Duke of Tuscany; in 1737 he inaugurated a persecution against the Freemasons in his dominions.

GATES OF THE TEMPLE. In the system of Freemasonry, the Temple of Solomon is represented as having a gate on the east, west, and south sides, but none on the north. In reference to the historical Temple of Jerusalem, such a representation is wholly incorrect. In the walls of the building itself there were no places of entrance except the door of the porch, which gave admission to the house. But in the surrounding courts there were gates at every point of the compass. The Masonic idea of the Temple is, however, entirely symbolic. The Temple is to the Speculative Freemason only a symbol, not a historical building, and the gates are imaginary and symbolic also. They are, in the first place, symbols of the progress of the sun in his daily course, rising in the East, culminating to the meridian in the South, and setting in the West. They are also, in the allegory of life, which it is the object of the Third Degree to illustrate, symbols of the three stages of youth, manhood, and old age, or, more properly, of birth, life, and death.

GAUDINI, THEOBALD DE. Known as the *Monk Gaudini*. Elected Grand Master of Templars, 1291; died 1301.

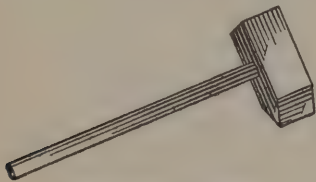
GAUGE. See *Twenty-four-Inch Gage*.

GAUNTLETS. Gloves formerly made of steel and worn by knights as a protection to their hands in battle. They have been adopted in the United States, as a part of the costume of a Knights Templar, under a regulation of the Grand Encampment, which directed them to be "of buff leather, the flap to extend four

inches upwards from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length." As to uniforms of the Order, see *The Habit of a Templar Knight*, by Brother Ray V. Denslow for the Grand Commandery of Missouri, a valuable and stimulating report.

GAVEL. The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the Operative Mason to break off the corners of the rough ashlar, and thus fit it the better for the builder's use, and is therefore adopted as a symbol in Speculative Freemasonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens. It borrows its name from its shape, being that of the *gable* or *gavel* end of a house; and this word again comes from the German *gipfel*, a *summit*, *top*, or *peak*—the idea of a pointed extremity being common to all.

The true form of the gavel is that of the stonemason's hammer. It is to be made with a cutting edge,



COMMON GAVEL

as in the engraving, that it may be used to break off the corners of rough stones, an operation which could never be effected by the common hammer or mallet. The gavel thus shaped will give, when looked at in front, the exact representation of the *gavel* or *gable* end of a house, whence, as has been already said, the name is derived.

The gavel of the Master is also called a *Hiram*, because, like that architect, it governs the Craft and keeps order in the Lodge, as he did in the Temple (see *Hiram*).

GEBAL. A city of Phenicia, on the Mediterranean, and under Mount Lebanon. It was the Byblos of the Greeks, where the worship of Adonis, the Syrian Thammuz, was celebrated. The inhabitants, who were Gibletes or, in Masonic language, Giblemites, are said to have been distinguished for the art of stone-carving and are called in the First Book of Kings (v, 18) *stone-squarers* (see *Giblim*).

GEDALIAH. The second officer in a Council of Super-Excellent Masters represents *Gedaliah* the son of Pashur. A historical error has crept into the ritual of this degree in reference to the Gedaliah who is represented in it. Brother Mackey sought to elucidate the question in his work on *Cryptic Masonry* in the following manner:

There are five persons of the name of *Gedaliah* who are mentioned in Scripture, but only two of them were contemporary with the destruction of the Temple.

Gedaliah the son of Pashur is mentioned by the Prophet Jeremiah (xxxviii, 1) as a prince of the court of Zedekiah. He was present at its destruction, and is known to have been one of the advisers of the King. It was through his counsels, and those of his colleagues, that Zedekiah was persuaded to deliver up the Prophet

Jeremiah to death, from which he was rescued only by the intercession of a eunuch of the palace.

The other Gedaliah was the son of Ahikam. He seems to have been greatly in favor with Nebuchadnezzar, for after the destruction of Jerusalem, and the deportation of Zedekiah, he was appointed by the Chaldean monarch as his Satrap or Governor over Judea. He took up his residence at Mizpah, where he was shortly afterward murdered by Ishmael, one of the descendants of the house of David.

The question now arises, which of these two is the one referred to in the ceremonies of a Council of Super-Excellent Masters? I think there can be no doubt that the founders of the Degree intended the second officer of the Council to represent the former, and not the latter Gedaliah—the son of Pashur, and not Gedaliah the son of Ahikam; the Prince of Judah, and not the Governor of Judea.

We are forced to this conclusion, continues Brother Mackey, by various reasons. The Gedaliah represented in the Degree must have been a resident of Jerusalem during the siege, and at the very time of the assault, which immediately preceded the destruction of the Temple and the city. Now, we know that Gedaliah the son of Pashur was with Hezekiah as one of his advisers. On the other hand, it is most likely that Gedaliah the son of Ahikam could have been a resident of Jerusalem, for it is not at all probable that Nebuchadnezzar would have selected such a one for the important and confidential office of a Satrap or Governor. We should rather suppose that Gedaliah the son of Ahikam had been carried away to Babylon after one of the former sieges; that he had there, like Daniel, gained by his good conduct the esteem and respect of the Chaldean monarch; that he had come back to Judea with the army; and that, on the taking of the city, he had been appointed Governor by Nebuchadnezzar. Such being the facts, it is evident that he could not have been in the Council of King Zedekiah, advising and directing his attempted escape.

The modern revivers of the Degree of Super-Excellent Master have, therefore, been wrong in supposing that Gedaliah the son of Ahikam, and afterward Governor of Judea, was the person represented by the second officer of the Council. He was Gedaliah the son of Pashur, a wicked man, one of Zedekiah's princes, and was most probably put to death by Nebuchadnezzar, with the other princes and nobles whom he captured in the plains of Jericho.

GEMARA. See *Talmud*.

GEMATRIA. Means in Hebrew to reckon by letters as well as numbers, a cabalistic method of interpreting the Scriptures by interchanging words whose letters have the same numerical value when added (see *Numbers*).

GENERAL ASSEMBLY. See *Assembly*.

GENERAL GRAND CHAPTER. Until the year 1797, the Royal Arch Degree and the Degrees subsidiary to it were conferred in America, either in irresponsible Bodies calling themselves Chapters, but obedient to no superior authority, or in Lodges working under a Grand Lodge Warrant. On October 24, 1797, a Convention of Committees from three Chapters, namely, the Saint Andrew's Chapter of Boston, Temple Chapter of Albany, and Newburyport Chapter, was held at Boston, which recommended to the several Chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York to hold a Convention at

Hartford on the fourth Wednesday of January ensuing, to form a Grand Chapter for the said States.

Accordingly, on January 24, 1798, delegates from Saint Andrew's Chapter of Boston, Massachusetts; King Cyrus Chapter of Newburyport, Massachusetts; Providence Chapter of Providence, Rhode Island; Solomon Chapter of Derby, Connecticut; Franklin Chapter of Norwich, Connecticut, and Hudson Chapter of Hudson, New York; to which were the next day added Temple Chapter of Albany, New York, and Horeb Chapter of Whitestown, New York, assembled at Hartford in Convention and, having adopted a Constitution organized a governing Body which they styled *The Grand Royal Arch Chapter of the Northern States of America*. This Body assumed in its Constitution jurisdiction over only the States of New England and New York, and provided that Deputy Grand Chapters, subject to its obedience, should be organized in those States. Ephraim Kirby, of Litchfield, Connecticut, was elected Grand High Priest; and it was ordered that the first meeting of the Grand Chapter should be held at Middletown, Connecticut, on the third Wednesday of September next ensuing.

On that day the Grand Chapter met, but the Grand Secretary and Grand Chaplain were the only Grand Officers present. The Grand King was represented by a proxy. The Grand Chapter, however, proceeded to an election of Grand Officers, and the old officers were elected. The Body then adjourned to meet in January, 1799, at Providence, Rhode Island.

On January 9, 1799, the Grand Chapter met at Providence, the Deputy Grand Chapters of Massachusetts, Rhode Island, and New York being represented. At this meeting, the Constitution was very considerably modified, and the Grand Chapter assumed the title of *The General Grand Chapter of Royal Arch Masons for the six Northern States enumerated in the preamble*. The meetings were directed to be held septennially; and the Deputy Grand Chapters were in future to be called *State Grand Chapters*. No attempt was, however, made in words to extend the jurisdiction of the General Grand Chapter beyond the States already named.

On January 9, 1806, a meeting of the General Grand Royal Arch Chapter was held at Middletown, representatives being present from the States of Rhode Island, Connecticut, Vermont, and New York. The Constitution was again revised. The title was for the first time assumed of *The General Grand Chapter of Royal Arch Masons for the United States of America*, and jurisdiction was extended over the whole country. This year may, therefore, be considered as the true date of the establishment of the General Grand Chapter.

In 1826 the septennial meetings were abolished, and the General Grand Chapter has ever since met triennially. The General Grand Chapter consists of the present and past Grand High Priests, Deputy Grand High Priests, Grand Kings and Scribes of the State Grand Chapters, and the Past General Grand Officers. The officers are a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, General Grand Treasurer, General Grand Secretary, General Grand Chaplain, General Grand Captain of the Host, and General Grand Royal Arch Captain. It originally possessed large

prerogatives, extending even to the suspension of Grand Chapters; but by its present organization it has "no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative powers whatever not specially granted" by its Constitution. It may, indeed, be considered as scarcely more than a great Masonic Congress meeting every three years for consultation. But even with these restricted powers, it is capable of doing much good.

GENERAL GRAND HIGH PRIEST. The presiding officer of the General Grand Chapter of the United States of America. He is elected every third year by the General Grand Chapter. The title was first assumed in 1799, although the General Grand Chapter did not at that time extend its jurisdiction beyond six of the Northern States.

GENERAL GRAND LODGE. Ever since the Grand Lodges of the United States of America began, at the commencement of the Revolutionary War, to abandon their dependence on the Grand Lodges of England and Scotland—that is to say, as soon as they emerged from the subordinate position of Provincial Grand Lodges and were compelled to assume a sovereign and independent character—attempts have, from time to time, been made by members of the Craft to destroy this sovereignty of the State Grand Lodges, and to institute in its place a superintending power, to be constituted either as a Grand Master of North America or as a General Grand Lodge of the United States. Led, perhaps, by the analogy of the united Colonies under one federal head, or, in the very commencement of the Revolutionary struggle, controlled by long habits of dependence on the Mother Grand Lodges of Europe, the contest had no sooner begun, and a disseverance of political relations between England and America taken place, than the attempt was made to institute the office of Grand Master of the United States, the object being—of which there can hardly be a doubt—to invest Washington with the distinguished dignity.

The effort emanated, it appears, with the Military Lodges in the Army. Provincial Grand Master John Rowe, of the then dormant Saint John's Grand Lodge of Boston, had granted a Charter to American Union Lodge, "now erected at Roxbury, or wherever your body shall remove on the continent of America, provided it is where no Grand Master is appointed." This Lodge was part of the American Army which, toward the close of the year 1779, took up winter quarters at Morristown, New Jersey. The Minute Book of this Military Lodge, covering the period from February 5, 1779, to April 23, 1783, has been preserved and published (see *Early Records of Freemasonry in Connecticut*, by E. G. Storer). From it we learn that the Festival of Saint John the Evangelist was celebrated in camp at Morristown, December 27, 1779. A large number of Brothers assembled on that occasion, among them being George Washington and others prominent in the councils of the Army. A petition addressed to the several Provincial Grand Masters was formulated at this meeting. The document set forth the deplorable condition of Freemasonry in America, and urged action looking to the unification of the Fraternity and the appointment of a Grand Master for the United States. The reasons for such suggestion are thus given:

With sincere regret we contemplate the misfortunes of war which have unhappily separated us from the Grand Lodge of Europe, and deprived us of the benefits arising therefrom, so essentially necessary for the well-being of Masonry, and which has in many instances been subversive of the very institution of the Order. At the same time we lament that political disputes and national quarrels should influence the exercise of charity and benevolence, and their several virtues, so necessary for our present and future happiness. Yet, considering the present situation of our Lodges, and Masonry in general, the necessity for the honor of the Craft, and the importance of enjoying the benefits of so valuable an institution, that some exertions are made for checking the present irregularities, restoring peace and harmony to the Lodges, for opening a way to the enjoyment of the fruits of Benevolence, Charity and Brotherly Love, and for the re-establishment of the Order on the ancient respectable foundation, which we conceive can never be done more effectually than by the appointment of a Grand Master in and over the United States of America.

We therefore most earnestly request that the present Provincial Grand Masters in the respective United States, would take some measures for the appointment of a Grand Master in and over the said thirteen United States of America, either by nominating a person proper for that office, whose abilities and rank in life shall answer the importance of that conspicuous and elevated station, and transmitting such nomination to our Mother Lodge in Britain, that the appointment may be made, or in such other manner as shall to them appear most eligible. And we further beg leave to express our wishes, that the several Provincial Grand Masters in these States would, in the intermediate time, enter into unanimous and vigorous measures for checking the growing irregularities in the Society, cementing the different branches, erasing the distinction between Ancient and Modern in these states, that the Craft may be established in unanimity, the established principles of its institutions more universally extended, and that our conduct may not only be the admiration of men in this world, but receive the final applause of the Grand Architect of the Universe in the other, where there is nothing but Light and Love.

In pursuance of action taken at this meeting the Masonic organizations of the Army appointed members of a Committee to consider the foregoing petition. The Committee, thus constituted, met as "a Convention Lodge from the different lines of the Army and the Departments, held in due form under the authority of the American Union Lodge, at Morristown, the 6th day of March, in the year of Salvation 1780." As a result of its labors the following report was presented and adopted (see *Origin of Masonry in the State of New Jersey*, Trenton, 1870):

To the Right Worshipful the Grand Masters of the Several Lodges in the Respective United States of America:

UNION

FORCE

LOVE

The subscribers, Ancient, Free and Accepted Masons in convention, to you, as the patrons and protectors of the Craft upon the continent, prefer their humble address.

Unhappily the distinctions of interest, the political views and national disputes existing between Great Britain and these United States have involved us, not only in the general calamities that disturb the tranquillity which used to prevail in this once happy country, but in a peculiar manner affects our society, by separating us from the Grand Mother Lodge in Europe, by disturbing our connection with each other, impeding the progress and preventing the perfection of Masonry in America.

We deplore the miseries of our countrymen, and particularly lament the distresses which many of our poor Brethren must suffer, as well from the want of temporal relief as for the want of a source of light to govern their pursuits and illuminate the path of happiness. And we ardently desire to restore, if possible, that fountain of charity from which, to the unspeakable

benefit of mankind, comes benevolence and love. Considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked Brethren, which too manifestly show the present dissipated and almost abandoned condition of our lodges in general, as well as the relaxation of virtue amongst individuals.

We think it our duty, Right Worshipful Brothers and Seniors in the Craft, to solicit your immediate interposition to save us from the impending danger of schism and apostasy. To obtain security from these fatal evils, with affectionate humility we beg leave to recommend the adopting and pursuing the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other Lodges of whatever degree or denomination, licensed or to be licensed, upon this Continent; that the ancient principles and discipline of Masonry being restored, we may mutually and universally enjoy the advantages arising from frequent communion and social intercourse. To accomplish this beneficial and essential work, permit us to propose that you, the Right Worshipful Grand Masters, or a majority of your number, may nominate as Most Worshipful Grand Master of said lodge a Brother whose merit and capacity may be adequate to a station so elevated and important, and transmitting the name and nomination of such Brother, together with the name of the Lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you adopt and execute, by other ways and means most eligible for preventing impositions, correcting abuses and for establishing the general principles of Masonry, etc.

In the interval of these two meetings of Army Freemasons at Morristown the Grand Lodge of Pennsylvania convened a "Grand Lodge of Emergency," January 13, 1780, to consider the subject of a supreme governing Body for the American Craft. "From the records," wrote the late Josiah H. Drummond (see *Symbolic Masonry in the United States*), "it might well be inferred that the movements by the Lodge and the Grand Lodge were entirely independent of each other; but Morristown, where the Lodge met, is sufficiently near Philadelphia to justify the influence that this action was soon known to the Grand Lodge; and as the Grand Secretary of the Grand Lodge, in his letter to the Grand Master of Massachusetts says, 'It has been a measure long wished for among the Brethren especially in the Army, and from them the request came originally to us,' it is quite certain that the movement by the Grand Lodge was in consequence of the action of this Lodge."

There is here a slight discrepancy of dates, which may affect by a few days the question of priority of action by these two Bodies. Brother Julius F. Sachse has this in the preface to his account of the "Emergent" meeting at Philadelphia (see *Freemasonry in Pennsylvania, 1727-1907*, volume i, page 396):

Washington, from his affiliation with our Pennsylvania Grand Lodge, was naturally held in the highest esteem by his Brethren in Pennsylvania, and from almost the very day of the procession to Christ Church, in Philadelphia, on Saint John the Evangelist's Day, 1779, in which Washington participated, his name was suggested as a General Grand Master over all the American Colonies. The movement continued to find favor amongst the Craft, and culminated in a motion to that effect at a General Grand Communication of the Grand Lodge of Pennsylvania, December 20, 1779.

As stated above, the first meeting at Morristown was held December 27, 1779. Brother Sachse's last quoted statement, therefore, gives priority of action to the Grand Lodge of Pennsylvania, but against this is the statement of the Grand Secretary of Pennsylvania of the time, as quoted above, that the first

motion came to Grand Lodge from Brothers in the Army. The point, however, is of minor, even negligible, importance. The action was almost simultaneous, was presumably concerted, and reveals the sentiment of the time as favoring a national governing Body, and an equally strong sentiment favoring Washington as the first General Grand Master. Still following Brother Sachse's reproduction of the old records of the Grand Lodge of Pennsylvania, we have this of the "Emergent" session of that Body:

The Lodge being called to order by the Grand Master, upon the request of sundry Brothers, and also in pursuance of a motion made at the last General Communication, to consider the propriety as well as the necessity of appointing a Grand Master over all the Grand Lodges formed or to be formed in these United States, as the correspondence which the rules of Masonry require cannot now be carried on with the Grand Lodge of London, under whose jurisdiction the Grand Lodges in these States were originally constituted; the ballot was put upon the question: Whether it is for the benefit of Masonry that a "Grand Master of Masons throughout the United States" shall be now nominated on the part of this Grand Lodge; and it was unanimously determined in the affirmative.

Sundry respectable Brethren being then put in nomination, it was moved that the ballot be put for them separately, and His Excellency George Washington, Esquire, General and Commander-in-Chief of the Armies of the United States, being first in nomination, he was balloted for accordingly as Grand Master, and elected by the unanimous vote of the whole Lodge.

Ordered, that the Minutes of this election and appointment be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested, in order that application be made to His Excellency in due form, praying that he will do the Brethren and Craft the honor of accepting their appointment.

Notwithstanding that a Committee was raised by Grand Lodge to expedite the ordered communications with other Grand Bodies, the affair moved slowly. A half year passed before the Committee officially ascertained that Grand Lodges existed in Virginia and Massachusetts. Not until October, 1780, was a reply received from the Grand Master of the latter body, then next in importance among American Grand Lodges to that of Pennsylvania. This, in answer to a letter from Grand Secretary Rev. Dr. William Smith, at Philadelphia, was as follows:

Boston, September 4, 1780.

Sir—Your agreeable favor of the 19th ult., I duly received the 31st, covering a printed abstract of the proceedings of your Grand Lodge. I had received one before, near three months, from the Master of a traveling Lodge of the Connecticut line, but it not coming officially, did not lay it before the Grand Lodge, but the evening after I received yours, it being Grand Lodge, I laid it before them and had some debate on it, whereupon it was agreed to adjourn the Lodge for three weeks, to the 22d inst., likewise to write to all the Lodges under this jurisdiction to attend themselves, if convenient, by their Masters and Wardens, and if not, to give instructions to their proxies here concerning their acquiescence in the proposal.

I am well assured that no one can have any objections to so illustrious a person as General Washington as Grand Master of the United States, but at the same time it will be necessary to know from you his prerogative as such; whether he is to appoint Sub-Grand or Provincial Grand Masters of each State; if so, I am confident that the Grand Lodge of this State will never give up their right of electing their own Grand Masters and other officers annually. This induces me to write you now, before the result of the Grand Lodge takes place, and must beg an answer by the first opportunity, that I

may be enabled to lay the same before them. I have not heard of any State except yours and this that have proceeded as yet since the Independence to elect their officers, but have been hoping that they would.

This raising of the question of prerogative for the proposed Supreme Body and the General Grand Master, which has proven the chief stumbling block at every period of the long debate, moved the Grand Lodge of Pennsylvania to a further consideration of the matter. Its conclusions thereupon are embodied and set forth in the report of a Committee, as a reply to the questionings of the Grand Master of Massachusetts. This report, unanimously approved by Grand Lodge, justifies its inclusion in full, as transmitted by the Grand Secretary:

Respected Sir and R. W. Brother:—Your kind and interesting letters of the 14th and 19th, by some delay in the postoffice, came both to my hands together, and that not before the 10th inst. They were both read and maturely considered at a very full Grand Lodge last evening, and I have it in charge to thank you and all the worthy members of the Grand Lodge of Massachusetts for the brotherly notice they were pleased to take of the proposition communicated to you from the Grand Lodge of this State.

We are happy to find that you agree with us in the necessity of having one complete Masonic Jurisdiction, under some one grand head throughout the United States. It has been a measure long wished for among the Brethren, especially in the army, and from them the request came originally to us, that we might improve the opportunity which our central situation gave us of setting this measure on foot.

From these considerations, joined to an earnest desire of advancing and doing honor to Masonry, and not from any affectation of superiority or of dictating to any of our Brethren, we put in nomination for Grand Master over all these States (and elected, so far as depended upon us) one of the most illustrious of our Brethren, whose character does honor to the whole Fraternity, and who, we are therefore persuaded, would be wholly unexceptionable. When our proposition and nomination should be communicated to other Grand Lodges and ratified by their concurrence, then, and not before, it was proposed to define the powers of such a Grand Master General, and to fix articles of Masonic union among all the Grand Lodges by means of a Convention of Committees from the different Grand Lodges, to be held at such time and place as might be agreed upon. Such Convention may also have power to notify the Grand Master General of his election, present him his Diploma, badges of office, and install with due form and solemnity.

To you who are so well learned in the Masonic art and acquainted with its history, it need not be observed that one Grand Master General over many Grand Lodges, having each their own Grand Masters, is no novel institution, even if the peculiar circumstances of the Grand Lodges in America, now separated from the Jurisdiction from whence they first originated, did not render it necessary. We have also a very recent magnificent example of the same thing in Europe, which may serve in respect to the ceremonies of installation as a model to us.

I will copy the paragraph, as dated at Stockholm, in Sweden, the 21st day of March last, as you may not perhaps have seen it:

"The 19th of this month (March, 1780) will always be a memorable day to the Freemasons established in this kingdom, for on that day the Duke of Sudermania was installed Grand Master of all the Lodges throughout this kingdom, as well as those of St. Petersburg, Copenhagen, Brunswick, Hamburg, etc. The Lodge at St. Petersburg had sent a Deputy for this purpose, and others had entrusted the Diploma of Installment to Baron Levonhufred, who had been last year to Copenhagen and in Germany on this negotiation. The installment was attended with great pomp. The assembly was composed of more than four hundred members, and was honored with the presence of the King, who was pleased

to grant a Charter to the Lodge, taking it under his royal protection, at the same time investing the new Grand Master with an ermined fur cloak; after which he was placed upon a throne, clothed with the marks of his new dignity, and there received the compliments of all the members, who, according to their rank, were admitted to kiss the hand, sceptre or medal, struck to perpetuate the memory of this solemnity, which passed in Exchange Hall. It is said the King will grant revenues for the Commanderies, and that this Royal Lodge will receive an annual tribute. This solemnity hath raised the Order of Freemasons from a kind of oblivion into which they were sunk."

What the particular authorities of the Grand Master of these United States were to be, we had not taken upon us to describe, but (as before hinted) had left them to be settled by a Convention of Grand Lodges or their Deputies. But this is certain, that we never intended the different Provincial or State Grand Lodges should be deprived of the election of their own grand officers, or of any of their just Masonic rights and authorities over the different Lodges within the bounds of their Jurisdiction.

But where new Lodges are to be erected beyond the bounds of any legal Grand Lodge now existing, such Lodges are to have their Warrants from the Grand Master General, and when such Lodges become a number sufficient to be formed into one Grand Lodge, the bounds of such Grand Lodge are to be described and the Warrant to be granted by the Grand Master aforesaid, who may also call and preside in a Convention of Grand Lodges when any matter of great and general importance to the whole united Fraternity of these States may require it. What other powers may be given to the Grand Master General, and how such powers are to be drawn up and expressed, will be the business of the Convention proposed.

For want of some general Masonic authority over all these States the Grand Lodge of Pennsylvania, *ex necessitate*, have granted Warrants beyond its bounds, in the Delaware and Maryland States, and you have found it expedient to do the same in New Hampshire, but we know that necessity alone can be a plea for this.

By what has been said above, you will see that our idea is to have a Grand Master General over all the United States; and each Lodge under him to preserve its own rights, jurisdictions, etc., under him as formerly under the Grand Lodge of Great Britain, from whence those in America had their Warrants, and to have this new Masonic Constitution and the powers of the Grand Master General fixed by a Convention of Committees aforesaid.

Others, we are told, have proposed that there be one Grand Master over all these States, and that the other Grand Masters, whether nominated by him or chosen by their own Grand Lodges, should be considered as his deputies. But we have the same objection to this that you have, and never had any idea of establishing such a plan as hath been suggested before.

This letter is now swelled to a great length. We have, therefore, only to submit two things to your deliberation:

First. Either whether it is best to make your election of a Grand Master General immediately, and then propose to use a time and place where a Committee from your Body could meet a Committee from ours to fix his powers and proceed to installment; or

Second. Whether you will first appoint such a place of meeting and the powers of the proposed Grand Master, and then return home and proceed to the election, and afterwards meet anew for installment. This last mode would seem to require too much time, and would not be so agreeable to our worthy Brethren of the Army, who are anxious to have this matter completed.

As you will probably choose the first mode, could not the place of our meeting be at or near the headquarters of the Army, at or soon after Saint John's day next? At any rate, you will not fix a place far northward, on account of some Brethren from Virginia who will attend, for we propose to advertise the business and the time and place of meeting in the public papers, that any regular Grand Lodge, which we may not have heard of, may have an opportunity of sending representatives.

Brother Morcombe says this document, when examined and analyzed, throws light upon the condition

of Freemasonry in the infant States, and also reveals how vague was the knowledge of the Craft, its traditions and its history possessed by the leaders and spokesmen of their time. Brother Joseph E. Morcombe published in the *American Freemason* (from November, 1909, to October, 1910, inclusive), a discussion of the various attempts at forming a General or National Grand Lodge in the United States of America. To these essays we are indebted for many particulars of this important movement.

Doctor Mackey thought it possible that there was some concert of action between the Grand Lodge of Pennsylvania and the Freemasons at Morristown. Perhaps, the initiative having been taken by the latter in December, the former determined to give its influence, in January, to the final recommendations which were to be made in the following February. All this, however, although plausible, is but conjecture. Nothing appears to have resulted from the action of either Body. A further documentary reference to the subject is the declaration of a Convention held in 1783, to organize the Grand Lodge of Maryland, where it is remarked that "another Grand Lodge was requisite before an election could be had of a Grand Master for the United States."

Brother Josiah H. Drummond, writing of the failure of the Grand Lodges of Pennsylvania and Massachusetts to agree on the project of a General Grand Lodge, throws some needed light upon the subject. He refers the plan, indeed, in its motive, to the strife or jealousy then existing between Antients and Moderns, and says:

The Massachusetts Grand Lodge was not willing to adopt the plan proposed by American Union Lodge, even as modified by the Grand Lodge of Pennsylvania, without the concurrence of other Grand Lodges, and as their sentinels could not then be ascertained, consideration of the matter was postponed "until a general peace shall happily take place through the Continent." This action of Massachusetts was more significant than at first appears. The Grand Lodge of Pennsylvania was an Antient Grand Lodge, and the members of its obedience did not recognize the Moderns as regular Masons; it proposed to limit the National organization to Antient Grand Lodges. The Massachusetts Grand Lodge derived its origin from the Grand Lodge of Scotland; and, while it was an Antient Grand Lodge in all but origin, it recognized the Moderns as Masons, and it had endeavored for years to establish mutual visitation with the Lodges under the Saint John's Grand Lodge. When the correspondence took place, the Grand Lodges of Pennsylvania and Massachusetts were all the Antient Grand Lodges, either Provincial or Independent that existed in a state of activity in America. Pennsylvania contemplated the formation of the National organization by those two Grand Lodges, unless it should appear that there were other Antient Grand Lodges in the country. But Massachusetts evidently contemplated the union of all the Grand Lodges, whether Antient or Modern, the postponement of the matter for such a purpose was equivalent to an absolute rejection of the plan of Pennsylvania.

But the attempt to form a General Grand Lodge, although, on this occasion, unsuccessful, was soon to be renewed. In 1790, the proposition was again made by the Grand Lodge of Georgia, and here, true to the Roman axiom, *Tempora mutantur et nos mutamur in illis*, Times change and we change with them, the Grand Lodge of Pennsylvania became the opponent of the measure, and declared it to be impracticable.

From that time the Grand Lodge of Pennsylvania set itself against any attempts to revivify the move-

ment. Its records show repeated action refusing assent to any plan proposed looking to the creation of a Supreme Lodge. Yet we find that, with the natural and laudable desire to harmonize existing differences and to bring about a uniform system, the Grand Lodge of Pennsylvania in 1785 proposed a Convention of Delegates from each existing Grand Lodge. The purpose of such Convention was specifically stated to be "for the only purpose of conferring together and mutual advice." Apparently this suggestion was renewed later, and misunderstood, for in 1790 there was laid before the Grand Lodge of Virginia what was stated to be "a letter from a Committee of the Pennsylvania Grand Lodge purporting a wish to constitute a Supreme Grand Lodge composed of Deputies from every Grand Lodge of the United States." That such was far from the intention of Pennsylvania is made evident by action taken from the same year. The Grand Lodge of Georgia declared itself as favoring a General Grand Lodge, and sent out a circular letter to other Jurisdictions proposing its establishment, upon receipt of which the Grand Lodge of Pennsylvania resolved unanimously—

That the constituting of a Federal or Supreme Grand Lodge, to have jurisdiction over the respective Grand and other Lodges throughout the Continent, as proposed by the R. W. Grand Lodge of Georgia, is inexpedient and appears impracticable; but that a Convention of Deputies from the several Grand Lodges of the United States for the purpose of forming a more intimate union and establishing a regular and permanent intercourse betwixt the said Grand Lodges, would be highly advantageous to the Fraternity, and that Grand Lodge will appoint Deputies to such Convention for the aforesaid purposes.

Again, in 1799, the Grand Lodge of South Carolina renewed the proposition, and recommended a Convention to be held at the City of Washington for the purpose of establishing a "Superintending Grand Lodge of America." The reasons assigned by the Grand Lodge of South Carolina for making this proposition are set forth in the circular which is issued on the subject to its sister Grand Lodges. They are:

To draw closer the bonds of union between the different Lodges of the United States, and to induce them to join in some systematic plan whereby the drooping spirit of the Ancient Craft may be revived and become more generally useful and beneficial, and whereby Ancient Masonry, so excellent and beautiful in its primitive institution, may be placed upon such a respectable and firm basis in this western world as to bid defiance to the shafts of malice or the feeble attempts of any foreign disclaimers to bring it into disrepute.

The allusion here is to the Abbé Barruel, who had just published his abusive and anti-Masonic *History of Jacobinism*. Several Grand Lodges acceded to the proposition for holding a Convention, although they believed the scheme of a "Superintending Grand Lodge" inexpedient and impracticable; but they were willing to send delegates for the purpose of producing uniformity in the Masonic system. The Convention, however, did not assemble. The proposition was again made in 1803, by the Grand Lodge of North Carolina, and with a like want of success.

In 1806, the subject of a General Grand Lodge was again presented to the consideration of the Grand Lodges of the Union, and propositions were made for Conventions to be held in Philadelphia in 1807, and in Washington City in 1808, neither of which was con-

vened. The *Proceedings* of the various Grand Lodges in the years 1806, 1807, and 1808 contain allusions to this subject, most of them in favor of a Convention to introduce uniformity, but unfavorable to the permanent establishment of a General Grand Lodge. North Carolina, however, in 1807, expressed the opinion that "a National Grand Lodge should possess controlling and corrective powers over all Grand Lodges under its jurisdiction."

An unsuccessful attempt was again made to hold a Convention at Washington in January, 1811, "for the purpose of forming a Superintending Grand Lodge of America." After the failure of this effort, the Grand Lodge of North Carolina, which seems to have been earnest in its endeavors to accomplish its favorite object, again proposed a Convention, to be convoked at Washington in 1812. But the effort, like all which had preceded it, proved abortive. No Convention was held.

The effort seems now, after all these discouraging attempts, to have been laid upon the shelf for nearly ten years. At length, however, the effort for a Convention which had so often failed was destined to meet with partial success, and one rather extemporaneous in its character was held in Washington. In the *National Intelligencer* of March 9, 1822, there appeared the following notice:

Masonic Notice. Those members of Congress who belong to the Masonic Fraternity, and those visitors of the city who are or have been members of any State Grand Lodge are respectfully invited to attend a meeting, to be held in the Senate Chamber, this evening at seven o'clock, to take into consideration matters of general interest to the Masonic institution.

In answer to this invitation, as stated in the rare pamphlet preserved by the Grand Lodge of Iowa,

A number of members of Congress, and strangers, assembled at the Capitol, in the City of Washington, March 9, 1822. Brother Thomas R. Ross of Ohio was appointed Chairman, and Brother William Darlington, Member of Congress, of Pennsylvania, Secretary, and it was unanimously

Resolved, That it be proposed to the several Grand Lodges in the United States to take the subject into their serious consideration, at their next Annual Communications; and that, if they approve of the formation of a General Grand Lodge, it be recommended to them to appoint one or more Delegates, to assemble in the City of Washington, on the second Monday of February next, to agree on the organization of such a Grand Lodge.

Resolved, That if two-thirds of the Grand Lodges within the United States concur in the propriety of establishing a General Grand Lodge, it be recommended to them to instruct their representatives to proceed to the formation of a Constitution of a General Grand Lodge, to be subsequently submitted to the several Grand Lodges in the Union, for their ratification, and which, being ratified by a majority of them, shall be considered as thenceforth binding on all the Grand Lodges assenting thereto.

Resolved, That the Most Worshipful John Marshall, of Virginia, Henry Clay, of Kentucky; William H. Winder of Maryland; William S. Cardell of New York; Joel Abbott of Georgia; John Holes of Maine; John H. Eaton of Tennessee; William W. Seaton of Washington; Christopher Rankin of Mississippi; Thomas R. Ross of Ohio; H. G. Burton of North Carolina, and the Rev. Thaddeus M. Harris, D. D., of Massachusetts, be, and they hereby are, appointed a Committee to open a correspondence with the respective Grand Lodges within the United States, and to take such measures therein, as they may deem expedient to carry the aforesaid resolutions into effect.

The Committee, in performing the duty thus imposed upon it, issued an address to the Masonic Fraternity of the United States. Henry Clay of Kentucky, was the Chairman, and it is not doubted that the brilliant sentences which make up this address are from his pen. The full text of this document, apart from its connection with our subject, deserves to be read by the present generation of Freemasons. The address follows:

The Committee, in complying with the above resolutions, are aware that a meeting of individual Masons, however respectable in numbers and characters, could delegate no regular authority in behalf of the Masonic Body, and if they could, it was unnecessary. This paper will therefore be understood as it is intended, a proceeding originating in the necessity of the case, to adopt some mode by which the general views of Masons in the different States of the American Union may be ascertained. The history of the Masonic Institutions show that, though established among various nations, it was, in each country, confined to a comparatively small number. The jurisdiction exercised by Grand Lodges, like almost every exertion of power or of moral influence, was concentrated in the different capital cities. The subordinate Lodges were few in number, and their connection with the supreme head was very direct. Till within a recent period, it is believed, no great number of Lodges have been united under a single Jurisdiction. The art of printing and other causes have produced great changes in the condition of the world, and these causes have operated in their full proportion on the society of Freemasons. The sphere of civilization is greatly enlarging its boundaries; intellectual attainments and the influence of moral operations are taking the place of brute force. Now principles and laws are recognized, and the advantages of cultivated reason are shared by an increased proportion of mankind. Under these circumstances Masonry has been extended, and its Lodges so multiplied as to make their proper conduct a subject of much interest to the friends of society.

There are two points which at once present themselves in connection with the idea of establishing a General Grand Lodge of the United States. The first is to acquire, in a correspondence with foreign nations, an elevated stand for the Masonry of this country; to unite with them in maintaining its general principles in their purity; and secondly, to preserve, between our own States, that uniformity of work and that active interchange of good offices which would be difficult, if not impossible by other means. The Committee do not presume to instruct their Brethren in the nature of an Institution in which they have a common interest. They are governed by a few plain considerations known to all who have attended to the subject.

The antiquity of the Masonic Society, extending so far beyond all other human associations, seizes the attention, and the mind is naturally impressed with feelings of interest for an Institution transmitted to us through the long train of a hundred ages. Time, which destroys all perishable things, seems to have consolidated the pillars of this moral temple. We contemplate the catalogue of excellent men who have been equally the supporters of Masonry and the ornaments of human nature; and we say, almost unconsciously, that the present generation with all its lights, must not tarnish the name of an Institution, consecrated by so many circumstances calculated to endear it to the mind of a good man. Without making invidious comparisons between the United States and other portions of the world, there are some great considerations of responsibility, which our intelligent citizens accustomed to reflect on the affairs of nations, cannot overlook. The Masons of the United States, in character as such, have their full share of this moral responsibility. They will consider their Institution as one of the great social causes to allay low-minded jealousies between nations of peace, and in war to mitigate the horrors which it cannot avert. While they offer their gratitude to a Beneficent Providence for their own blessings, they will not be regardless of their obligations to their Brethren throughout the world.

These reflections, drawn from the external circumstances of Masonry, are strengthened by the consideration of its intrinsic nature. Its foundations are fixed in the social feelings and the best principles of the human mind. Its maxims are the lessons of virtue reduced to their practical application. It stands opposed to a jealous or revengeful temper; to all the selfish and malevolent passions; it coincides with the highest motives of patriotism, the most expanded philanthropy, and concentrates all its precepts in reverence to a Divine Creator, and good will to men. The United States are supposed to contain near 80,000 Freemasons. They are generally in the vigor of manhood, and capable of much active usefulness. Notwithstanding the abuses in some places by the admission of unworthy members, they are as a body, above mediocrity in character and talent. It becomes an interesting question how the energies of this body can be best combined to give effect to the benevolent design of their association.

From causes which need no explanation, the Masonic Jurisdiction in this country has taken its form from the political divisions. The modification which it has undergone, from the spirit of our civil institutions, has its benefits and its defects. Each of our state Jurisdictions is supreme within itself. Whatever collisions may exist; whatever abuses; whatever departures from the correct standard, in principles or in rites; whatever injury to the common cause; there is no mode assigned to obviate the wrongs which it is the interest of all to prevent. There is no provision for a systematic interchange of Masonic intelligence. In one or two instances there are already two or more Grand Lodges in the same State, each claiming superior jurisdiction, and with no acknowledged boundaries between them. Will not these evils increase as our population becomes more dense unless means be seasonably used to guard against them? Is the difference now prevailing between different States an evil which calls for remedy? Every good Mason must wish chiefly for the harmony of the general Institution: For the Society is so formed that no particular part, however meritorious by itself, can continue to prosper, if the Body at large is brought into disgrace. Is the Masonry of our country at present a great arch without a keystone? Is it not in danger of falling? Are not many of the books which are published in the name of the Masonic Institutions derogatory to its character and interest?

It is not the design of the Committee to enter into arguments on this subject, nor to lay down their own opinions as a guide for those better able to judge, but to proceed to the only duty required of them to perform. According to the preceding resolutions the Committee are to submit the question whether it be expedient that a Grand Lodge of the United States be formed and, secondly, to request these Grand Lodges which approve that object to appoint Delegates to meet at Washington on the second Monday of February next, to take such measures as may be deemed most proper for the organization of such General Grand Lodge.

It is requested that this letter may not be published in newspapers, but submitted to the several Grand Lodges and distributed among Masons, as a subject concerning the affairs of their own Body. If the information furnished to the Committee should render it expedient, perhaps another letter may be forwarded, giving a statement of such facts as may be interesting to be known, previous to a final decision on the course to be taken. An answer is requested, with a free expression of opinion, on the subject of this communication. Such answer may be directed to any member of the Committee, or, in particular, to William W. Seaton, Esq., Washington.

Henry Clay
William S. Cardeli
John Holmes
John H. Eaton
Thomas R. Ross
Christopher Rankin

William H. Winder
Joel Abbot
Henry Baldwin
Wm. W. Seaton
H. G. Burton

The appeal fell upon unwilling ears, and thus the Grand Lodges continued firm in their opposition to the organization of such a superintending body. Yet as the years passed, and Freemasonry was carried farther into new territory, the vagaries and variations of

work in the Lodges became more and more glaring. It was realized that some sort of standard should be set, or otherwise the eccentricities of conceits of individuals might be perpetuated to the injury of the Craft. Brother Morcombe says it is true that "uniformity of work" was, at the time mentioned, and has been since, a fetich, and the letter of Freemasonry was exalted to the position of all-importance, while the spirit of the Institution was neglected and in many cases entirely lost sight of.

With the object of fixing a *Standard Work*, the Grand Lodge of Alabama in 1841 urged an assemblage of delegates, accredited from the various Jurisdictions, "to decide upon a uniform mode of work for the Grand Lodges of the United States and for the making of other lawful regulations for the interest and security of the Craft." With this object in view representatives gathered at Washington on Monday, March 7, 1842, from the Grand Lodges of Maryland, Rhode Island, New Hampshire, Massachusetts, New York, District of Columbia, Connecticut, Alabama, and Virginia. Delegates appeared also from the Grand Lodge of Michigan, but their credentials were not recognized, because of the then alleged irregularity of that Body. Of this Convention Brother Charles Gilman of Maryland was chosen President and Brother John Dove of Virginia, Secretary. After sessions covering four days the representatives were able to do little beyond passing a series of rather conventional resolutions, and recommended the appointment of Grand Lecturers, who should meet and agree upon instruction to be given.

There was at this gathering no mention of a General Grand Lodge, at least as recorded in the published proceedings. But judging from the Grand Lodges participating and the distinguished Brothers who constituted the Convention, we cannot avoid a conclusion that one of the motives was to familiarize American Freemasons with national gatherings of Craftsmen, to the end that a way might be prepared for a governing body embracing the whole of the Fraternity in the United States. An account of the Convention is detailed in Schultz's *History of Freemasonry in Maryland*, which work also deals at length with the proposals for a General Grand Lodge in the United States.

As a result of this Convention, and of the resolution "that the first meeting of said Grand Lecturers be held in the city of Baltimore on the second Monday in May, 1843," such meeting convened on the date named. Brother John Dove of Virginia was made President; Brother the Rev. Albert Case of South Carolina, Secretary. It assembled May 8, 1843, the following Grand Lodges being represented; New Hampshire, Massachusetts, Rhode Island, New York, Maryland, Virginia, North Carolina, South Carolina, Georgia, Mississippi, Florida, Ohio, District of Columbia, Missouri, Alabama, Tennessee. Thus sixteen of the twenty-three Grand Lodges of the United States sent delegates to a gathering which had as the objects—

- I. To produce uniformity of Masonic work.
- II. To recommend such measures as shall tend to the elevation of the Order to its due degree of respect throughout the world at large.

As result of the deliberations an authorized form of monitorial work was prepared and disseminated,

which for years was referred to as "the Baltimore Work," and enjoyed some measure of authority.

But again there is no mention made of a General Grand Lodge, though by these two gatherings the way had been prepared. The subject was again brought to the attention of the Fraternity by the Grand Lodge of Maryland, which Body, at its Communication in May, 1845, invited its sister Grand Lodges to meet in Convention at Baltimore on September 23, 1847, for the purpose of reporting a Constitution of a General Grand Lodge. This Convention met at the appointed time and place, but only seven Grand Lodges were represented by twice that number of Delegates. A Constitution was formed for a "Supreme Grand Lodge of the United States," which was submitted for approval or rejection to the Grand Lodges of the Union.

The opinion expressed of that Constitution by the Grand Lodge of Ohio, "that it embraced, in several of its sections, indefinite and unmeaning powers, to which it was impossible to give a definite construction, and that it gave a jurisdiction to the body which that Grand Lodge would in no event consent to," seems to have been very generally concurred in by the other Grand Bodies, and the "Supreme Grand Lodge of the United States" never went into operation. The formation of its Constitution was its first and its only act.

The next action was by the Grand Lodge of New York, which Body recommended, in 1848, that each of the Grand Lodges should frame the outlines of a General Grand Constitution such as would be acceptable to it, and send it with a Delegate to a Convention to be held at Boston in 1850, at the time of meeting of the General Grand Chapter and General Grand Encampment. The Committee of the Grand Lodge of New York, who made this recommendation, also presented the outlines of a General Grand Constitution. This instrument defines the Jurisdiction of the proposed General Grand Lodge as intended to be "over all controversies and disputes between the different Grand Lodges which may become parties to the compact, when such controversies are referred for decision; and the decisions in all cases to be final when concurred in by a majority of the Grand Lodges present;" but it disclaims all appeals from State Grand Lodges or their subordinates in matters relating to their internal affairs. It is evident that the friends of the measure had abated much of their pretensions since the year 1779, when they wanted a Grand Lodge of America, "to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, on the continent."

The Grand Lodge of Rhode Island also submitted the draft of a General Grand Constitution, more extensive in its details than that presented by New York, but substantially the same in principle. The Grand Lodge of the District of Columbia also concurred in the proposition. The Convention did not, however, meet; for the idea of a Supreme Grand Lodge was still an unpopular one with the Craft. In January, 1850, Texas expressed the general sentiment of the Fraternity when it said: "The formation of a General Grand Lodge will not accomplish the desired end. The same feeling and spirit that now lead to difficulties between the different Grand Lodges would

produce insubordination and disobedience of the Edicts of a General Grand Lodge."

But the subject was not allowed to lie long dormant. We come next upon an action of the Grand Lodge of Maine. At its Annual Communication for 1851 the Committee on Foreign Correspondence was instructed "to correspond with the several Grand Lodges of the United States, recognized by this Grand Body as such, urging upon them the necessary steps for forming a General Grand Lodge of the United States." In compliance with such instruction the Committee, consisting of Brothers Cyril Pearl, Allen Haines and F. Bradford, presented a report, which is important for our purpose. This was issued as a circular letter, and distributed to the Grand Lodges and their principal officers, that so the matter might be thoroughly discussed and clearly understood.

It will have been noticed so far in this review that the proposals for a General Grand Lodge had come from Grand Lodges in the Southern States, and the chief support of the movement had been from that section. The members of the Grand Lodge of Maine Committee were especially careful to avoid all possible subjects of controversy, setting forth their opinions of the benefits to be derived from a General Grand Lodge, and leaving for a representative gathering any real discussion of the subject. The opening paragraphs of the report merely recited the instructions under which it was prepared, and expressed the natural hesitancy of the Committee as to the best method of procedure. The report, bearing the date of May 6, 1852, then continued:

From the result of efforts thus far made to secure a General Grand Lodge, the Committee were satisfied that nothing could be gained by precipitation, but that if such a body was to be formed, with any prospect of success, it must be a work of time and mature deliberation. It has seemed to them desirable that if another attempt were made to organize such a body, it should be done when this branch of the Masonic Fraternity could be generally and ably represented, and without involving heavy expense to the several State Grand Lodges. It has also seemed desirable that such an attempt should be made when there were no exciting influences or perplexing controversies to disturb the deliberations of a preliminary meeting, or enlist any of the Grand Lodges against the measure, or against each other. The Committee have also desired to profit by the experience of the General Grand Bodies in the other departments of Masonry, and by whatever light the communications from the several Grand Lodges and Grand Chapters of the Union might incidentally reflect on this subject the present year. They have believed that the most favorable time for attempting an organization would be at the time of the Triennial Meeting of the General Grand Chapter and General Grand Encampment, which Bodies are to assemble at Lexington, Kentucky, in September, 1853.

For these and other reasons, your Committee have thought proper to delay addressing the sister Grand Lodges on the subject till their views could be better matured and submitted to this Grand Lodge; and, if approved, to send them out in connection with the Proceedings of this Annual Communication, and also in the form of a circular, to all the elective officers of the several Grand Lodges of the United States, inviting the early attention and reply of their respective Bodies to this proposition. Such being the views of the Committee, they will indicate briefly the outlines of the question as they understand it.

1. They believe the interests of Freemasonry in our country, in all its departments, would be greatly promoted by the formation of a General Grand Lodge of the United States, with appropriate powers and limitations.

2. That a voice of a decided majority of the Grand Lodges of this country has been clearly expressed in favor of such an organization.

3. That the diversities of sentiment as to the precise duties, powers and limitations of such a Body, so far as expressed, do not at all discourage the hope of essential agreement on a satisfactory basis, whenever a suitable meeting of delegates can be assembled.

4. That the progress already made in the settlement of long-standing difficulties in some of the States, is one of the most encouraging evidences that a General Grand Lodge may be harmoniously and successfully organized.

5. If all the difficulties of Jurisdiction and the intestine strifes in the several States were healed, so far from diminishing the necessity for a General Grand Lodge the difficulties in the way of its organization would be removed, and the way successfully opened for its beneficent career.

6. That such an organization is highly desirable, that it may complete our national Masonic organization, and co-operate successfully with the other national Bodies—the General Grand Chapter and General Grand Encampment. Such an organization should hold its sessions in connection with the other two, and in some cases the same individuals should represent each department of the Order, and the expense of representation should be shared equitably by their several Bodies. In this way all the interest of Masonry would be brought into notice, and in a way most likely to harmonize and promote the interests and prosperity of all the departments. Such a gathering of the Masonic family, in all its branches, would bring together Masons of high character, talent and moral worth, familiar with the wants of the various departments of the Order, and the happiest results might be anticipated from their labors.

7. Your Committee believe that such an organization, with proper regulations, would be of great value, not only to the Masonic Fraternity in this country, but to the interests of our Order throughout the world. It would be the center of correspondence for all the Grand Lodges of the world, and a Masonic union of these United States would present to our Brethren of all lands a most happy illustration of our national motto, *E pluribus unum*—out of many, one.

In conclusion the Committee suggests that such an organization, meeting regularly with the General Grand Chapter and General Grand Encampment, and bringing together from all parts of the country noble-minded men, imbued with the spirit of Masonry, and charged with the responsibilities of legislating for its welfare, would be most happy in its influence on the stability and welfare of our Union. The meetings of this Body might sometimes occur near our halls of national legislation, and give them an example of legislating which knows "no North, no South, no East, no West," and has no "Mason and Dixon's line" (referring to supposed boundary line between the free and slave States).

This report is signed by Brothers Cyril Pearl, Allen Haines and F. Bradford. It was approved by Grand Lodge, and was thereupon sent out to all the governing Bodies of American Freemasonry. From the arguments, admissions and inferences of the foregoing document we become aware of a new factor in the controversy. The national Bodies of allied or concordant organizations are constantly referred to, their examples are quoted with emphatic approval, and there is manifested a desire that "Masonry, in all its departments," should progress along identical lines. We find, as a result of the invitation extended by the Grand Lodge of Maine, several of the sister Bodies took favorable action. Delegates were appointed by these, principally New England Jurisdictions. The Convention met at Lexington, Kentucky, September 17, 1853, and Grand Lodges of Alabama, Connecticut, District of Columbia, Georgia, Illinois, Indiana, Kentucky, Maine, Michigan, Missouri, Mississippi, New York, Ohio, Rhode Island, Virginia, and Vermont, were represented.

Nathan B. Haswell, Grand Master of Vermont, was chosen as President of the Convention, with Brothers John L. Lewis, Jr., of New York, and Eliphallet Storer of Connecticut as Secretaries. The President of the Convention stated the objects of meeting to be the "consideration of a suitable plan to be presented for a National Grand Lodge, or Confederation of Grand Lodges of the Masonic Fraternity in the United States, for the speedy and final adjustment and decision of matters in difference, which may arise between the various Grand Lodges—to promote uniformity in work, and to cultivate the general good of the Fraternity." The proceedings of this Convention were brief, being concluded in two short sessions. A Committee was raised to propose a definite plan, constituted of the following named Brothers: Most Worshipful A. B. Thompson, Maine; Most Worshipful William Field, Rhode Island; Most Worshipful Benjamin B. French, District of Columbia; Most Worshipful David Clark, Connecticut, and Right Worshipful John L. Lewis, Jr., New York. This Committee submitted the following report:

The Committee appointed by the Delegates of several Grand Lodges of the United States, assembled in Convention at Lexington, Kentucky, September, 1853, for the purpose of taking into consideration the proposition submitted by the Grand Lodge of Maine, to form a General Grand Lodge of the United States, having duly considered the proposition, ask leave to report:

That in their opinion it is inexpedient at this time to attempt the formation of a General Grand Lodge, but, from a free interchange of opinion among the Delegates assembled, your Committee believe that a proposition for a National Confederation for specific objects, would meet the approbation of the several Grand Lodges of the Union. They therefore submit the following plan:

First—That all matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Bodies of the same Order; which cannot by their own action be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges, in their individual capacities; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding and final on all parties concerned.

Second—That from and after the adoption of the foregoing proposition by two-thirds of the several Grand Lodges, its provision shall be considered ratified, and all matters therein contemplated for adjustment shall then and thereafter take the course prescribed.

Third—That each of the Grand Lodges be requested to adopt a resolution, if they accede to the proposed measure, pledging themselves to abide by the concurrent decisions of two thirds of the several Grand Lodges, relating to all matters submitted to their action.

For the purpose of further maturing the plan for the proposed Confederation, your Committee propose that the several Grand Lodges be respectfully requested to send one or more Delegates each to a Convention to be held at Washington, District of Columbia, on the first Wednesday of January, 1855, to consider such propositions as may be submitted by the several Grand Lodges in relation thereto. The Committee further recommends that the proceedings of this Convention be officially communicated to the several Grand Lodges of the United States.

As suggested by the Lexington Convention, another gathering of leaders of the American Craft was held at Washington on Wednesday, January 3, 1855. David Clopton, Past Grand Master of Alabama, was chosen President, with Finlay W. King, Senior Grand Warden of New York, as Secretary. The Vice-Presidents were Charles Gilman and Benjamin B. French,

Past Grand Masters of Maryland and the District of Columbia respectively. The Committee on Credentials reported the Grand Lodges that were represented, and by Brothers, as follows:

Alabama—David Clopton, P.G.M.; William Hendrix, Past Grand Master.

California—Milton S. Latham; James A. McDougall.

District of Columbia—Benjamin B. French, P.G.M.; William B. Magruder, P.G.M.; Charles S. Frailey, G.M.

Maryland—Charles Gilman, P.G.M.

Michigan—Albert C. Smith, P.G.S.

Minnesota—Alfred E. Ames, G.M.

New York—John L. Lewis, D.G.M.; Finlay M. King, S.G.W.; James H. Perry, Grand Chaplain; James M. Austin.

Immediately upon opening the Convention the subject matter of the meeting was brought forward in a resolution offered by the Michigan Delegate, as follows:

Resolved: That to form a more perfect union, establish uniformity, insure domestic as well as foreign Masonic tranquillity, and secure to ourselves and our posterity the blessings flowing from the perpetuity and diffusion of the principles embraced in the ancient ritual of the Order, it is eminently expedient to organize a Federative National Head, with well-defined and limited powers, reserving to the several Grand Lodges, or to the Fraternity, all powers, privileges and prerogatives not expressly deputed.

For this a substitute was offered, and prevailed, that the whole matter involved be referred to a Committee of five, with the President of the Convention as chairman, "to mature the plan of a Confederation, as contemplated by the Lexington Convention." Such a Committee was accordingly erected, consisting of Brothers Clopton, King, Smith, Ames, and Gilman.

Pending the formulation of their report a communication was read from Brothers Nathan B. Haswell and Philip C. Tucker, Past Grand Masters of Vermont. These had been appointed Delegates from their Grand Lodge, but were unable to attend. This document indicates the reservations suggested to the minds of these distinguished Freemasons. The Convention was warned that the only authority to be conferred upon the Confederation, as specifically stated by the Lexington gathering, was to settle "all matters of difficulty which may arise in any Grand Lodge, or between two or more Grand Bodies of the same Order, which cannot, by their own action, be satisfactorily adjusted or disposed of." The writers are careful to point out that the words *Grand Bodies* can apply only to Grand Lodges. The letter thus concludes:

It is, we think, entirely obvious, that to carry out the plan proposed, to the efficiency of which it aims, particular care will be required in establishing the details for its practical action. Who or what Bodies are to decide when the importance of the case or the common welfare of the Fraternity demand that action is necessary, under the confederate regulations, and what shall be the manner of proceeding to bring about that action, are things important to be specified with clearness, and appear to us to present strong difficulties in their satisfactory adjustment.

Upon the day following its appointment the Committee on Plan was ready with its report. This formulates a plan for a Court of Final Appeal and Arbitration, without power to interfere between disputants unless specially invoked.

PREAMBLE—*For the purpose of establishing a unity of interest among the Grand Lodges of the United States—a unity of design and purpose—and of securing mutual confidence between them, and promoting the general welfare of the Fraternity, said Grand Lodges do ordain and establish the following*

ARTICLES OF CONFEDERATION

I. All matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Lodges of the United States, which cannot, by their own action, be satisfactorily adjusted or disposed of, shall, if the importance of the case, or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges in their individual capacities, and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding and final on all parties concerned.

II. When any matter of difficulty shall arise, in any Grand Lodge belonging to this Confederacy, between such Grand Lodge and its subordinates, of a revolutionary or other character, it shall be submitted, as prescribed in Article I upon the request or direction of the Grand Lodge in which the same may have occurred.

III. When a difficulty shall have occurred between two or more Grand Lodges, of the character mentioned in Article I, it shall be so submitted upon the request or direction of either of the Grand Lodges immediately interested therein.

IV. Any member of the Confederacy shall have the right to submit to the several members of the same any question of Masonic jurisprudence, or Masonic action, contemplated within its own Jurisdiction, which may be deemed by it of sufficient importance to call for the united opinions of the members thereof; and in all such cases, the like action shall be had by the said Grand Lodges, as is herein provided in other cases, and the decision thereupon shall be conclusive.

V. Each Grand Lodge belonging to this Confederacy shall take action upon the matter so submitted to it, and make a decision thereupon at its first annual communication after the evidence and documents relating thereto shall have been received; unless for want of time or information it shall be unable to arrive at a decision, and in this case it shall have until the next Annual Communication, at which time a decision shall be made.

VI. When any difficulty shall have arisen in any Grand Lodge, or between a Grand Lodge and its subordinates, or between two or more Grand Lodges, as mentioned in Articles II and III, the Grand Lodge submitting such difficulty, in manner as aforesaid, shall give notice to the other party or parties concerned therein, of its intention to submit the same to the Confederacy, and in case of the omission, neglect or refusal of such other party or parties to supply the evidence and documents relating to such difficulty, in the manner prescribed in Article I, for three months from the time of the service of such notice, the members of the Confederacy may proceed to the examination and decision of the difficulty so submitted, upon the evidence and documents before them; provided, that when such difficulty exists between two or more Grand Lodges, the Grand Lodge or Grand Lodges which shall not at first decide upon such submission, shall have three months after its next succeeding Annual Communication, to supply such evidence and documents as aforesaid.

VII. From and after these articles shall have been adopted by twenty of the Grand Lodges of the United States, their provisions shall be considered ratified, and all matters therein contemplated for adjustment shall then and thereafter take the course herein prescribed.

VIII. No Grand Lodge, which shall have united in this Confederacy, in manner as aforesaid, shall withdraw therefrom, until it shall have given twelve months' notice to each and every member of the Confederacy of intention to do so.

IX. These Articles may be altered, amended or revised, by proposition in writing, submitted by any one Grand Lodge, and concurred in by two thirds of the Grand Lodges in this Confederacy; and such alteration, revision or amendment shall be operative and binding upon each and every member of the Confederacy from the time of its adoption, in manner as aforesaid.

This Convention, having adopted the foregoing Articles of Confederacy, also took occasion to affirm the American doctrine of exclusive jurisdiction, by adoption of the following resolutions:

That this National Convention recognize most fully the principle that no territory can be rightfully covered by more than one superior Jurisdiction.

That this Convention solemnly protests, in behalf of the Masonic Fraternity of the United States of America, against any foreign Grand Body exercising any Masonic Jurisdiction within the limits of the accredited Jurisdiction of any of the Grand Lodges of the American Union.

Brothers Clopton, Smith, King, Gilman, and French were constituted as a Committee to prepare an address to the Fraternity. The "Address" reveals the differences of opinion before reaching unanimity among the delegates. Some believed that anything short of a General Grand Lodge, invested with supreme powers (original or appellate) in certain respects, or with certain defined limitations, would prove wholly insufficient; while others entertained apprehensions with regard to any national organization whatever. It is further set forth that since the national independence, the chief need of American Freemasonry "has been for a closer bond of union between the different Grand Lodges." The document briefly reviews the several attempts to organize a General Grand Lodge, and admits the hopelessness of further effort. The Committee sets forth the territorial status of the American States, as compared with the unified sovereignties of foreign countries. Arguing that these States are politically united by the Federal Government, there is conclusion that the Masonic organizations required a national center of fraternal union. "One of the greatest evils that has attended the condition of the Institution in this country has been a diversity of opinion concerning Masonic laws and usages, and the proper jurisdiction and rights of the several Grand Lodges. Every disagreement which has occurred between any of the Grand Lodges of the United States has been produced by the assertion of a right by one, which another has denied; or a claim of jurisdiction, which another has resisted." To bring about real unity of action, to substitute authority for discordant opinions, the Committee urges a general acceptance of the Convention's plan—"a tribunal of wisdom, beauty and strength." But, like all the plans previously proposed, this also failed of acceptance by the required number of Grand Lodges.

Another Convention was called, by no apparent definite authority, to meet at Chicago on Tuesday, September 13, 1859. Rob Morris, Past Grand Master, Kentucky, was one of the moving spirits, and upon his motion Finlay M. King of New York was chosen President, while Brother Morris himself was named as Secretary. The Grand Lodges represented were: Arkansas, California, District of Columbia, Illinois, Iowa, Louisiana, Maine, Mississippi, New Hampshire, New York, South Carolina, and Vermont. Upon a suggestion that those present from other Grand Lodges not accredited as delegates, be invited to join in the deliberations, Brothers responded from Alabama, Ohio, Rhode Island, Tennessee, and Wisconsin. It will thus be seen that this was a most numerous attended and an influential gathering. A Committee of five, consisting of Brothers A. T. Pierson, of Minnesota; A. G. Mackey, of South Carolina; J. L. Lewis,

Jr., of New York; Philip C. Tucker, of Vermont, and Cyril Pearl, of Maine, presented a plan of permanent organization, which was adopted.

This document set forth the need of closer union and increased harmony among American Grand Lodges, and the necessity "to extend our knowledge of the History, Work, Symbolism, Philosophy and Jurisprudence of Craft Masonry." To bring about this very desirable result it was proposed to form the various Bodies into a "North American Masonic Congress." To this Body three Delegates should be chosen from each assenting Grand Lodge. The Congress, when fully organized, was to maintain three permanent Committees—on International Correspondence; Work, Symbolism and Philosophy; Jurisprudence, Masonic History and Antiquities. It was further proposed that this Congress should meet triennially, in such place as might be determined. The scope of the Body was, also, "to take cognizance of all cases of difference which may occur between two or more Grand Lodges; provided the parties shall mutually submit the said difference for decision." It was further intended that the Congress should "consult and advise on questions of Masonic law," that so, in course of time, uniformity of law and usage might prevail. Further, the triennial meetings were to be made notable by presentation of papers and essays on Masonic topics, with discussions thereon. It was provided, further, that this plan of permanent organization should go into effect when five or more Grand Lodges had given in their adhesion to the same. To make all plain to the various Bodies a Committee of Correspondence was constituted and Brother Samuel G. Risk of Louisiana was elected the permanent Secretary.

This Committee on Correspondence prepared an address to the Grand Masters and Grand Lodges, in which was set forth the necessity for a closer union, and urging the plan adopted by the Convention. This effort might have been successful, and the Congress speedily formed, had not the Civil War immediately followed. By that struggle the sections were divided, and Freemasons, like other citizens, went with one or the other side as conscience and patriotic motives dictated. During the years of strife there could be no hope of even meeting as an Association of Grand Lodges of the United States.

There is preserved an interesting correspondence between Brother Cyril Pearl of Maine, and Brother Richard Vaux of Pennsylvania. The former was chairman of the Permanent Committee of the Chicago Convention, and Brother Vaux was at that time, 1862, Chairman of the Committee on Correspondence for the Grand Lodge of Pennsylvania. Brother Pearl urged the calling of a national Masonic Convention, "not so much for discussion of the esoteric subjects of ordinary times as for a sincere endeavor to pour the oil of tranquillity on the troubled waters of national strife." To this appeal Brother Vaux replied, for his Grand Lodge, expressing opinion that such effort as was proposed would be futile in the then condition of the public mind. He believed that then "the still small voice of Masonic faith and practice has not power enough to rise above the din of arms and the roar of battle."

This really ended all serious effort to bring about a national governing Body for the Craft in the United States. Conventions have since been held, notably at Chicago in 1893, but these have been only to unify ritualistic phraseology. Even such endeavors have failed, each Grand Lodge with a prudent conservatism holding affectionately to what it had grown accustomed.

Doctor Mackey held that a proposition simply for a Confederated League, with scarcely a shadow of power to enforce its decisions, with no penal Jurisdiction whatsoever, and with no other authority than that which, from time to time, might be delegated to it by the voluntary consent of the parties entering into the Confederation, if the plan had been adopted the Body would, in all probability, have died in a few years of sheer debility. There was, in the opinion of Doctor Mackey, no principle of vitality to keep it together.

GENERALISSIMO. The second officer in a Commandery of Knights Templar, and one of its representatives in the Grand Commandery. His duty is to receive and communicate all orders, signs, and petitions; to assist the Eminent Commander, and, in his absence, to preside over the Commandery. His station is on the right of the Eminent Commander, and his jewel is a square, surmounted by a paschal lamb. The use of the title in Templarism is of very recent origin, and peculiar to America. No such officer was known in the old Order. It is, besides, inappropriate to a subordinate officer, being derived from the French *généralissime*, and that from the Italian *generalissimo*, both signifying a *Supreme Commander*. Strictly speaking, it has the same meaning in English.

GENEROUS FREEMASON. The first Masonic opera, the libretto written by Brother William Rufus Chetwood, prompter at Drury Lane Theater, London, for eighteen years, beginning 1722. Sixty-one years before Brother Mozart composed his Masonic opera known as *The Magic Flute*, Brother Chetwood's work was first performed in public. The following advertisement appeared in the *Daily Post*, August 20, 1730:

At Oates and Fielding's Great Theatrical Booth at the George Inn Yard in Smithfield, during the time of Bartholomew Fair, will be presented an entire new opera call'd *The Generous Freemason*, or the *Constant Lady*, with the comical humours of Squire Noodle and his man Doodle by Persons from both Theatres. The part of the King of Tunis by Mr. Barcock; Mirza, Mr. Paget; Sebastian, Mr. Oates; Clermont, Mr. Fielding; Sir Jasper, Mr. Burnett; Squire Noodle, Mr. Berry; Doodle, Mr. Smith; Davy, Mr. Excell; Captain, Mr. Brogden; the Queen, Mrs. Kilby; Maria, Miss Oates; Celia, Mrs. Grace; Jacinta, Miss Williams; Jenny, the chambermaid, Mrs. Stevens; Lettice, Mrs. Roberts. All characters newly dress'd. With several entertainments of dancing by Monsieur de St. Luce, Mlle. de Lorme, and others, particularly the Wooden Shoe Dance, the Pierrot and Pierrette, and the Dance of the Black Joke. Beginning every day at 2 o'clock.

The two theaters mentioned were Drury Lane and Covent Garden. The opera was billed as "a tragic-comi-farcical ballad opera" and published by "J. Roberts in Warwick Lane, and sold by the Booksellers of London and Westminster," the third page bearing the following dedication:

To the Right Worshipful the Grand Master, Deputy Grand Master, Grand Wardens, and the rest of the Brethren of the Ancient and Honourable Society of Free and Accepted Masons, this opera is humbly inscribed by Your most obedient and devoted Servant, The Author, a Free-Mason.

The two leading characters in the play are Maria, an English lady, and Sebastian, an English gentleman, who are secretly engaged to each other. When

it is proposed that she marry someone else, Maria agrees to elope with Sebastian to Spain where he has a wealthy uncle. Sebastian expresses his regret at leaving England in these words:

But yet one pang I feel thro' all my joy,
That from my noble Brethren I must part;
Those men whose lustre spreads from Pole to Pole,
Possessing every virtue of the Soul.
But yet all climes the Brotherhood adorn,
As smiling Phoebus gilds the rosie morn!
Let Love and Friendship then our cares confound,
And halcyon days be one eternal round.

During the journey to Spain their vessel is chased by a ship commanded by "the bravest Moor that ploughs the sea," the High Admiral of King Amuranth of Tunis known as Mirza. The captain of the lovers' ship thinks it advisable to surrender but is prevented by Sebastian who declares: "We will for battle instantly prepare: a Briton and a Mason cannot fear." Their brave action is, however, all in vain and they are captured, thrown into prison and condemned to die. King Amuranth in the meantime has taken a fancy to Maria and his wife, Queen Zelmana, conceives a like affection for Sebastian. The death sentence is therefore delayed, giving Sebastian an opportunity to give the Masonic signal of distress to Mirza who recognizes him as a Brother and releases the two prisoners, saying to Sebastian: "Come to my arms, thou unexpected Joy, and find in me a Brother and a friend." Mirza accompanies the lovers on a vessel bound for England and Sebastian expresses his Brotherly affection to which Mirza, the generous Freemason replies:

What I have done was in firm Virtue's cause,
Thou art my Brother by the strictest laws;
A chain unseen fast binds thee to my heart,
A tie that never can from Virtue part.

After this, "Neptune rises to a symphony of soft musick, attended by Tritons," and the play closes with a song from him praising Freemasonry. The opera was revived at the Haymarket Theater in 1731 and Brother Chetwood, 1733, at the theater in Goodman's Fields rearranged it and produced it in the form of a one-act operetta, entitled *The Mock Mason*, retaining only the comic phases of the original play. In 1741 *The Generous Freemason*, in original form, was again given with great popularity. The music for the opera was supplied by three composers, the musical score having been written by Henry Carey known as the author and composer of *Sally in our Alley*. Richard Charke, a violinist and member of the Drury Lane Theater company, and John Sheeles, a famous teacher of the harpsichord, were the other two responsible for the lyrics in the opera. Two copies of the opera are at present in the possession of the British Museum and these give the airs of some of the songs without accompaniment, which was the usual method at that time. We are indebted to Brother Richard Northcott, Fellow of the Royal Philharmonic Society, England, for the details given here.

GENTLEMAN MASON. In some of the old lectures of the eighteenth century this title is used as equivalent to Speculative Freemason. Thus they had the following catechism:

What do you learn by being a Gentleman Mason?
Secrecy, Morality, and Good-Fellowship.
What do you learn by being an Operative Mason?
Hew, Square, Mould stone, lay a Level, and raise a Perpendicular.

Hence we see that *Gentleman Mason* was in contrast with *Operative Mason*.

GENUFLECTION. Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of a man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Freemasons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In Ancient Craft Masonry, during prayer, it is the custom for the members to stand, but in the advanced Degrees, kneeling, and generally on one knee, is the more usual form.

GEOMATIC. See *Domatic*.

GEOMETRICAL MASTER MASON. A term in use in England during the eighteenth and early in the following century. By the primitive regulations of the Grand Chapter, an applicant for the Royal Arch Degree was required to produce a certificate that he was "a Geometrical Master Mason," and had Passed the Chair. The word *Geometrical* was, in Doctor Mackey's opinion, thus synonymous with *Speculative*.

Later researches proved that there was actually a Degree of this name. Brother George W. Speth in 1899 (*Transactions*, Quatour Coronati Lodge, volume xii, page 205) mentions the ritual of the Most Excellent Order of Geometrical Master Masons, as being about 1819 to 1820 but that the Degree is probably much older. He says there are nine Lectures. Much of the ritual is in very rough verse, archaic, containing allusions to matters which were in use early in the eighteenth century, such as the *broached thurnell*, which had disappeared from Craft Masonry long before the nineteenth century. On the other hand, much of it will be recognized by members of so-called Higher Degrees as at present in use. The Degree was given apparently after the Three Craft Degrees but is unconnected with the Royal Arch. It was conferred in a Chapter, not in a Lodge, and is Christian throughout. Both Doctor Mackey and Brother Woodford give the name *Geometrical Master Masons* in the *Encyclopedias* for which they are responsible, but neither seems to have realized that it represented an actual Degree.

GEOMETRIC POINTS. In the language of French Freemasonry, this name is given to the four cardinal points of the compass, because they must agree with the four sides of a regular Temple or Lodge. They form a symbol of regularity and perfection.

GEOMETRY. In the modern instructions, *geometry* is said to be the basis on which the superstructure of Freemasonry is erected; and in the *Old Constitutions* of the Medieval Freemasons of England the most prominent place of all the sciences is given to geometry, which is made synonymous with Freemasonry. Thus, in the *Regius Manuscript*, which dates not later than the latter part of the fourteenth century, the Constitutions of Freemasonry are called "the Constitutions of the art of geometry according to Euclid," the words *geometry* and *Masonry* being used indifferently throughout the document; and in

the *Harleian Manuscript*, No. 2054, it is said, "thus the craft Geometry was governed there, and that worthy Master (Euclid) gave it the name of *Geometry*, and it is called *Masonrie* in this land long after." In another part of the same manuscript, it is thus defined: "The fifth science is called *Geometry*, and it teaches a man to mete and measure of the earth and other things, which science is *Masonrie*."

The Egyptians were undoubtedly among the first who cultivated geometry as a science. "It was not less useful and necessary to them," as Goguet observes (*Origine des Lois, Origin of the Laws*, I, iv, 4), "in the affairs of life, than agreeable to their speculatively philosophical genius." From Egypt, which was the parent both of the sciences and the mysteries of the Pagan world, it passed over into other countries; and geometry and Operative Masonry have ever been found together, the latter carrying into execution those designs which were first traced according to the principles of the former.

Speculative Freemasonry is, in like manner, intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, Speculative Freemasonry derives its most important symbols from this parent science. Hence it is not strange that Euclid, the most famous of geometricians, should be spoken of in all the *Old Records* as a founder of Freemasonry in Egypt, and that a special legend should have been invented in honor of his memory.

GEORGE IV. Born 1762; died 1830. King of Great Britain. February 6, 1787, in a Special Lodge, the Duke of Cumberland, Grand Master, made George IV, then Prince of Wales, a Freemason. The Duke of Cumberland died in 1790 and the Prince of Wales was elected Grand Master on November 24. Lord Moira became Pro Grand Master. In 1805 George was elected Grand Master of Scotland. He became King in 1811 and the Duke of Sussex was elected Grand Master of England, the King taking the title of Patron.

GEORGIA. Major-General James Edward Oglethorpe, founder of the Colony of Georgia on February 12, 1733, also founded on February 10, 1734, the Masonic Lodge now known as Solomon's Lodge No. 1, at Savannah, the name being so attached in 1776. To Past Master William B. Clarke's *Early and Historic Freemasonry of Georgia* we are indebted for definite light upon the old traditions of the Craft. The present Charter of this old Lodge, granted by the Grand Lodge of Georgia in 1786, states that Roger Lacey was granted a Warrant as the first Provincial Grand Master of Georgia in 1735 by Viscount Weymouth, Grand Master of England. Unity Lodge was constituted in 1774, and Grenadier's Lodge in 1775. During these years and up to 1786 a Provincial Grand Lodge existed and in the revolutionary period acted independently, formal reconstruction being made on December 21, 1786, when the permanent appointments under England were abolished and annual elections adopted. Major-General Samuel Elbert resigned the chair and William Stephens was elected Grand Master with other officers for 1787.

Solomon's Lodge at Savannah possesses an apron worn by Worshipful Master Benjamin Sheftall in 1758. The flap bears the emblem of the Royal Arch

Degree and this suggests that at that time this ceremony was conferred in the Lodge where the Master himself was initiated. Georgia Chapter of Savannah worked under a Dispensation from the General Grand Chapter, December 1, 1802, and a Warrant was granted, January 9, 1806. Union Chapter at Louisville received a Charter, from the General Grand Chapter, June 6, 1816; Augusta Chapter, December 6, 1818; Mechanics Chapter at Lexington, June 10, 1820; Webb Chapter at Sparta, November 16, 1921. A Grand Chapter was organized on February 4, 1822.

The first document mentioning the Degree of Select Masons in Georgia was a Diploma from Brother Cohen in possession of Brother Jacobs. In May, 1792, the latter was in Savannah and was invited to go to Augusta and confer the Degrees. The first Council, Adoniram Council, No. 1, of Augusta, was probably organized by Companion Webb or Companion Cross. On May 2, 1826, this Council took part in constituting the Grand Council of Georgia. Savannah Council, No. 2; Eureka Council, No. 3; Georgia Council, No. 4, and Hancock Council were also represented at the meeting. Soon after May 7, 1827, however, the activities of this Grand Council ceased for nearly fifteen years. On June 22, 1841, delegates from three Councils met at Augusta and again organized the Grand Council of Georgia.

Georgia Encampment, No. 1, at Augusta received a Dispensation dated 1823, and was chartered on May 5. Three other Commanderies, namely Saint Omar, No. 2, Saint Aldemar, and Coeur de Lion, were chartered before the Grand Commandery was organized on April 25, 1860.

The year 1888 saw the establishment of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Savannah when Alpha, No. 1, a Lodge of Perfection, was granted a Charter on October 17. On the following day Temple, No. 1, a Chapter of Rose Croix, was chartered and on October 23, two years later, a Council of Kadosh, Gethsemane, No. 1, and a Consistory, Richard Joseph Nunn, No. 1, were also granted Charters.

GERBIER, DOCTOR. An energetic Freemason, and, as mentioned in the *Royal Masonic Cyclopaedia*, one of the removable Masters of the ancient Grand Lodge of France. He is said to have fabricated the title of the Metropolitan Chapter of France, which it was pretended had emanated from Edinburgh, in 1721.

GERMAN FREEMASONS, UNION OF. See *Verein deutscher Freimaurer*.

GERMAN RITUAL. The principal systems of ritual or working in Germany are:

1. The old English as remodeled by Schroeder and used by the Grand Lodge of Hamburg, most of the Lodges under the Grand Lodge of Saxony and all of the Hanoverian Lodges which belong to the Grand Lodge Royal York, and the Five Independent Lodges.

2. Rectified Strict Observance, or Scottish, by the Three Globes, Berlin. The Ritual of the Saint John's Lodge is, we understand, that of Fessler, as revised by Zoellner.

3. Swedish, by the Grand National Lodge, Berlin.

4. Fessler's, differing slightly from that of Schroeder. The Grand Lodge of the Sun, at Bayreuth, and the Grand Lodge Royal York use this ritual. Great freedom is accorded the daughters of the Grand Lodge of the Sun, the only requirement being that once each year they are to work according to a common Ritual.

5. Modern English, Eclectic, in the Grand Lodge of Frankfort and Darmstadt. The Ritual is reported to be slightly mixed with other ceremonies under the latter Grand Lodge.

The most complicated of all of these forms of working is the Swedish system, see No. 3 above. No. 1 or the Schroeder system is the simplest. The entire apparatus of the ceremonies just as gone through in ancient times is displayed at the initiations in the Swedish Ritual—that is, terrors, threats, and so forth. However, in Fessler's system these likenesses gradually disappear just as they do in the Grand Lodge, Kaiser Frederick, where they are only inferred indirectly in the declared historical reminiscences. The work in England appertaining to portions of the First and Second Degrees has been transposed in Germany so that an Entered Apprentice from America or England if visiting in Germany would not be able to work his way into the Lodge in the First Degree.

GERMAN SOUTHWEST AFRICA. Three German Lodges exist here, at Lüderitzbucht, Swakopmund and Windhuk, the Kaiser Friedrich III Lodge from 1910, Zur Hoffnung Lodge from 1908, and the Kränzchen zur Kreuz des Südens, 1909. Following the World War this German colonial possession became subject to the British Empire as the Protectorate of Southwest Africa.

GERMAN UNION OF TWO AND TWENTY. A secret society founded in Germany, in 1786, by Doctor Bahrdt, whose only connection with Freemasonry was that Bahrdt and the twenty-one others who founded it were Freemasons, and that they invited to their co-operation the most distinguished Freemasons of Germany. The founder professed that the object of the association was to diffuse intellectual light, to annihilate superstition, and to perfect the human race. Its instruction was divided into six Degrees, as follows: 1. The Adolescent; 2. The Man; 3. The Old Man; 4. The Mesopolite; 5. The Diocesan; 6. The Superior. The first three Degrees were considered a preparatory school for the last three, out of which the rules of the society were chosen. It lasted only four years, and was dissolved by the imprisonment of its founder for a political libel, most of its members joining the Illuminati. The publication of a work in 1789 entitled *Mehr Noten als Text, etc.*, meaning *More Notes than Text, or The German Union of XXII*, which divulged its secret organization, tended to hasten its dissolution (see Bahrdt).

GERMANY. Of all countries Germany plays the most important part in the history of ancient Freemasonry, since it was there that the guilds of Operative Stone-Masons first assumed that definite organization which subsequently led to the establishment of Speculative Freemasonry. But it was not until a later date that the latter institution obtained a footing on German soil. Findel in his *History* (page 238) says that as early as 1730 temporary Lodges, occupied only in the communication of Masonic knowledge and in the study of the ritual, were formed at different points. But the first regular Lodge was established at Hamburg, in 1733, under a Warrant of Lord Strathmore, Grand Master of England; which did not, however, come into active operation until four years later. Its progress was at first slow; and nowhere is Freemasonry

now more popular or more deserving of popularity. Its scholars have brought to the study of its antiquities and its philosophy all the laborious research that distinguishes the Teutonic mind, and the most learned works on these subjects have emanated from the German press. The detailed history of its progress would involve the necessity of no ordinary volume (see Mackey's revised *History of Freemasonry* published by the Masonic History Company, Chicago, pages 746-94, and 2242-53, also references in this work to Masonic leaders and society of Germany).

William Preston's *Illustrations of Masonry* state that in 1733 the Earl of Strathmore warranted a Lodge at Hamburg. It has been said also that Doctor Jaenisch was appointed Provincial Grand Master between 1718 and 1720, but there is no record, either of his name or of the Lodge at Hamburg, in the Minutes of the Grand Lodge. In 1741 a Lodge was established at Leipzig by seven Brethren who had held informal meetings during the five previous years.

Brother H. W. Marschall had been appointed Provincial Grand Master of Upper Saxony in 1737, and thereafter many other Provincial Grand Lodges were opened.

In August, 1738, although the King was opposed to Freemasonry, the Crown Prince Frederick was secretly initiated at Brunswick, August 14-5, 1738, and always afterwards ardently supported the Fraternity.

A curious feature of the growth of the Craft in Germany is the number of independent Masonic Bodies which, with or without special authority, exercise control over other Lodges. There are also several independent Lodges in existence. The first of these Grand Lodges was probably the *Zu den drei Weltkugeln* (*Three Globes*) Lodge, opened at Berlin by the command of Frederick, who afterwards assumed the position of Grand Master as often as his military duties permitted.

Of these bodies there has been a marked tendency in the more modern times to confine the ritual to the exemplification of the first three Degrees. But the earlier records show that other ceremonies were practised. A Lodge, *Three Doves*, instituted in 1760, by a Warrant from the "Three Globes," also of Berlin, is recorded that in 1763 other Degrees were employed, including some if not all of the following: Elect of Nine, Elect of Fifteen, Elect of Perpigan, Red Scots Degree, Saint Andrew's Scot, Knight of the East, Knight of the Eagle or Prince Sovereign Rose Croix, a Supreme Council being formed of members of this last Degree to govern the others. This use of the supplementary grades at so early a period is in marked contrast with the later conditions when they were in Germany less favorably pursued.

Students will not overlook the building of the old cathedrals in Germany, especially those of Cologne and Strasburg, and the associations of the Craftsmen that grew with these stately structures, fraternities whose exploits and government are described in Doctor Mackey's *History of Freemasonry*. Their rules have a peculiar resemblance to our modern regulations.

Mention must also be made here of the Verein deutscher Freimaurer, *Association of German Freemasons*, founded on May 19, 1861, at Potsdam with the object of laboring for the development of Masonic ideals and for promoting their advancement, to

respond to the requirements of Masonic science, to cultivate Masonic endeavor, to encourage fraternal relief in Lodges, and the exercise of discreet charity. The Association publishes a periodical, *Zwanglosen Mitteilungen*, every other month, holds yearly conventions of the membership, and also prints various pamphlets and books of value to Freemasons everywhere. The headquarters are at Leipzig.

Among various interesting enterprises is that of the Grand Lodge of the Sun, *Zur Sonne*, for facilitating the exchange from one Masonic family to another of young people, say from eleven to twenty years of age, principally during the holiday months of the year or at other times as may be desired. These youngsters were preferably to be placed in surroundings corresponding to those of their own homes.

GHEMOUL BINAH THEBOUNAH. Hebrew, meaning, as usually explained, *Prudence in the midst of vicissitude*. The Hebrew characters are: בִּינָה חֲסִידוּת. The name of the seventh step of the mystical Kadosh Ladder of the Ancient and Accepted Scottish Rite.

GHIBLIM. The form in which Doctor Anderson spells *Giblim*. In the *Book of Constitutions*, 1738 (page 70) it is stated that in 1350 "John de Spoulee, call'd Master of the *Ghiblim*," rebuilt Saint George's chapel.

GIBALIM. A Masonic corruption of *Giblim*, the Gblites, or men of Gebal (see *Giblim*).

GIBBON, EDWARD. English historian, author of *Decline and Fall of the Roman Empire*. Made a Freemason in Friendship Lodge No. 6, London, in March, 1775. Born April 27, 1737; died 1794 (see *New Age Magazine*, March, 1925).

GIBEAH. A Hebrew word signifying a *hill*, and giving name to several towns and places in ancient Palestine. The only one requiring special mention is Gibeah of Benjamin, a small city about four miles north of Jerusalem. It was the residence, if not the birthplace, of King Saul. In the French Rite the word symbolically refers to the Master, who must be pure in heart, that the High and Holy One may dwell therein. The word is also used in the Swedish Rite.

GIBLIM. Hebrew, גִּבְלִים. A significant word in Freemasonry. It is the plural of the noun *Gibli*, the *g* pronounced hard, and means, according to the idiom of the Hebrew, *Giblites*, or inhabitants of the city of Gebal. The *Giblim*, or *Giblites*, are mentioned in Scripture as assisting Solomon's and Hiram's builders to prepare the trees and the stones for building the Temple, and from this passage it is evident that they were clever artificers. The passage is in First Kings (v, 18) and, in our common version, is as follows: "And Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house," where the word translated in the authorized version by *stone-squarers* is, in the original, *Giblim*. It is so also in that translation known as the *Bishop's Bible*. The Geneva version has *Masons*. The French version of Martin has *tailleurs de pierres*, following the English meaning; but Luther, in his German version retains the original word *Giblim* (see *Giblim*).

It is probable that the English translation followed the Jewish *Targum*, which has a word of similar import in this passage. The error has, however, assumed importance in the Masonic instructions, where *Giblim*

is supposed to be synonymous with a *Freemason*. And Sir Wm. Drummond confirms this by saying in his *Origines* (volume iii, book v, chapter iv, page 129) that "the Gibalim were Master Masons who put the finishing hand to King Solomon's Temple (see *Gebal*).

GILDS. The word *gild*, *guild*, or *geld*, from the Saxon *gildan*, to *pay*, originally meant a tax or tribute, and hence those fraternities which, in the early ages, contributed sums to a common stock, were called *Gilds*. Cowell, the old English jurist, defines a *Gild* to be "a fraternity or commonalty of men gathered together into one combination, supporting their common charge by mutual contributions."

Societies of this kind, but not under the same name, were known to the ancient Greeks and Romans, and their artificers and traders were formed into distinct companies which occupied particular streets named after them. But according to Dr. Lujo Brentano, who published, in 1870, an essay on *The History and Development of Gilds*, England is the birthplace of the Medieval Gilds, from whom he says that the modern Freemasons emerged. They existed, however, in every country of Europe, and we identify them in the *Compagnons de la Tour de France*, and the *Baucorporationen* of Germany. The difference, however, was that while they were patronized by the municipal authorities in England, they were discouraged by both the Church and State on the Continent.

The Gilds in England were of three kinds, Religious Gilds, Merchant Gilds, and Craft Gilds, specimens of all of which still exist, although greatly modified in their laws and usages. The Religious or Ecclesiastical Gilds are principally found in Roman Catholic countries, where, under the patronage of the Church, they often accomplish much good by the direction of their benevolence to particular purposes. Merchant Gilds are exemplified in the twelve great Livery Companies of London. And the modern Trades Unions are nothing else but Craft Gilds under another name. But the most interesting point in the history of the Craft Gilds is the fact that from them arose the Brotherhoods of the Freemasons.

Brentano gives the following almost exhaustive account of the organization and customs of the Craft Gilds:

The Craft Gilds themselves first sprang up amongst the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondmen, when they ceased to belong to the *familia* of their lord. Like those Frith Gilds, the object of the early Craft Gilds was to create relations as if among brothers; and above all things, to grant to their members that assistance which the member of a family might expect from that family. As men's wants had become different, this assistance no longer concerned the protection of life, limbs, and property, for this was provided for by the Frith Gilds, now recognized as the legitimate authority; but the principal object of the Craft Gilds was to secure their members in the independent, unimpaired, and regular earning of their daily bread by means of their craft.

The very soul of the Craft Gild was its meetings, which brought all the Gild brothers together every week or quarter. These meetings were always held with certain ceremonies, for the sake of greater solemnity. The box, having several locks like that of the Trade Unions, and containing the charters of the Gild, the statutes, the money, and other valuable articles, was opened on such occasions, and all present had to uncover their heads. These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the

presidents, originally called Aldermen, afterwards Masters and Wardens, and other officials, except in those cases already mentioned in which the Master was appointed by the King, the Bishop, or the authorities of the town. As a rule, the Gilds were free to choose their Masters, either from their own members, or from men of higher rank, though they were sometimes limited in their choice to the former.

The Wardens summoned and presided at the meetings, with their consent enacted ordinances for the regulation of the trade, saw these ordinances properly executed, and watched over the maintenance of the customs of the Craft. They had the right to examine all manufactures, and a right of search for all unlawful tools and products. They formed, with the assistance of a quorum of Gild brothers, the highest authority in all the concerns of the Gild. No Gild member could be arraigned about trade matters before any other judge. We have still numerous documentary proofs of the severity and justice with which the Wardens exercised their judicial duties. Whenever they held a court, it was under special forms and solemnities; thus, for instance, in 1275 the chief Warden of the masons building Strasburg cathedral held a court sitting under a canopy.

Besides being brotherhoods for the care of the temporal welfare of their members, the Craft Gilds were, like the rest of the Gilds, at the same time religious fraternities. In the account of the origin of the Company of Grocers, it is mentioned that at the very first meeting they fixed a stipend for the priest, who had to conduct their religious services and pray for their dead. In this respect the Craft Gilds of all countries are alike; and in reading their statutes, one might fancy sometimes that the old craftsmen cared only for the wellbeing of their souls. All had particular saints for patrons, after whom the society was frequently called; and, where it was possible, they chose one who had some relation to their trade. They founded masses, altars, and painted windows in cathedrals; and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons. Sometimes individual Craft Gilds appear to have stood in special relation to a particular church, by virtue of which they had to perform special services, and received in return a special share in all the prayers of the clergy of that church. In later times, the Craft Gilds frequently went in solemn procession to their churches. We find innumerable ordinances also as to the support of the sick and poor; and to afford a settled asylum for distress, the London Companies early built dwellings near their halls. The chief care, however, of the Gildmen was always directed to the welfare of the souls of the dead. Every year a requiem was sung for all departed Gild brothers, when they were all mentioned by name; and on the death of any member, special services were held for his soul, and distribution of alms was made to the poor, who, in return, had to offer up prayers for the dead, as is still the custom in Roman Catholic countries.

In a *History of the English Guilds*, edited by Toulmin Smith from old documents in the Record Office at London, and published by the Early English Text Society, we find many facts confirmatory of those given by Brentano, as to the organization of these Gilds.

The testimony of these old records shows that a religious element pervaded the Gilds, and exercised a very powerful influence over them. Women were admitted to all of them, which Herbert (*Livery Companies* v, 83), thinks was borrowed from the Ecclesiastical Gilds of Southern Europe; and the Brethren and Sisters were on terms of complete equality. There were fees on entrance, yearly and special payments, and fines for wax for lights to burn at the altar or in funeral rites. The Gilds had set days of meeting, known as *moming speeches*, or *days of spekynggess totiedare for here comune profyte*, and a grand festival on the patron saint's day, when the members assembled for worship, almsgiving, feasting, and for nourishing of brotherly love.

Mystery plays were often performed. They had a treasure-chest, the opening of which was a sign that business had begun. While it remained open all stood with uncovered heads, when cursing and swearing and all loose conduct were severely punished. The Gild property consisted of land, cattle, money, etc. The expenditure was on the sick, poor and aged, in making good losses by robbery, etc. Loans were advanced, pilgrims assisted, and, in one city, "any good girl of the Gild" was to have a dowry on marriage, if her father could not provide it. Poor travelers were lodged and fed. Roads were kept in repair, and churches were sustained and beautified. They wore a particular costume, which was enforced by their statutes, whence come the liveries of the London Companies of the present day and the *clothing* of the Freemasons.

An investigation of the usages of these Medieval Gilds, and a comparison of their regulations with the old Masonic Constitutions, will furnish a fertile source of interest to the Masonic archeologist, and will throw much light on the early history of Freemasonry (see *Gilds*, *Encyclopædia Britannica*, also the *Hole Craft and Fellowship of Masonry*, Edward Conder Jr., and the *Liber Albus, the White Book of the City of London*, compiled in 1419 A.D., and reprinted in 1861).

As showing the spirit of the old Brethren we give here the pledge or oath of the Masters and Wardens of the Crafts or Mysteries, as then they were called, from page 451 of the *Liber Albus*, presumably the one approved by law in the reign of Henry IV of England but probably in use even before that time, 1367-1413:

You shall swear, that well and lawfully you shall overlook the Art or Mystery of of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same Mystery, approved here by the Court, you shall keep and shall cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favour, and aggrieving no one for hate. Extortion or wrong unto no one, by colour of your office, you shall do; nor unto anything that shall be against the estate and peace of the King, or of the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said Mystery, according to the good laws and franchises of the said city, well and lawfully you shall behave yourself. So God you help, and the Saints.

GILEAD. See *Galahad*.

GILGUL, DOCTRINE OF. We learn from Brother Kenneth R. H. Mackenzie's *Royal Masonic Cyclopoedia* that

Certain of the learned Jews have believed, for many centuries, in the doctrine of Gilgul, according to which the bodies of Jews deposited in foreign tombs contain within them a principle of soul which cannot rest until, by a process called by them "the whirling of the soul," the immortal particle reaches once more the sacred soil of the Promised Land. This whirling of souls was supposed to be accomplished by a process somewhat similar to that of the *metempsychosis* of the Hindus, the psychical spark being conveyed through bird, beast, or fish, and sometimes, the most minute insect. The famous Rabbi Akiba, followed by the Rabbis Judah and Meir, declared that none could come to the resurrection save those of the Jews who were buried in the Holy Land, or whose remains were, in the process of ages, gradually brought thither. In Picart's wonderful and laborious work there are many references to this doctrine. The learned may consult further authorities on this curious subject in the *Cabala Denudata* (or Uncovered), of Heinrich Khunrath, 1677.

GILKES, PETER WILLIAM. Surname spelled in some old Masonic records as *Jilks* and so pronounced. An English Freemason who devoted practically his entire life to the dissemination of knowledge regarding the ceremonies of the Craft and the teaching of the ritual of the Grand Lodge of England, acknowledged by all as an authority on Masonic regulations. Born in London, May 1, 1765, and died on December 11, 1833. Initiated at the age of twenty-one in British Lodge, No. 4, now No. 8, in 1786. This record is not in accord with the Grand Lodge Register which gives the year as 1794 but the general choice is for 1786 (see *Peter Gilkes*, by Brother A. F. Calvert, 1916, page 4). Little is known of the early history of Brother Gilkes except that he carried on, after the death of his father, a small retail establishment near Carnaby Market and Great Marlborough Street, London. In Dixon's *History of Freemasonry in Lincolnshire* we note that in August, 1820, in recognition of the "very polite manner in which he has always shown himself towards this Lodge in giving to the Brethren the instruction in Masonry as laid down by the United Lodge of Promulgation," a vote of thanks was passed to "Brother P. Jilks, Green-grocer, Carnaby Market, London." It is certain that Brother Gilkes did not pursue this long after the death of his mother but, "Finding himself independent and being of an unambitious nature, he determined to retire from business and devote himself to pursuits more genial to his disposition. His accounts were soon closed, he engaged a single room which he furnished plainly, and arranged with Hannah, an old faithful servant of his late mother to attend to his apartment and prepare the frugal meals," he remaining a bachelor his entire life.

Brother Gilkes maintained and taught daily a class of Freemasons without making any charge for his service. *The Freemasons Quarterly Review*, of 1834, said: "Although universally held in esteem amongst Masons his conduct was always characterised by good sense; he never aspired beyond his station in life, and declined the honour of an office in the Grand Lodge because he considered that his circumstances in life were not equal to the appointment." An entertaining old book by Dr. George Oliver is entitled *The Discrepancies of Freemasonry examined during a week's gossip with the late celebrated Brother Gilkes and other eminent Masons*. Page 32 tells of questions of Masonic importance discussed by Brothers Oliver and Gilkes in 1825 and the book shows clearly the high esteem in which the latter was held for his thorough knowledge of the Craft.

Peter Gilkes attended and was prominent from the first meeting when the Emulation Lodge of Improvement for Master Masons was founded on October 2, 1823. This group believed in the regulation of all ceremonial by Grand Lodge and also desired that United Grand Lodge should extend its control to the three Lectures explaining the ceremonies. The form of government they adopted was to enable Emulation Lodge "to hand down the Ceremonies and Lectures unaltered and unchanged from generation to generation." After frequent visits to this Lodge, Peter Gilkes became a joining member and leader of its Committee in May, 1825. This Lodge "differed from all other Lodges of Instruction in being designed for

Master Masons only and therefore gave as much attention to the Third and Second as it gave to the First Ceremony, preference being given to the Third."

An account of Brother Gilkes' activities in various Masonic Lodges would fill many pages. Briefly, he was a member of British Lodge, where he was initiated, Royal York Lodge of Perseverance, Lodge of Hope, Globe Lodge, Lodge of Unity, Cadogan Lodge, Old Concord Lodge, Saint James' Union Lodge, Lodge of Good Intent, Saint Michael's Lodge, Hope and Unity Lodge, and Lodge of Unions. Of ten Lodges he is said to have occupied the chairs. His visits to other Lodges were frequent. Never a subscribing member of the Percy Lodge "he often conducted the ceremonies," says the history of the Lodge, and is recorded as present on eighty-five occasions from 1817 to 1833. While attending Lodges in this way he frequently instructed the Brethren and in one case Brother Calvert in his biography (page 13) records "Gilkes, while only attending the meetings as a visitor, occupied the chair on every occasion for three years running." Then he joined the Lodge and was elected Worshipful Master for the ensuing year.

Brother Gilkes' London pupils presented him in 1822 with a Past Master's jewel, profusely embellished with diamonds, handsomely designed by Brother John Harris and costing one hundred guineas, over \$500. This was only one of a number of tokens of respect and admiration received by Brother Gilkes during his life. This jewel is possessed by the Percy Lodge. A year after his death plans were made for the erection of a monument to his memory. His friend and pupil, Stephen Barton Wilson, one of the three instructors responsible for carrying on the work of their preceptor, was commissioned to execute the tablet. This beautiful memorial erected in 1834, is in Saint James Church, Piccadilly, London. The activities of Brother Gilkes are intimately bound up with the story of Emulation Lodge of Improvement which should be read in *Some Account of the Ritual*, by Brother G. J. V. Rankin, 1925, and the *Illustrated History of the Emulation Lodge of Improvement*, by Brother Henry Sadler.

GIRARD, STEPHEN. A wealthy Freemason, widely known for his philanthropies. Born in France, May 20, 1750. Visited New York in 1774, in the meantime a sea captain, and began a trade to and from New Orleans and Port au Prince. Settled in Philadelphia in 1776, married, and established himself as a merchant. *Ahiman Rezon*, Pennsylvania, shows Stephen Girard was initiated September 7, 1778 in Lodge No. 3, Philadelphia; crafted October 1, 1778; raised November 23, 1778. An old copy of the By-Laws of Lodge No. 3, 1844, gives these dates. In 1810 Brother Girard lent the Government of the United States much assistance in establishing and maintaining their credit with foreign countries, placing at the disposal of the Government, by the purchase of stock in the Bank of the United States, one million dollars. In 1812 he opened the Bank of Stephen Girard and in 1814 he personally subscribed for about 95 per cent of the Government's entire war loan.

Brother Girard was appointed in 1809 to the Board of Trustees of the Grand Lodge of Pennsylvania, this Grand Lodge having just completed the building of

a large and expensive Masonic Hall. He subscribed the final five thousand dollars necessary to relieve this Institution of debt for the Hall. Stephen Girard was active in many public benefits, personally contributed his services and resources of the public hospital in 1793 when Philadelphia was suffering from an epidemic of yellow fever. Again in the yellow fever epidemic of 1797 to 1798 he gave generously of his time and money. At his death, February 26, 1831, due to an accident when he was injured in the street by a truck, he had amassed a larger fortune than had ever been known in the United States up to that time. His will included numerous and generous contributions to various charitable and civic enterprises. Practically his entire fortune, amounting to some thirty-five million in 1908, was devoted to charitable purposes, and he founded one school in particular and provided funds for the continued maintenance of it. His will reads that this is to be used "to provide for such a number of poor male white orphan children . . . a better education as well as a more comfortable maintenance than they usually receive from the application of public funds." Another indication of the eccentricities of Brother Girard is the fact that he also states in the will above quoted that "I enjoin and require that no ecclesiastic, missionary or minister of any sect whatsoever, shall ever hold or exercise any duty whatsoever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of said college. . . . I desire to keep the tender minds of the orphans . . . free from the excitements which clashing doctrines and sectarian controversy are so apt to produce." Girard's heirs-at-law hotly contested this will, and, although Daniel Webster made a famous plea for the Christian religion in the effort to set aside the will, it was sustained by the Court. The Masonic fund, known as the Stephen Girard Charity Fund, amounting to \$90,000.00 in 1918, is handled by the Fraternity and has done much to alleviate poverty and hardship among the poor.

Two days after the death of Brother Girard a general invitation to his funeral appeared in the public newspapers and this invitation requested the attendance of the Grand Lodge of Pennsylvania and of the subordinate Lodges and listed as well a number of other benevolent associations in which he had been interested. Almost four hundred members of the Fraternity assembled at the Masonic Hall and attended the funeral, which was held in the German Roman Catholic Church of the Holy Trinity and the body being interred in a vault adjoining the Church. There was some difficulty when the Brethren entered the Church, which they did without their aprons in order to avoid any criticism, and it is recorded that the Roman Catholic clergy left the Church in a body and therefore the funeral services were not performed. The Brethren waited some time and then removed the body from the Church and placed it in the vault as had been desired by Brother Girard. It has been said that when Brother Girard was found to be near death he consented, at the request of his sister, to see a Catholic priest and this has been construed to mean that this intention had been to become reconciled to the Church in

which he had been baptised, although by the time the priest arrived Brother Girard was dead. Under the circumstances, however, the Bishop of the Catholic Church consented to the body being admitted into the Church. The following is taken from Bishop Francis Patrick Kenrick's diary written at the time:

The body of Stephen Girard was brought with much funeral pomp, attended by many Free Masons marching in procession in scarfs and ornaments, as a tribute of respect to their deceased companion, to the church of the Holy Trinity. When, therefore, I saw these enter the Church to have the funeral rites gone through, no priest assisting, I ordered the body taken away for burial. I allowed it to have Christian burial for the potent reason that the deceased was baptised in the church and never left it, and when death came his illness was such that he did not perceive its approach.

In January, 1851, when the buildings of the College for orphans had reached sufficient completion to receive it, the body of Brother Girard was removed by the City Councils and the Board of Commissioners of the Girard Estate from the Church and the body was finally reinterred in the marble tomb which had been prepared for it within the grounds of the College in September, 1851, and this ceremony was participated in by the Grand Lodge of Pennsylvania at the express request of the Commissioners of the Girard Estates, the coffin being borne by eight Past Masters of the Order. A very impressive ceremony was held, about three hundred of the small orphans being present and the Masonic dirge having been expressly composed for the occasion. The heirs of Brother Girard objected to the removal of the remains from the Church by the city officials but the Courts ruled against them.

GIRDLE. In ancient symbology the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the holy garments; and Gibbon says that "at the age of puberty, or maturity, the faithful Persian was invested with a mysterious girdle; fifteen genuflections, or kneelings, were required after he put on the sacred girdle." The old Templars assumed the obligations of poverty, obedience, and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as similar to the Masonic apron in its message.

GLAIRE, PETER MAURICE. A distinguished Freemason, who was born in Switzerland in 1743, and died in 1819. In 1764, he went to Poland, and became the intimate friend of King Stanislaus Poniatowski, who confided to him many important diplomatic missions. During his residence in Poland, Glaire, greatly patronized the Freemasons of that kingdom and established there a Rite of seven Degrees. He returned to Switzerland in 1788, where he continued to exercise an interest in Freemasonry, and in 1810 was elected Grand Master for three years, and in 1813 for life, of the Grand Orient of Helvetia, which Body adopted his Rite.

GLASTONBURY, HOLY THORN OF. There is an ancient market town in Somersetshire, England, which owes its origin to a celebrated abbey, founded, according to tradition, in 60 A.D. We are further told that Joseph of Arimathea was the founder, and the

"miraculous thorn" which flowered on Christmas day was believed by the common people to be the veritable staff with which Joseph aided his steps from the Holy Land. The tree was destroyed during the civil wars, but grafts flourish in neighboring gardens. Glastonbury has the honor of ranking Saint Patrick, 415 A.D., and Saint Dunstan, 940 A.D., among its abbots. In 1539 Henry VIII summoned Abbot Whiting to surrender the town and all its treasures, and on his refusal condemned him to be hanged and quartered, and the monastery confiscated to the king's use, which sentence was immediately carried into execution. King Arthur is said to be buried in this place.

GLEASON, BENJAMIN. Masonic ritualist. Graduated at Brown University, Providence, Rhode Island, in 1802, and was a public lecturer on geography and astronomy. About 1801 received the Preston Lectures from Thomas Smith Webb and in 1805 was appointed Grand Lecturer of the Grand Lodge of Massachusetts, which office he held until 1842. A member of Mount Lebanon Lodge in Massachusetts in 1807. Visited England and exemplified the Lectures before the Grand Lodge there. He died in Concord, Massachusetts, 1847, at seventy years of age (see *Notes on the Ritual*, Silas H. Shepherd, Research Pamphlet No. 19, 1924).

GLOBE. In the Second Degree, the celestial and terrestrial globes have been adopted as symbols of the universal extension of the Order, and as suggestive of the universal claims of brotherly love. The symbol is a very ancient one, and is to be found in the religious systems of many countries. Among the Mexicans the *globe* was the symbol of universal power. But the Masonic symbol appears to have been derived from, or at least to have an allusion to, the Egyptian symbol of the *winged globe*. There is nothing more common among the Egyptian monuments than the symbol of a globe supported on each side by a serpent, and accompanied with wings extended wide beyond them, occupying nearly the whole of the entablature above the entrance of many of their temples. We are thus reminded of the globes on the pillars at the entrance of the Temple of Solomon. The winged globe, as the symbol of Kneph, the Creator Sun, an Egyptian myth of a god having the body of a man and the head of a ram, was adopted by the Egyptians as their national device, as the *Lion* is that of England, or the *Eagle* of the United States. In Isaiah (xviii, 1) where the authorized version of King James's Bible has "Woe to the land shadowing with wings," Lowth, after Bochart, translates, "Ho! to the land of the winged cymbal," supposing the Hebrew *lyly* to mean the *sistrum*, which was a round instrument, consisting of a broad rim of metal, having rods passing through it, and some of which, extending beyond the sides, would, says Bishop Lowth, have the appearance of wings, and be expressed by the same Hebrew word. But Rosellini translates the passage differently, and says, "Ho, land of the winged globe."

Dudley, in his *Natology* (page 18), says that the knowledge of the spherical figure of the earth was familiar to the Egyptians in the early ages, in which some of their temples were constructed. Of the round figure described above, he says that although it be called a globe, an egg, the symbol of the world was perhaps intended; and he thinks that if the globes of

the Egyptian entablatures, were closely examined, they would perhaps be found of an oval shape, figurative of the creation, and not bearing any reference to the form of the world.

The interpretation of the Masonic globes, as a symbol of the universality of Freemasonry, would very well agree with the idea of the Egyptian symbol referring to the extent of creation. That the globes on the pillars, placed like the Egyptian symbol before the temple, were a representation of the celestial and terrestrial globes, is a very modern idea. In the passage of the Book of Kings, whence Freemasonry has derived its ritualistic description, it is said (First Kings vii, 16), "And he made two chapters of molten brass, to set upon the tops of the pillars." In some Masonic instructions it is said that "the pillars were surmounted by two pomels or globes." Now *pomel*, פומל, is the very word employed by Rabbi Solomon in his commentary on this passage, a word which signifies a *globe* or spherical body. The Masonic globes were really the *chapters* described in the Book of Kings.

Again it is said (First Kings vii, 22), "Upon the top of the pillars was lily work." We now know that the plant here called the lily was really the *lotus*, or the Egyptian water-lily. But among the Egyptians the *lotus* was a symbol of the universe; and hence, although the Freemasons in their lectures have changed the expanded flower of the *lotus*, which crowned the chapter and surmounted each pillar of the porch, into a globe, they have retained the interpretation of universality. The Egyptian globe or egg and *lotus* or lily and the Masonic globe are all symbols of something universal, and the Masonic idea has only restricted by a natural impulse the idea to the universality of the Order and its benign influences. But in Brother Mackey's opinion it is a pity that Masonic ritualists did not preserve the Egyptian and Scriptural symbol of the *lotus* surrounding a ball or sphere, and omit the more modern figures of globes celestial and terrestrial.

GLORY, SYMBOL OF. The Blazing Star in the old lectures was called *the glory in the center*, because it was placed in the center of the floor-cloth, and represented the glorious name of Deity. Hence, Doctor Oliver gives to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of *The Symbol of Glory*.

GLOUCESTER, DUKE OF. Brother of George III of England. Initiated at an Occasional Lodge at the Horn Tavern, London, on February 16, 1766, by Lord Blayney, Grand Master, receiving the Three Degrees the same evening.

GLOVES. In the continental rites of Freemasonry, as practised in France, in Germany, and in other countries of Europe, it is an invariable custom to present the newly initiated candidate not only, as we do, with a white leather apron, but also with two pair of white kid gloves—one a man's pair for himself, and the other a woman's—to be presented by him in turn to his wife or his betrothed, according to the custom of the German Freemasons, or, according to the French, to the female whom he most esteems, which, indeed, amounts, or should amount, to the same thing. The custom has been continued in some few American Lodges following foreign practises.

There is in this, of course, as there is in everything else which pertains to Freemasonry, a symbolism. The gloves given to the candidate for himself are intended to teach him that the acts of a Freemason should be as pure and spotless as the gloves now given to him. In the German Lodges, the word used for *acts* is, of course, *handlung*, or *handlings*, "the works of his hands," which makes the symbolic idea more impressive.

Dr. Robert Plot—no friend of Freemasonry, but still a historian of much research—says, in his *Natural History of Staffordshire*, that the Society of Freemasons in his time, and he wrote in 1686, presented their candidates with gloves for themselves and their wives. This shows that the custom, still preserved on the Continent of Europe, once was practised in England; although there, as well as in America, it is as a rule discontinued, which is perhaps to be regretted. But although the presentation of the gloves to the candidate is no longer frequently practised as a ceremony in England or America, yet the use of them as a part of the proper professional clothing of a Freemason in the duties of the Lodge or in processions, is still retained; and in many well-regulated Lodges the members are almost as regularly clothed in their white gloves as in their white aprons.

The symbolism of the gloves, it will be admitted, is in fact but a modification of that of the apron. They both signify the same thing, both are allusive to a purification of life. "Who shall ascend," says the Psalmist, "into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." The apron may be said to refer to the "pure heart"; the gloves, to the "clean hands." Both are significant of purification—of that purification which was always symbolized by the ablution which preceded the ancient initiations into the sacred mysteries. But while our American and English Freemasons have adhered to the apron, and as a rule rejected the gloves as a Masonic symbol, the latter appear to be far more important in symbolic science, because the allusions to pure or clean hands are abundant in all the ancient writers.

"Hands," says Wemyss in his *Clavis Symbolica*, "are the symbols of human actions—pure hands are pure actions; unjust hands are deeds of injustice." There are numerous references in sacred or profane writers to this symbolism. The washing of the hands has the outward sign of an internal purification. Hence the Psalmist says, "I will wash my hands in innocence, and I will encompass thine altar, Jehovah."

In the Ancient Mysteries, the washing of the hands was always an introductory ceremony to the initiation, and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence on a temple in the island of Crete this inscription was placed: "Cleanse your feet, wash your hands and then enter." Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer makes Hector say,

I dread with unwashed hands to bring
My incensed wine to Jove an offering.

The same practise existed among the Jews; and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man. See ye to it."

In the Christian Church of the Middle Ages, gloves were always worn by bishops or priests when in the performance of ecclesiastical functions. They were made of linen and were white; and Durandus, a celebrated ritualist, says that "by the white gloves were denoted chastity and purity, because the hands were thus kept clean and free from all impurity." William Durandus was born 1220, died 1296, author of *Rationale Divinorum Officiorum*, of which the first book was published in 1906 under the title of *Symbolism of Churches and Church Ornaments*. There is no necessity to extend examples any further. There is no doubt that the use of the gloves in Freemasonry is a symbolic idea, borrowed from the ancient and universal language of symbolism, and was intended, like the apron, to denote the necessity of purity of life.

The builders, who associated in companies, who traversed Europe and were engaged in the construction of palaces and cathedrals, have left to us, as their descendants, their name, their technical language, and the apron, that distinctive piece of clothing by which they protected their garments from the pollutions of their laborious employment. Did they also bequeath to us their gloves? This is a question which some modern discoveries will at last enable us to solve. M. Didron, in his *Annales Archéologiques*, presents us with an engraving copied from the painted glass of a window in the Cathedral of Chartres, in France. The painting was executed in the thirteenth century, and represents a number of Operative Masons there at work. Three of them are adorned with laurel crowns. May not these be intended to represent the three officers of a Lodge? All of the Masons are wearing gloves. M. Didron remarks that in the old documents which he has examined mention is often made of gloves which are intended to be presented to Freemasons and stone-cutters. In a subsequent number of the *Annales*, he gives the following three examples of this fact: In the year 1331, the Chatelan of Villaines, in Duemois, bought a considerable quantity of gloves to be given to the workmen, in order, as it is said, "to shield their hands from the stone and lime." In October, 1383, as he learns from a document of that period, three dozen pair of gloves were bought and distributed among the Masons when they commenced the buildings at the Chartreuse of Dijon. And, lastly, in 1486 or 1487, twenty-two pair of gloves were given to the Masons and stone-cutters who were engaged in work at the city of Amiens.

It is thus evident that the builders—the Operative Masons—of the Middle Ages wore gloves to protect their hands from the effects of their work. It is equally evident that the Speculative Freemasons have received from their operative predecessors the gloves as well as the apron, both of which, being used by the latter for practical uses, have been, in the spirit of symbolism, appropriated by the former to "a more noble and glorious purpose" (see *Illustrious*).

GNOSTICS. The general name of *Gnostics* has been employed to designate several sects that sprung up in the eastern parts of the Roman Empire about the time of the advent of Christianity; although it is supposed that their principal doctrines had been taught centuries before in many of the cities of Asia Minor. The word *Gnosticism* is derived from the Greek *Gnosis* or *knowledge*, and was a term used in the earliest days of philosophy to signify the science of Divine things, or as Mater says, "superior or celestial knowledge." He thinks the word was first used by the Jewish philosophers of the famous school of Alexandria. The favorite opinion of scholars is that the sect of Gnostics arose among the philosophers who were the converts of Paul and the other Apostles and who sought to mingle the notions of the Jewish Egyptian school, the speculations of the Cabalists and the Grecian and Asiatic doctrines with the simpler teachings of the new religion which they had embraced. They believed that the writings of the Apostles enunciated only the articles of the vulgar faith; but that there were esoteric traditions which had been transmitted from generation to generation in mysteries, to which they gave the name of Gnosticism or Gnosis. King says (*Gnostics* page 7) that they drew the materials out of which they constructed their system from two religions, namely, the Zend-Avesta and its modifications in the Cabala, and the reformed Brahmanical religion, as taught by the Buddhist missionaries.

Notwithstanding the large area of country over which this system of mystical philosophy extended, and the number of different sects that adopted it, the same fundamental doctrine was everywhere held by the chiefs of Gnosticism. This was, that the visible creation was not the work of the Supreme Deity, but of the Demiurgus, a simple emanation, and several degrees removed from the Godhead. To the latter, indeed, styled by them *the unknown Father*, they attributed the creation of the intellectual world, the Aeons and Angels, while they made the creation of the world of matter the work of the Demiurgus.

Gnosticism abounded in symbols and legends, in talismans and amulets, many of which were adopted into the popular superstitions of the Medieval ages. It is, too, interesting to the student of Masonic antiquities because of its remote connection with that Order, some of whose symbols have been indirectly traced to a Gnostic origin. The Druses of Mount Lebanon were supposed to be a sect of Gnostics; and the constant intercourse which was maintained during the Crusades between Europe and Syria produced an effect upon the Western nations through the influence of the pilgrims and warriors.

Toward the Manicheans, the most prominent offshoot of Gnosticism, the Templars exercised a tolerant spirit very inconsistent with the professed objects of their original foundation, which led to the charge that they were affected by the dogmas of Manicheism, a Persian religious philosophy of the third to seventh centuries teaching that light and goodness, personified as God, are represented as a conflict with confusion and darkness.

The strange ceremonies observed in the initiation into various secret societies that existed in the Lower Empire are said to have been modeled on the Gnostic

Rites of the Mithraic Cave featured in that old faith of the Romans (see *Mithras, Mysteries of*).

The architects and stone-masons of the Middle Ages borrowed many of the principles of ornamentation, by which they decorated the ecclesiastical edifices which they constructed, from the abstruse symbols of the Gnostics. So, too, we find Gnostic symbols in the Hermetic Philosophy and in the system of Rosicrucianism; and lastly, many of the symbols still used by Freemasonry—such, for instance, as the triangle within a circle, the letter G and the pentacle of Solomon—have been traced to a Gnostic source.

GOAT, RIDING THE. The vulgar idea that *riding the goat* constitutes a part of the ceremonies of initiation in a Masonic Lodge has its real origin in the superstition of antiquity. The old Greeks and Romans portrayed their mystical god Pan in horns and hoof and shaggy hide and called him *goat-footed*. When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind the Devil was represented by a he-goat, and his best known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where, it was said, the Devil appeared *riding on a goat*. These orgies of the witches, where, amid fearfully blasphemous ceremonies, they practised initiation into their Satanic Rites, became, to the vulgar and the illiterate, the type of the Masonic Mysteries; for, as Doctor Oliver says, it was in England a common belief that the Freemasons were accustomed in their Lodges "to raise the Devil." So the riding of the goat, which was believed to be practised by the witches, was transferred to the Freemasons; and the saying remains to this day, although the belief has long since died out.

G. O. D. The initials of *Gomer, Oz, Dabar*. It is a singular coincidence, and worthy of thought, that the letters composing the English name of Deity should be the initials of the Hebrew words *Wisdom, Strength, and Beauty*; the three great pillars, or metaphorical supports of Freemasonry. They seem to present almost the only reason that can reconcile a Freemason to the use of the initial G in its conspicuous suspension in the East of the Lodge in place of the Delta. The incident seems to be more than an accident.

גומר	Gomer, Beauty,	G
עוז	Oz, Strength,	O
דבר	Dabar, Wisdom,	D

Thus the initials conceal the true meaning.

GOD. A belief in the existence of *God* is an essential point of Speculative Freemasonry—so essential, indeed, that it is a landmark of the Order that no Atheist can be made a Freemason. Nor is this left to an inference; for a specific declaration to that effect is demanded as an indispensable preparation for initiation. Hence Hutchinson says that the worship of God "was the first and corner-stone on which our originals thought it expedient to place the foundation of Masonry." The religion of Freemasonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. "Be assured," says Godfrey Higgins, "that God is equally present with the pious

Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church." There never has been a time since the revival of Freemasonry, when this belief in God as a superintending power did not form a part of the system. The very earliest lectures that are extant, going back almost to the beginning of the eighteenth century, contain precisely the same question as to the trust in God which is found in those of the present day; and the oldest *Manuscript Constitutions*, dating as far back as the fifteenth century at least, all commence with, or contain, an invocation to the "Mighty Father in Heaven." There never was a time when the dogma did not form an essential part of the Masonic system (see *Deism*, also *Switzerland, France*, and the *Independent and Regular National Grand Lodge of France and the French Colonies*).

GOD AND HIS TEMPLE, KNIGHT OF. A Degree mentioned by Fustier.

GODFATHER. In French Lodges the member who introduces a candidate for initiation is called his *parrain*, or *godfather*.

GOETHE, JOHANN WOLFGANG VON. An illustrious German poet, dramatist and philosopher, born August 28, 1749, at Frankfort-on-Maine, and died at Weimar on March 22, 1832. The first sixteen years of his life were spent in Frankfort, studying with his father and with tutors, after which he went to Leipzig and entered the university there. From there he went to Strassburg to complete legal studies to which he had given a good deal of his time although his previous schooling had included literature, art and kindred subjects. Here he wrote his first important drama, *Götz von Berlichingen*, receiving his degree about 1771. Then he moved to Weimar. These were the most productive literary years of his career, 1771-5, and it was during this time that *Faust* was written. At Weimar Goethe lived the balance of his life, taking up certain duties as Minister of State. Goethe was initiated into the Masonic Fraternity in the Lodge Amalia at Weimar. He petitioned the Lodge for initiation in his thirty-first year, on February 13, 1780. He was initiated on the eve of the festival of Saint John the Baptist in 1780. On the eve of the same festival, on June 23, 1830, the Freemasons of Weimar celebrated the semi-centennial anniversary of his admission into the Order, of which, in a letter to the musical composer, Zeeter, who had been, like himself, initiated on the same day fifty years before, he speaks with great gratification as his "Masonic jubilee." He says, "The gentlemen have treated this epoch with the greatest courtesy. I responded to it in the most friendly manner on the following day." Goethe's writings contain many favorable allusions to the Masonic Institution. Another celebration was held by the Craft on the one hundredth anniversary of Goethe's admittance into Freemasonry. Thomas Carlyle, translating Goethe's poem, the one best known as the *Masonic Lodge*, an outstretched protecting shield, *Die Zukunft decket*, in 1843, says that he finds it devout, yet fully credible and veritable, full of piety, yet free from cant. "To me it has something of a modern psalm in it in some measure. It is deep as the foundations, deep and high, and it is true and clear. No clearer man or nobler and grander intellect has lived in the world, I believe, since Shake-

speare left it. This is what the poet sings—a kind of road-melody or marching-music of mankind."

The future hides in it
Gladness and sorrow;
We press still thorow,—
Naught that abides in it
Daunting us—onward.

And solemn before us,
Veiled the dark portal;
Goal of all mortal:—
Stars silent rest o'er us,
Graves under us silent!

While earnest thou gazest,
Comes body of terror,
Comes phantasm of error;
Perplexes the bravest
With doubt and misgiving.

But heard are the voices,
Heard are the sages,
The worlds, and the ages:
"Choose well; your choice is
Brief, and yet endless.

"Here eyes do regard you
In eternity's stillness,
Here is all fulness,
Ye brave, to reward you;
Work, and despair not."

There is a striking reference of interest and consequence to all Freemasons in G. H. Lewes's *Life and Works of Goethe* where, in writing of the dying moments of the famous author, Lewes records of Goethe that "his speech was becoming less and less distinct. The last words audible were *More Light!* The final darkness grew apace, and he whose eternal longings had been for more light gave a parting cry for it as he was passing under the shadow of death."

GOETIA. A contradistinctive term to Theurgia, the first signifying *black magic*, the latter *white magic*. The demons of darkness were invoked and no crime or horror stayed the power. Alchemy and chemistry were the powerful arms relied on.

GOLDEN CANDLESTICK. The golden candlestick which was made by Moses for the service of the tabernacle, and was afterward deposited in the holy place of the temple to throw light upon the altar of incense, and the table of shewbread, was made wholly of pure gold, and had seven branches; that is, three on each side, and one in the center. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. Its seven branches are explained in the Ineffable Degrees as symbolizing the seven planets. It is also used as a decoration in Chapters of the Royal Arch, but apparently without any positive symbolic signification (see *Candlestick, Golden*).

GOLDEN FLEECE. In the lecture of the First Degree, it is said of the Freemason's apron, that it is "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter." The reference is here evidently not to the Argonautic expedition in search of the Golden Fleece, alluding to the Greek myth in the ship *Argo*, nor to the deluge, of which that event is supposed to have been a figure as Doctor Oliver incorrectly supposes (*Dictionary of Symbolic Masonry*), but to certain decorations of honor

with which the apron is compared. The eagle was to the Romans the ensign of imperial power; the Order of the Golden Fleece was of high repute as an Order of Knighthood. It was established in Flanders, in 1429, by the Duke of Burgundy, who selected the fleece for its badge because wool was the staple production of the country. It has ever been considered, says Clark, one of the most illustrious Orders of Europe. The Order of the Garter was, and is still considered, the highest decoration that can be bestowed upon a subject by a sovereign of Great Britain. Thus, the apron is proudly compared with the noblest decorations of ancient Rome and of modern Europe. But the Freemasons may have been also influenced in their selection of a reference to the Golden Fleece, by the fact that in the Middle Ages it was one of the most important symbols of the Hermetic philosophers.

GOLDEN KEY, KNIGHT OF THE. See *Knight of the Golden Key*.

GOLDEN LION OF HESSE-CASSEL, ORDER OF THE. Instituted by Frederick II, 14th of August, 1770, under a decree of 6th July, to recompense virtue and merit. The Grand Master is the reigning sovereign of Hesse-Cassel. Motto, *Virtute et Fidelitate*.

GOLDEN STOLE OF VENICE. The Italian expression for the Order of this name is *Cavalieri della Stola d'Oro*. An ancient order of knighthood, conferred by the Republic of Venice. The number of knights was unlimited. The decoration, worn over the left shoulder, was richly embroidered with flowers of gold, and being in width a handbreadth, fell behind and before to the knee. An ambassador, for some distinctive service, was deemed worthy. The ducal robe was of red material. Originally the outer garment of a Roman matron, the stole has been loosely applied to any vestment used in the church but is more strictly said of a narrow fringed band worn by the clergy.

GOLD THALER, or Gold Gûlden, we are informed in Kenning's *Cyclopaedia of Freemasonry*, is the Saint John's Offering, as it was called under the Strict Observance in Germany, and which amounted to one ducat, or, at the least, one and two-thirds of a thaler, which was paid by every member on Saint John's Day. This practise is still kept up in many German Lodges for the benefit of the fund for the poor.

GOLGOTHA. Greek, Γολγοθᾶ, from the Hebrew, גולגולת, *Gulgoleth*, meaning a *skull*. The name given by the Jews to Calvary, the place of Christ's crucifixion and burial. It is a significant word in Templar Freemasonry (see *Calvary*).

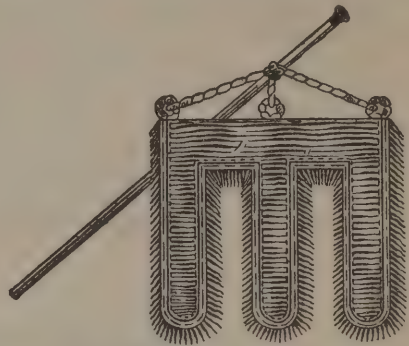
GOMEL. The Hebrew is גמל, Latin, *retribuens*. Irregularly given as *Gomer* and *Gomez*. A word found in the Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, signifying *reward*.

GONFALON. The Italian word is *Gonfalone*, Old German, *Gundfano*. An ecclesiastical war flag or banner, a standard; used in several of the chivalric Degrees of Freemasonry. The chief magistrates in Italian cities when bearing this ensign are known as *Gonfaloniers*. The banner is triune, of white silk, trimmed and mounted with gold.

GOODALL. The reputed author of the book on Freemasonry, known as *Jachin and Boaz*. It is said that he was at one time Master of the West India and American Lodge, now known as the Lodge of Antiquity; but this statement has never been confirmed.

The assertion is mentioned in a book, *Discrepancies of Freemasonry*, published after the death of its author, Dr. George Oliver, and is found on page 43 as follows:

The reputed author was a man of the name of Goodall. He was a tallow-chandler by trade, and the Worshipful Master, as he informs his readers, of the old Lodge of Saint Paul, commonly called the West India and American Lodge, now the Lodge of Antiquity, holden at the Queen's Arms, in Saint Paul's Churchyard. Being at length unfortunate in his business, he committed an act of bankruptcy, by secreting himself from his creditors; and during his seclusion, he compiled this book in the hope of improving his finances; and he succeeded to his heart's content. At its first appearance, it was circulated amongst the Fraternity only at the enormous charge of a guinea a copy, and it appears that the demand for the



WAR FLAG OR GONFALON

pamphlet, even at the above price, was so great, that it cleared off his debts and left a considerable balance in his favour. But he became a marked man; was expelled from the Society as a miserable charlatan, and avoided by the Fraternity, who with one consent repudiated his attempted treachery, although it was powerless either for good or harm. To avoid the reproaches of his former associates, he retired to the Continent, squandered his ill-gotten gains in riotous company, took to evil courses, and died poor and in misery.

GOOD SAMARITAN. An androgynous (of both sexes), honorary or side Degree conferred in the United States with rather impressive ceremonies. It is, of course, as a Degree to be conferred on females, unconnected with Masonic history or traditions, but draws its allusions from the fate of Lot's wife, and from the parable of the Good Samaritan related in the Gospels. The passages of Scripture which refer to these events are read during the ceremony of initiation. This Degree is to be conferred only on Royal Arch Masons and their wives, and in conferring it two Good Samaritans must always be present, one of whom must be a Royal Arch Mason. Much dignity and importance has been given to this Degree by its possessors; and it is usual in many places for a certain number of Good Samaritans to organize themselves into regular, but of course independent, Bodies to hold monthly meetings under the name of Assemblies, to elect proper officers, and receive applications for initiation. In this manner the assemblies of Good Samaritans, consisting of male and female members, bear a very near resemblance to the female Lodges, which, under the name of *Maçonnerie d'Adoption*, prevail in France.

GOOD SHEPHERD. Our Savior called Himself the Good Shepherd. Thus, in Saint John's Gospel (x, 14, 15, 16), He says: "I am the Good Shepherd.

and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep

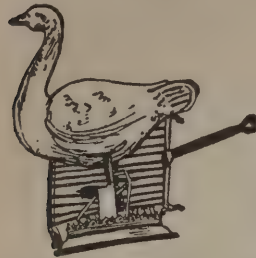


FIG. 1. THE SIGN FORMERLY ON THE FRONT OF THE GOOSE AND GRIDIRON TAVERN

I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one Shepherd." Hence, in Masonic as well as in Christian symbolism, Christ is naturally called the Good Shepherd.

GOOD SHEPHERD, SIGN OF THE.

When Jesus was relating (Luke xv) the parable in which one having lost a sheep goes into the wilderness to search for it, He said: "And when he hath found it, he layeth it on his shoulders, rejoicing." Hettner, a German writer on Greek customs, says: "When the Greek carries home his lamb, he slings it round his neck, holding it by the feet crossed over the breast. This is to be seen with us also, but the sight is especially

attractive at Athens, for it was in this manner that the ancients represented Hermes as the guardian and multiplier of flocks; so stood the statue of Hermes at Olympia, Occhalia, and Tanagra. Small marble statues of this kind have even come down to us, one of which is to be seen in the Pembroke collection at Wilton House; another, a smaller one, in the Stoa of Hadrian, at Athens. This representation, however, appears most frequently in the oldest works of

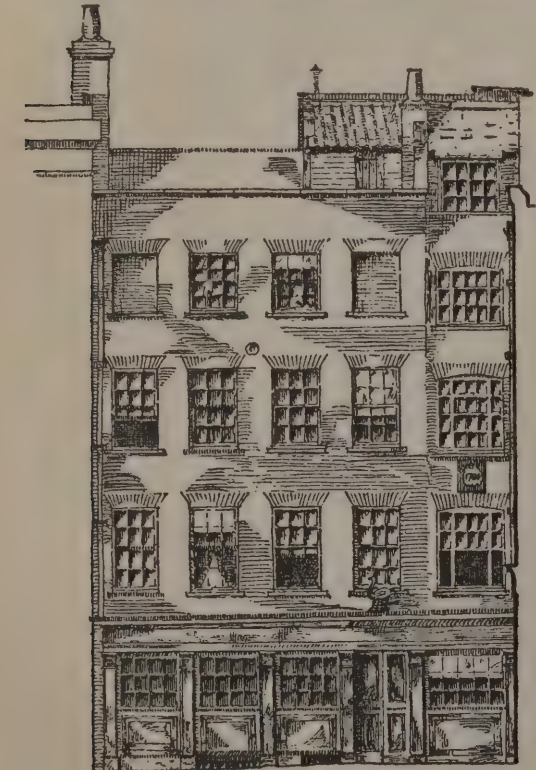


FIG. 2. ELEVATION OF THE GOOSE AND GRIDIRON TAVERN BUILDING

This reproduction from a measured drawing by Brother Leo E. Bristowe and the others accompanying it here made available through the courtesy of this Brother and of Capt. C. W. Firebrace, both of the famous Lodge of Antiquity, formerly meeting at the Goose and Gridiron Tavern.

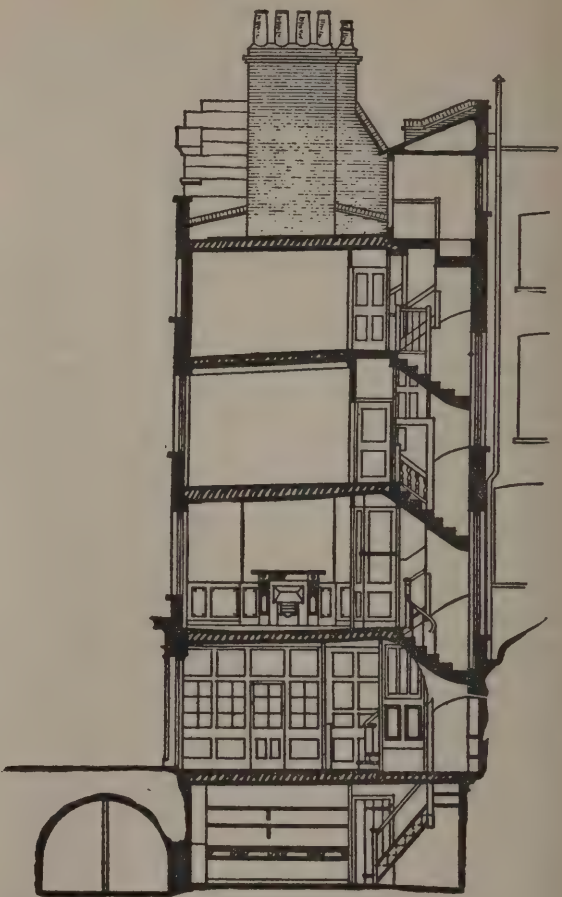


FIG. 3. SECTIONAL ELEVATION OF THE GOOSE AND GRIDIRON TAVERN BUILDING

Christian art, in which the laden Hermes is turned into a laden Christ, who often called himself the Good Shepherd, and expressly says in the Gospel of Saint Luke, that when the shepherd finds the sheep, he lays it joyfully on his shoulder."

Now, although the idea of the Good Shepherd may have been of pagan origin, yet derived from the parable of our Savior in Saint Luke and his language in Saint John, it was early adopted by the Christians as a religious emblem. The Good Shepherd bearing the sheep upon his shoulders, the two hands of the Shepherd crossed upon his breast and holding the legs of the sheep, is a very common subject in the paintings of the earliest Christian era. It is an

expressive symbol of the Savior's love—of Him who taught us to build the new temple of eternal life—and, consequently, as Didron says, "the heart and imagination of Christians have dwelt fondly upon this theme; it has been unceasingly repeated under every possible aspect, and may be almost said to have been worn threadbare by Christian art. From the earliest ages, Christianity completely made it her own." And hence the Christian Degree of Rose Croix has very naturally appropriated the sign of the Good Shepherd, the representation of Christ bearing his once lost but

now recovered sheep upon his shoulders, as one of its most impressive symbols.

GOOSE AND GRIDIRON. An alehouse with this sign, in St. Paul's Church Yard, London. In 1717 the Lodge of Antiquity met at the *Goose and Gridiron*, and it was there that the first Quarterly Communication of the Grand Lodge of England, after the revival of 1717, was held on the 24th of June, 1717. It was on the headquarters of a musical society, whose arms—a lyre and a swan—were converted into Goose and Gridiron.

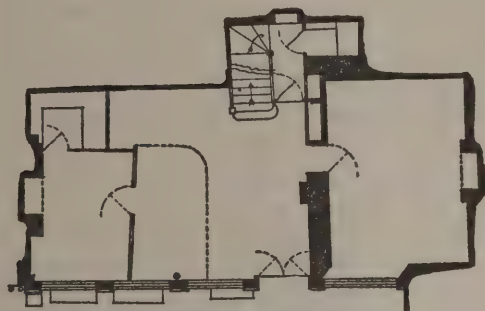


FIG. 4. GROUND FLOOR PLAN

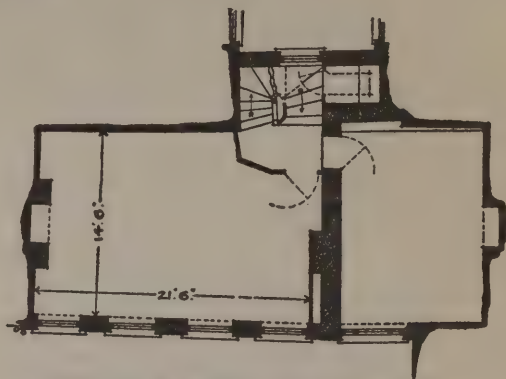


FIG. 5. SECOND FLOOR PLAN

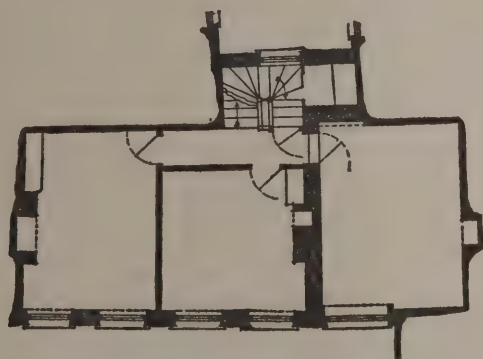


FIG. 6. THIRD FLOOR PLAN

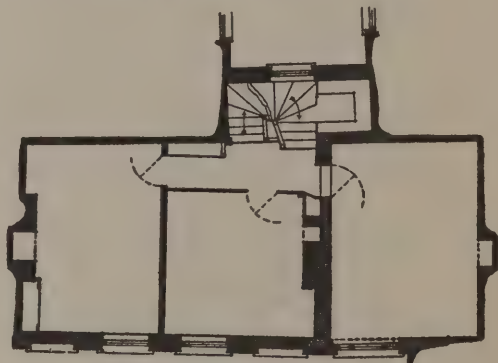


FIG. 7. FOURTH FLOOR PLAN

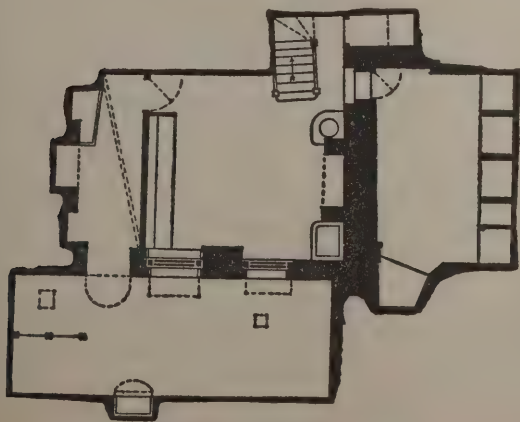


FIG. 8. BASEMENT PLAN

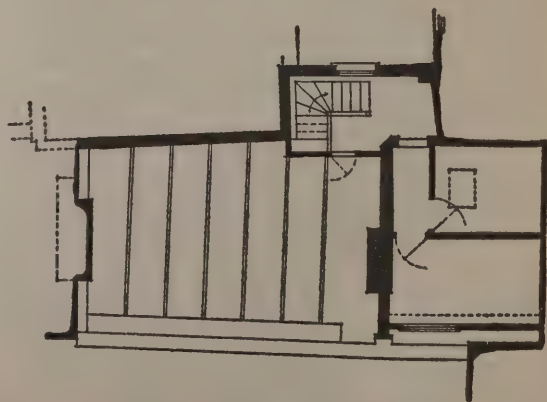


FIG. 9. ATTIC AND ROOF PLAN

THE SEVERAL FLOOR PLANS FROM BASEMENT TO ATTIC OF GOOSE AND GRIDIRON TAVERN BUILDING, FORMERLY AT LONDON

GORDON, JAMES. Provincial Grand Master over the Lodges warranted by the Grand Lodge of Scotland, east of Balbos in Andalusia, Southern Spain, appointed August 3, 1807 (see *History of Freemasonry and Grand Lodge of Scotland*, William A. Laurie, 1859, page 408).

GORMOGONS. A secret society established in 1724, in England, in opposition to Freemasonry. One of its rules was that no Freemason could be admitted until he was first degraded, and had then renounced the Masonic Order. It was absurdly and intentionally pretentious in its character; claiming in ridicule of Freemasonry, a great antiquity, and pretending that it was descended from an ancient society in China. There was much antipathy between the two associations, as will appear from the following verses, published in 1729, by Henry Carey:

The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a pother?

They bait their hook for simple gulls,
And truth with bam they smother;
But when they've taken in their culls,
Why then't is—"Welcome, Brother!"

The Gormogons made a great splutter in their day, and published many squibs against Freemasonry; yet that is still living, while the Gormogons were long ago extinguished. They seemed to have flourished for but a very few years. Brother R. F. Gould has collected about all that is known about the Gormogons in his article on the Duke of Wharton, in volume viii of *Transactions*, Quatuor Coronati Lodge. But the reader must not overlook a pertinent quotation, from a letter written by Brother Gould, mentioned in Melville's *Philip, Duke of Wharton* (page 114), "About the Gormogons, indeed, all is inference and conjecture. We must suppose that the Society or Association actually met, but there is no distinct proof of their having done so."

GOTHIC ARCHITECTURE. Of all the styles of architecture, the Gothic is that which is most intimately connected with the history of Freemasonry, having been the system peculiarly practised by the Freemasons of the Middle Ages. To what country or people it owes its origin has never been satisfactorily determined; although it has generally been conjectured that it was of Arabic or Saracenic extraction, and that it was introduced into Europe by persons returning from the Crusades. The Christians who had been in the Holy Wars received there an idea of the Saracenic works, which they imitated on their return to the West, and refined on them as they proceeded in the building of churches. The Italians, Germans, French, and Flemings, with Greek refugees, united in a fraternity of architects and ranged from country to country, and erected buildings according to the Gothic style, which they had learned during their visits to the East, and whose fundamental principles they improved by the addition of other details derived from their own architectural taste and judgment. Hence Sir Christopher Wren thinks that this style of the Medieval Freemasons should be rather called the *Saracenic* than the Gothic. This style, which was distinguished by its pointed arches, and especially by the perpendicularity of its lines, from

the rounded arch and horizontal lines of previous styles, was altogether in the hands of those architects who were known, from the tenth to the sixteenth centuries, as Freemasons, and who kept their system of building as a secret, and thus obtained an entire monopoly of both domestic and ecclesiastical architecture. At length, when the gilds or fraternities of Freemasons, "who alone," says Hope, "held the secrets of Gothic art," were dissolved, the style itself was lost, and was succeeded by what Paley says (*Manual of Gothic Architecture*, page 15) was "a worse than brazen era of architecture" (see *Traveling Freemasons*).

GOTHIC CONSTITUTIONS. A title sometimes given to the Institutions which are supposed to have been adopted by the Freemasons at the City of York, in the tenth century, and so called in allusion to the Gothic architecture which was introduced into England by the Fraternity. A more correct and more usual designation of these laws is the *York Constitutions*, which see.

GOULD, ROBERT FREKE. This well-known historian of Freemasonry had a varied career. Born in 1836, and died March 26, 1915. He entered the English army at the age of eighteen, becoming a lieutenant in the same year, and serving with distinction in North China in 1860-2. On his return to England he studied law and became a barrister in 1868. He was initiated at Ramsgate in the Royal Navy Lodge, No. 429, and was Master of the Inhabitants Lodge at Gibraltar, also of the Meridian Lodge, No. 743, a Military Lodge attached to his regiment. Afterward he held the Chair of the Moira, Quatuor Coronati and Jerusalem Lodges. In 1880 he was appointed Senior Grand Deacon of England. He had been a constant writer in the Masonic press since 1858; in 1879 he published *The Four Old Lodges* and *The Atholl Lodges*, and in 1899 a book on *Military Lodges*. But his greatest work is the *History of Freemasonry* in three large volumes, which occupied him from 1882 to 1887, which was followed in 1903 by *A Concise History of Freemasonry* abridged from the larger work and brought up to date.

GOURGAS, JOHN JAMES JOSEPH. A merchant of New York, who was born in France in 1777, and received a member of the Scottish Rite in 1806. His name is intimately connected with the rise and progress of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States. Through his representations and his indefatigable exertions, the Mother Council at Charleston was induced to denounce the Consistory of Joseph Cerneau in the City of New York, and to establish there a Supreme Council for the Northern Jurisdiction, of which Brother Gourgas was elected the Secretary-General. He continued to hold this office until 1832, when he was elected Sovereign Grand Commander. In 1851, on the removal of the Grand East of the Supreme Council to Boston, he resigned his office in favor of Brother Giles Fonda Yates, but continued to take an active interest, so far as his age would permit, in the Rite until his death, which occurred at New York on February 14, 1865, at the ripe old age of eighty-eight, and being at the time probably the oldest possessor of the Thirtieth Degree in the world. Brother Gourgas was distinguished for the purity of his life and the powers

of his intellect. His Masonic library was very valuable, and especially rich in manuscripts. His correspondence with Dr. Moses Holbrook, at one time Grand Commander of the Southern Council, is in the archives of that Body, and bears testimony to his large Masonic attainments.

GRAAL, HOLY. See *San Graal*.

GRADES. Degrees in Freemasonry are sometimes so called. In this connection it is a French word (see *Degrees*).

GRAIN OF MUSTARD, ORDER OF THE. The German name is *Der Orden vom Senf Korn*. An order instituted in Germany, based on Mark iv, 30 and 32, the object being the propagation of morality.

GRAMMAR. One of the seven liberal arts and sciences, which forms, with Logic and Rhetoric, a triad dedicated to the cultivation of language. "God," says Sanctius, "created man the participant of reason; and as he willed him to be a social being, he bestowed upon him the gift of language, in the perfecting of which there are three aids. The first is *Grammar*, which rejects from language all solecisms and barbarous expressions; the second is *Logic*, which is occupied with the truthfulness of language; and the third is *Rhetoric*, which seeks only the adornment of language."

GRAND ARCHITECT. A Degree in several of the Rites modeled upon the Twelfth of the Ancient and Accepted Scottish Rite. It is the Sixth Degree of the Reform of Saint Martin; the Fourteenth of the Rite of Elected Cohens; the Twenty-third of the Rite of Mizraim, and the Twenty-fourth of the Metropolitan Chapter of France (see also *Great Architect of the Universe*).

GRAND CHAPTER. A Grand Chapter consists of the High Priests, Kings, and Scribes for the time being, of the several Chapters under its Jurisdiction, of the Past Grand and Deputy High Priests, Kings and Scribes of the said Grand Chapter. In some Grand Chapters Past High Priests are admitted to membership, but in others they are not granted this privilege, unless they have served as Grand and Deputy Grand High Priests, Kings, or Scribes. Grand Chapters in the United States have the sole government and superintendence of the several Royal Arch Chapters and Lodges of the Most Excellent, Past, and Mark Masters within their several Jurisdictions.

Until the year 1797, there was no organization of Grand Chapters in the United States. Chapters were held under the authority of a Master's Warrant, although the consent of a neighboring Chapter was generally deemed expedient. But in 1797, delegates from several of the Chapters in the Northern States assembled at Boston for the purpose of deliberating on the expediency of organizing a Grand Chapter for the government and regulation of the several Chapters within the said States.

This Convention prepared an address to the Chapters in New York and New England, disclaiming the power of any Grand Lodge to exercise authority over Royal Arch Masons, and declaring it expedient to establish a Grand Chapter. In consequence of this address, delegates from most of the States above mentioned met at Hartford in January, 1798, and organized a Grand Chapter, formed and adopted a Constitution, and elected and installed their officers. This example

was quickly followed by other parts of the Union and Grand Chapters came into existence in nearly all the States (see *General Grand Chapter*).

The officers of a Grand Chapter are usually the same as those of a Chapter, with the distinguished prefix of *Grand* to the titles. The jewels are also the same, but enclosed within a circle. In England and Scotland the Grand Chapter bears the title of *Supreme Grand Chapter*.

GRAND CHAPTER OF PRINCE MASONS.

See *Prince Masons of Ireland*.

GRAND COMMANDER. The presiding officer of a Grand Commandery of Knights Templar.

GRAND COMMANDER OF THE EASTERN STAR. The French expression is *Grand Commandeur de l'Etoile d'Orient*. A Degree in Pyron's collection.

GRAND CONCLAVE. The title of the presiding Body of Templarism in England is the *Grand Conclave of the Religious and Military Order of Masonic Knights Templar*.

GRAND CONSERVATORS. On July 1, 1814, the Grand Mastership of the Order in France, then held by Prince Cambacérès, was, in consequence of the political troubles attendant upon the restoration of the monarchy, declared vacant by the Grand Orient. On August 12 the Grand Orient decreed that the functions of Grand Master should be provisionally discharged by a Commission consisting of three Grand Officers, to be called *Grand Conservators*, and Macdonald, Duke of Tarentum, the Count de Beurnonville, and Timbrune, Count de Valence, were appointed to that office.

GRAND CONSISTORY. The governing Body over a State of the Ancient and Accepted Scottish Rite; subject, however, to the superior Jurisdiction of the Supreme Council of the Thirty-third. The members of the Grand Consistory are required to be in possession of the Thirty-second Degree. Such was the practise in the Southern Masonic Jurisdiction which prevails in the Northern Body but the name is there the *Council of Deliberation*.

GRAND COUNCIL. The title given to the first three officers of a Royal Arch Chapter. Also the name of the superintending Body of Cryptic Freemasonry in any Jurisdiction. It is composed of the first three officers of each Council in the Jurisdiction. Its officers are: Most Puissant Grand Master, Thrice Illustrious Deputy Grand Master, Illustrious Grand Conductor of the Works, Grand Treasurer, Grand Recorder, Grand Chaplain, Grand Marshal, Grand Captain of the Guards, Grand Conductor of the Council, and Grand Steward.

GRAND DIRECTOR OF THE CEREMONIES. An important officer in the United Grand Lodge of England; a similar office to that of Grand Master-General of Ceremonies of a Supreme Council, upon whom the order of the Grand Body largely depends, and who has charge of the service or ceremonies of whatever nature that may transpire.

GRAND EAST. The city in which the Grand Lodge, or other governing Masonic Body is situated, and whence its official documents emanate, is called the *Grand East*. Thus, a document issued by the Grand Lodge of Massachusetts would be dated from the *Grand East of Boston*, or if from the Grand Lodge of Louisiana, it would be the *Grand East of New*

Orleans. The place where a Grand Lodge meets is therefore called a *Grand East*. The word is in frequent Masonic use on the Continent of Europe and in America, but seldom employed in England, Scotland, or Ireland.

GRAND ELECT, PERFECT AND SUBLIME MASON. The Fourteenth Degree of the Ancient and Accepted Scottish Rite (see *Perfection, Lodge of*).

GRAND ENCAMPMENT. See *Encampment, Grand*.

GRAND HIGH PRIEST. The presiding officer of a Grand Royal Arch Chapter in the American system. The powers and prerogatives of a *Grand High Priest* are far more circumscribed than those of a Grand Master. As the office has been constitutionally created by the Grand Chapter, and did not precede it as that of Grand Masters did the Grand Lodges, he possesses no inherent prerogatives, but those only which are derived from and delegated to him by the Constitution of the Grand Chapter and regulations formed under it for the government of Royal Arch Masonry.

GRAND INQUIRING COMMANDER. The Sixty-sixth Degree of the Rite of Mizraim.

GRAND INSPECTOR, INQUISITOR COMMANDER. The Thirty-first Degree of the Ancient and Accepted Scottish Rite. It is not a historical Degree, but simply a judicial power of the advanced Degrees. The place of meeting is called a *Supreme Tribunal*. The decorations are white, and the presiding officer is styled *Most Perfect President*. The jewel of the Degree is a Teutonic cross of silver attached to white watered ribbon. The Teutonic Cross is the same in shape as the Jerusalem Cross, four plain T's joined to make a cross, a cross *potent*, or having crutched arms.

GRAND LODGE. A Grand Lodge is the dogmatic and administrative authority of Ancient Craft Masonry, or the three Symbolic Degrees. It is defined in the *Regulations* of 1721, as "consisting of and formed by the Masters and Wardens of all the regular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places" (see *Constitutions*, 1723, page 61). This definition refers to a very modern organization, for of Grand Lodges thus constituted we have no written evidence previous to the years 1717, when Freemasonry was revived in England. Previous to that time the administrative authority of the Craft was exercised by a General Assembly of Freemasons of a Jurisdiction which met annually (see *Assembly*). The true history of Grand Lodges commences, therefore, from what has been called the Era of the Revival.

In 1716 four old Lodges in London determined, if possible, to revive the Institution from its depressed state, and accordingly they met in February, 1717, at the Apple-Tree Tavern, whose name has thus been rendered famous for all time; and after placing the oldest Master Mason, who was the Master of a Lodge, in the chair, they constituted themselves into a Grand Lodge, and forthwith "revived the Quarterly Communications of the officers of Lodges call'd the Grand Lodge" (see *Constitutions*, 1738, page 109). On the following Saint John the Baptist's Day, the Grand Lodge was duly organized, and Antony Sayer,

Gentleman, was elected Grand Master, who appointed his Wardens, and commanded the Masters and Wardens of Lodges to meet the Grand Officers every quarter in communication. From that time Grand Lodges have been uninterruptedly held; receiving, however, at different periods, various modifications.

A Grand Lodge is invested with power and authority over all the Craft within its Jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees implicit obedience must be paid by every Lodge and every Freemason situated within its control. The government of Grand Lodges is, therefore, completely despotic, but of course a benevolent despotism. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate Lodges.

This autocratic power of a Grand Lodge is based upon a principle of expediency, and derived from the fundamental law established at the organization of Grand Lodges in the beginning of the eighteenth century. In so large a Body as the Craft, it is absolutely necessary that there should be a supreme controlling Body to protect the Institution from anarchy, and none could be more conveniently selected than one which, by its representative character is, or ought to be, composed of the united wisdom, prudence, and experience of all the subordinate Lodges under its obedience; so that the voice of the Grand Lodge is nothing else than the voice of the Craft expressed by their representatives. Hence the twelfth of the General Regulations declares that "the Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record" (see *Constitutions*, 1738, page 158).

So careful has the Institution been to preserve the dogmatic and autocratic power of the Grand Lodge that all elected Masters are required, at the time of their installation, to make the following declaration:

You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in general Lodge convened, in every case, consistent with the *Constitutions* of the Order. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and *strictly to conform to every edict of the Grand Lodge*.

The organization of new Grand Lodges in the United States of America has followed that adopted, in essential particulars, by the four Lodges which established the Grand Lodge of England in 1717. When it is desired to organize a Grand Lodge, three or more legally constituted Lodges, working in any State, Territory, or other independent political division, where no Grand Lodge already exists, may meet in Convention, adopt by-laws, elect officers, and organize a Grand Lodge. The Lodges within its Jurisdiction then surrender their Warrants of Constitution to the Grand Lodges from which they respectively had received them, and accept others from the newly organized Grand Lodge, which thenceforward exercises all Masonic Jurisdiction over the State in which it has been organized.

A Grand Lodge thus organized consists of the Masters and Wardens of all the Lodges under its Jurisdiction, and such Past Masters as may enroll

themselves or be elected as members. Past Masters are not, however, members of the Grand Lodge by inherent right, but only by courtesy, and no Past Master can remain a member of the Grand Lodge unless he is attached to some subordinate Lodge in its Jurisdiction.

All Grand Lodges are governed by the following officers: Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, and Grand Secretary. These are usually termed the Grand Officers; in addition to them there are subordinate officers appointed by the Grand Master and the Grand Stewards, Grand Marshal, Grand Pursuivant, Grand Sword Bearer, and Grand Tiler; but their number and titles vary in different Grand Lodges.

Sir Alfred Robbins, P.G.W., President of the Board of General Purposes, in an address before the Manchester Association for Masonic Research says of the United Grand Lodge of England:

It is necessary at the outset to have a precise definition of what "Grand Lodge" is. This is supplied, and in very precise fashion, in the draft of a proposed "Charter of Incorporation of Free and Accepted Masons," to be found in an unauthorized edition of the *Book of Constitutions*, published in London and Dublin in 1769, in furtherance of a movement for turning Free and Accepted Masons into a chartered body—a movement favoured by the original Grand Lodge, popular for a short period, but doomed to oblivion. The preamble of the projected Charter declared in the name of King George III that the "Society of Free and Accepted Masons have for Ages held frequent Meetings within this Realm, and have ever demeaned themselves with Duty and Loyalty to Us, and our Predecessors; with Reverence and Obedience to the Laws, and Kindness and Good-will to their Fellow-Subjects: and that the said Society appears to have been originally instituted for humane and beneficent Purposes, and have distributed from Time to Time to all without Distinction, who have had the single Claim of Wretchedness, Sums to a great Amount, collected by voluntary Contribution among themselves." It was then sought to set up by Royal Charter "a Perpetual Society, which shall be called by the Name of *The Society of Free and Accepted Masons of England*"; and the Sovereign was expected to go on to declare, "That the said Society shall consist of a Grand Master, Deputy Grand Master, Grand Wardens, Past Grand Officers, Provincial Grand Masters, Grand Treasurer, Grand Secretary, Grand Sword Bearer, Twelve Stewards, and the Masters and Wardens of the several subordinate Lodges, who, together with those already enumerated, compose the Grand Lodge."

The present definition is supplied by the second Rule of the *Book of Constitutions* in the following terms: "The public interests of the Fraternity are managed by a general representation of all Private Lodges on record, together with the Grand Stewards of the Year, and the Present and Past Grand Officers, and the Grand Master at their head. This collective body is styled *The United Grand Lodge of Antient, Free and Accepted Masons of England*, and is hereinafter referred to as *The Grand Lodge*."

The composition of Grand Lodge is determined by Rule 6, which, having placed in order of rank and precedence sixty-one different classes of Present and Past Grand Officers, with the Grand Stewards of the year and such Past Grand Stewards as are Masters or Past Masters of Private Lodges, concludes by embracing within the membership of Grand Lodge the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and of every other Private Lodge, together, by Rule 7, with certain Brethren of eminence and ability who have rendered service to the Craft, and who may, in certain circumstances, be constituted members of Grand Lodge—a privilege that has not for many years been exercised. This present arrangement, except in one important particular, follows closely the seventh of the Articles of Union which, in 1913, united the two Grand Lodges of English Free-

masons, this directing that the United Grand Lodge should be composed of Grand Officers and "the actual Masters and Wardens of all warranted Lodges," not more than one Past Master of a Lodge being at that time allowed to attend (with certain exceptions for pre-Union Lodges) unless he had been delegated to do so by his Lodge. The one particular now changed is as to the Past Masters, each of whom, after service for a full year as Master, can attend Grand Lodge so long as he continues a subscribing member of any Private Lodge. "This is how Grand Lodge is composed; and, when we come to consider its work, we find that from it all laws affecting the Craft emanate, and in every matter it has the final decision. These powers are very clearly defined by Rules 4 and 5 of the Book of Constitutions, necessary to be invoked whenever questions of Craft government or discipline are raised. The fourth Rule reads: "The Grand Lodge possesses the supreme superintending authority, and also has the inherent powers of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, always taking care that the Antient Landmarks of the Order be preserved." The fifth Rule proceeds: "The Grand Lodge also has the power of investigating, regulating, and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brothers, which it may exercise either of itself or by such delegated authority as in its wisdom and discretion it may appoint; but the Grand Lodge alone has the power of erasing Lodges and expelling Brethren from the Craft, a power which it does not delegate to any subordinate authority."

In the case of the Grand Lodge of South Australia, a meeting was called by a Past Master of one of the Lodges of that country. At this meeting a resolution was offered "that, in the opinion of this meeting it is desirable that a Grand Lodge of Free and Accepted Masons of South Australia be formed, and that immediate steps be taken to that end." An amendment was offered to the effect that the consent of the Grand Lodges of England, Scotland and Ireland be obtained. This led to a discussion in which the following statements were made:

V. W. Brother Doctor Seabrook, P. B. G. P., E. C.—In reply to the amendment, I will bring forward two facts. Sometime ago, Brother Muecke applied home with a view of gaining the consent of the Scotch Grand Lodge, and the reply was that they could not direct, neither could they assist them; but if they did form a Lodge they would have their full sympathy. That was three years ago. With reference to the Grand Lodge of England, in addition to what Brother Downer did when at home, the Grand Lodge, through their managing man, the Grand Secretary, was asked the same thing, and his reply was that they could not assist in any shape or form—they could not give their assent; but they saw that the time would come when a Grand Lodge would be formed, and, presuming that it was done regularly, they would not oppose it. With reference to the Irish Grand Lodge, I cannot say anything at all. Brother Barlow, perhaps, knows something of it. These two facts are sufficient basis to take energetic action on to form a Grand Lodge as soon as possible. They (the Grand Lodge) will not give their consent or countenance until it becomes an actual fact that the Grand Lodge does exist. It is no use losing time. In fifty years hence the same impediment will exist as now. Brother Barlow will acknowledge that is a sufficient answer to his point. (Brother Lee—Have the Grand Lodges been asked by Lodges?) By their representative men. (Brother Lee—Not by authority.) Can any Brother, from Masonic authority or experience, say a Grand Lodge has been formed by consent of another? Never. All the Grand Lodges in the civilized world have been formed by taking independent action. We have a sample of it in one instance where four old lodges formed into a Grand Lodge. In Scotland, France and elsewhere it has been the same. Nobody can mention the case of a Grand Lodge being formed by another.

Brother Hocking—We are in the position of rebelling nations. If they form a new Government they are

recognized. We must establish this Grand Lodge, and as united South Australian Lodges, pull together; then the Grand Lodges will recognize us.

V. W. Brother Saul Solomon, W. D. G. J. W.—Much has been said about getting the consent of the Grand Lodges at home, but the Grand Lodges of Ireland and Scotland were formed in precisely the same way as we are doing here; no consent was asked, and none given, until they established themselves. This is beyond dispute (see page 236, *History of South Australia*).

Brother Addison—I shall endeavour to reply to one or two remarks as to Masonic law. I don't think that I need discuss the subject of this resolution any further. As a preliminary remark, let me say no words I gave utterance to could have led anyone to suppose that I or anyone intended in the remotest degree to treat the Grand Lodges with any disrespect. Nothing was further from my intentions than to be guilty of any breach of etiquette to those from whom we derive our Masonic birth. Are we not doing as every Grand Lodge in the world has done? As stated by Brother Seabrook, it has never been known that any proposed Grand Lodge has asked another Grand Lodge to form it. I am only stating plain facts, as you can judge by referring to any jurisprudence on Masonry. The forming of a Grand Lodge is an inherent right, and we have no need to consult anyone on the point. With regard to expelling Brothers who do not cast their lot in with us on the formation of a Grand Lodge, if there are certain individuals, who will continue to hold Warrants under existing lodges, we above all others will be glad to receive them as representatives of Grand Lodges at home. It will, however, be to their advantage to join the majority. Again, what have we at present to put before the Grand Lodges? Suppose any Brother has the impertinence to write home and ask whether we will be recognized as a Grand Lodge. (A Voice: Put before them a definite statement.) The answer will be: We cannot entertain the correspondence except it comes through your District Grand Lodge. That would be Masonic etiquette, and we should be deservedly snubbed. (Brother Lee—Ask the District Grand Lodge to do it.) Does anyone suppose the District Grand Lodge would do it?—and if they did, there would be nothing tangible to be placed before the Grand Lodge. Does anyone think that Grand Lodge would discuss vague possibilities? We should make ourselves contemptible by asking without having something tangible for the Grand Lodge to consider, and they would look upon us as incapable of maintaining the dignity of a Grand Lodge. There is no sense in the idea. If we canvass and find we have a majority, I don't think that we can be wanting in courtesy if we say to our respective Grand Lodges: We have a majority, and intend to declare ourselves, and request your recognition; but to say: Please may we form a Grand Lodge? That would be childish.

The question of forming a Grand Lodge of South Australia was put to a vote of the Lodges and carried, but not unanimously. Then a convention was called and a Grand Lodge was formed on April 16, 1884. At the Communication of the Grand Lodge of England, June 3, 1885, the Grand Secretary of England said that a Body calling itself the Grand Lodge of South Australia requested recognition. He also stated that the Brethren of the different Lodges wished to keep their English Warrants as mementos. He then moved "that this Grand Lodge recognizes and acknowledges the Grand Lodge of Australia."

Brother, the Reverend Canon George Raymond Portal, Grand Chaplain:—Most Worshipful Grand Master, I have great pleasure in seconding the proposition which has been so ably put by the Grand Registrar. I think it does these Lodges and Brethren great credit that they wish to retain their Warrants as historical records; and it is also much to their credit that they have stated their willingness to acknowledge the indefeasible rights of those Lodges and Brethren who retain their allegiance to this Grand Lodge. That, no doubt, is a point on which the Grand Registrar would have been very firm if there

had been necessity for it. Under the circumstances, no doubt, we shall be doing a very graceful and fraternal act in acknowledging this new Body, which has throughout behaved in a most courteous way towards the Grand Lodge of England.

The Most Worshipful, The Grand Master:—Brethren, before I put this motion to the vote of Grand Lodge I think it would not be out of place if I were to say a few words on the resolution, not in any way as from the Chair endeavouring to forecast what the resolution of the Grand Lodge will be, but expressing an individual opinion, though an opinion, which, I think, is shared by a very large number of the Brethren. We cannot, I think, but acknowledge the friendly and fraternal spirit with which the Body styling itself, as we must say at present "The Grand Lodge of South Australia" has approached this Grand Lodge. We must recognize that their request may be said to be unanimous. They have not endeavoured to enforce, in fact they have repudiated the idea of enforcing, obedience on any Lodges in that district which did not wish to join them. They have approached this Grand Lodge in a most proper spirit. If Grand Lodge decides to accept this motion I feel sure that we shall have in South Australia a Body of Brethren who, although no longer directly subject to this Grand Lodge, will maintain and uphold the great traditions of English Masonry. I think it is not out of place to remember that our Colonies, although in civil matters possessing local self-government, have shown that they are ready to rally to the assistance of the mother country whenever they may be called upon to do so, and I am sure that that spirit would exist also in Freemasonry. I trust, Brethren, speaking individually, that this motion may be accepted unanimously, and that we may wish the Grand Lodge of Australia hearty good wishes and God speed, and that we may recognise in it a promising addition to the Grand Lodges of the World.

The motion was then put to vote and declared carried unanimously (see *Proceedings of the Grand Lodge of England*, page 397).

In reference to the formation of Grand Lodges in the United States, no better illustration can be given of the action of the pioneer regular Lodges in a country to form an independent Grand Lodge, than the case of the formation of the Grand Lodge of Pennsylvania in 1786, and its prompt recognition by the Grand Lodge of England. Proceedings had on this occasion are set out very fully in the *Memorial Volume* issued by the Grand Lodge of Pennsylvania in 1912. On page 57 of this volume, we find the Masonic Declaration of Independence, which was passed unanimously on Monday, September 25, 1786. This declaration is as follows:

Resolved that this Grand Lodge is and ought to be a Grand Lodge Independent of Great Britain or any other authority whatever, and that they are not under any ties to any other Grand Lodge, except those of Brotherly Love and Affection, which they will always be happy to cultivate and preserve with all Lodges throughout the Globe.

On the same day at a Grand Convention of thirteen different Lodges:

It was unanimously resolved that the Lodges under the Jurisdiction of the Grand Lodge of Pennsylvania lately held under the authority of the Grand Lodge of England will and now do form themselves into a Grand Lodge to be called the Grand Lodge of Pennsylvania and Masonic Jurisdiction thereunto belonging to be held in Philadelphia and that the late Grand Officers continue to be the Grand Officers of Pennsylvania invested with all the Powers, Jurisdictions, prominence and authority thereunto belonging, 'til the usual time for the next election, and that the Grand Lodge and the particular Lodges govern themselves by the Rules and Regulations heretofore established 'til other Rules and Regulations shall be adopted.

A letter was then written to the Grand Lodge of England announcing the action taken and the reasons therefor. The reply of the Grand Lodge of England was as follows:

We reflect with pleasure that the Grand Lodge of England has given birth to a Grand Lodge in the Western World, whose strict adherence to the ancient and immutable landmarks of our order reflects honor on its original founders. Here we must beg leave to state that we conceive that in constituting your Grand Lodge we necessarily communicated to it the same independent sovereign Masonic authority within your Jurisdiction which we ourselves possessed within ours, amenable to no superior Jurisdiction under Heaven, and subject only to the immutable landmarks of the craft. All Grand Lodges in Masonry being necessarily Free, Independent, and Equipollent within their respective Jurisdictions, which consequently excludes the idea of subjection to a foreign authority or the establishment of an Imperium in Imperio (Empire within Empire).

It should be noted that, in declaring their independence from the Grand Lodges of Great Britain, the prevailing motive was loyalty to the government of the land in which they lived. Inasmuch as loyalty to the State is one of the cardinal principles of Freemasonry, this action has met with universal Masonic approval.

Gould's *Concise History* (page 338) gives the following note which has been quoted as authority for claiming the regular Grand Lodges of the world are illegitimate:

The death of Joseph Warren raised a constitutional question of much complexity. What was the status of the Grand Lodge after the death of the Grand Master? It was disposed of by the election of Joseph Webb to the position of "Grand Master of Antient Masonry" in the State of Massachusetts. This, if we leave out of consideration the Lodge, and Grand Lodge, of Pennsylvania in 1731, was the first sovereign and independent Grand Lodge in America, and the second was the Grand Lodge of Virginia, which was established in the following year.

As a matter of fact, all that this statement was intended to mean is that the Grand Lodge could not legitimately be formed from a Provincial Grand Lodge. The death of the Grand Master of the Provincial Grand Lodge left the Grand Lodge with no executive officer until another could be appointed by the home Grand Lodge, but this difficulty was solved by the formation of a Grand Lodge and the election of Joseph Webb to the position of Grand Master of Ancient Masonry. Brother Gould nowhere states, either directly or indirectly, that this election or the action of the Lodges of Massachusetts in thus forming a Grand Lodge was illegal. In fact, he expressly states:

Within seven years after the close of the War of the Revolution, the system of Grand Lodges with Territorial Jurisdiction was firmly established. It became an accepted doctrine that the Lodges in an independent State had a right to organize a Grand Lodge; that a Lodge so created possessed exclusive jurisdiction within the State; and that it might constitute Lodges in another State in which no Grand Lodge existed, and maintain them until a Grand Lodge should be established in such State" (page 339, Gould's *Concise History*).

Thus he is recognizing the principle that the authority to form a Grand Lodge rests in the Lodges themselves and does not come from some outside power.

In order to provide a method by which Provincial Lodges in Colonies, still loyal to Great Britain, might

legitimately become Grand Lodges, the Grand Lodge of England in 1897 adopted the following sections as a part of its Book of Constitutions. These sections in effect provide simply a means by which a proposed new Grand Lodge could determine whether or not it would be officially recognized before the final steps were taken.

218a. In a Colony or Foreign part in which a District Grand Lodge exists, if the District Grand Master shall think proper to grant a dispensation for that purpose, it shall be lawful for any Lodge to hold a special meeting, or meetings, to discuss and resolve on the question of the formation of a Sovereign Grand Lodge for or including the District or part thereof, or any Lodges not in a District. Such dispensation may be granted subject to any conditions that the District Grand Master may deem proper, and also to provisions enabling two or more Lodges to unite in the special meeting; and, if the District Grand Master should refuse to grant a Dispensation, an appeal may be made to the Grand Master. In a Colony or Foreign part in which more than one District Grand Lodge exists the same procedure shall be adopted in each District, and before any Grand Lodge shall be recognized as having jurisdiction over the whole of such Colony or Foreign part, the consent of each District Grand Lodge shall be certified by the District Grand Master thereof.

218b. Whenever Grand Lodge shall, with the assent of the Grand Master, recognise a Grand Lodge as regular and independent Sovereign Body, having jurisdiction in any Colony or Foreign part where a District Grand Lodge or Lodges not in a District exist, and the Grand Master shall signify that it is not his intention to grant for the future any Warrant for a new Lodge in that Jurisdiction, the following rules shall apply:

1. Within six months after recognition the Master of every Lodge in such Jurisdiction shall convene a special meeting of the Lodge on not less than twenty-one days' notice to every member; failing the Master, the District Grand Master or the acting Deputy shall convene such meeting, and preside thereat.

2. The Brethren present at such meeting, whose names appear as subscribing members on the last return filed with the Grand Secretary shall decide whether they desire that the Lodge shall continue under the Grand Lodge of England or not. If the decision be to join the new Grand Lodge, the Brethren shall, at the same meeting, decide in whom the property and effects of the Lodge shall be vested, and the Warrant shall be forthwith returned to the Grand Secretary to be delivered up to the Grand Master. A majority of two thirds of the members present shall be required to carry such resolutions.

3. No questions shall be discussed or put at such meeting other than those above prescribed.

4. Immediately after such meeting a full copy of the minutes and a list from the signature book of all members attending, together with the numbers voting for or against, shall be sent to the Grand Secretary, and verified under the hand of the presiding Master, and countersigned by the Secretary of the Lodge.

5. No second meeting shall be called to discuss the above questions without the special leave of the Grand Master.

GRAND LODGE MANUSCRIPT, NO. 1. A roll of parchment, nine inches in length and five in breadth, containing the Legend of the Craft and the Old Charges. It is preserved in the Archives of the Grand Lodge of England, having been bought in 1839 for £25. It was dated by its writer 1583. It has been reproduced in Hughan's *Old Charges*, 1872; in Sadler's *Masonic Facts and Fictions*, and in facsimile by Quatuor Coronati Lodge.

GRAND LODGE, REPRESENTATIVE OF A. See *Representative of a Grand Lodge*.

GRAND LODGE, SUPREME OR GENERAL. See *General Grand Lodge*.

GRAND MASTER. The chief presiding officer of the Symbolic Degrees in a Jurisdiction. He presides, of course, over the Grand Lodge, and has the right not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, and act as Wardens in that particular Lodge. He has the right of visiting the Lodges and inspecting their books and mode of work as often as he pleases, or, if unable to do so, he may depute his Grand Officers to act for him. He has the power of granting Dispensations for the formation of new Lodges; which Dispensations are of force until revoked by himself or the Grand Lodge. He may also grant Dispensations for several other purposes (see the article *Dispensation*). Formerly, the Grand Master appointed his Grand Officers, but this regulation has been repealed, and the Grand Officers are now all elected by the Grand Lodges, except in England, where the Grand Master appoints all but the Grand Treasurer.

When the Grand Master visits a Lodge, he must be received with the greatest respect, and the Master of the Lodge should always offer him the chair, which the Grand Master may or may not accept at his pleasure.

Should the Grand Master die, or be absent from the Jurisdiction during his term of office, the Deputy Grand Master assumes his powers, or, if there be no Deputy, then the Grand Wardens according to seniority.

The following is a list of the Grand Masters of the Grand Lodge of England, established in 1717 and afterward known as the *Moderns*:

- 1717. Antony Sayer.
- 1718. George Payne.
- 1719. J. T. Desaguliers, LL.D., F.R.S.
- 1720. George Payne.
- 1721. John, Duke of Montague.
- 1722. Philip, Duke of Wharton.
- 1723. Francis, Earl of Dalkeith.
- 1724. Charles, Duke of Richmond.
- 1725. James, Lord Paisley.
- 1726. William, Earl of Inchiquin.
- 1727. Henry, Lord Coleraine.
- 1728. James, Lord Kingston.
- 1729. Thomas, Duke of Norfolk.
- 1731. Thomas, Lord Lovel.
- 1732. Anthony, Viscount Montague.
- 1733. James, Earl of Strathmore.
- 1734. John, Earl of Crawford.
- 1735. Thomas, Viscount Weymouth.
- 1736. John, Earl of Londoun.
- 1737. Edward, Earl of Darnley.
- 1738. Henry, Marquess of Carnarvon.
- 1739. Robert, Lord Raymond.
- 1740. John, Earl of Kintore.
- 1741. James, Earl of Morton.
- 1742. John, Viscount Dudley and Ward.
- 1744. Thomas, Earl of Strathmore.
- 1745. James, Lord Cranstoun.
- 1747. William, Lord Byron.
- 1752. John, Lord Carysfort.
- 1754. James, Marquess of Carnarvon.
- 1757. Sholts, Lord Aberdour.
- 1762. Washington, Earl Ferrers.
- 1764. Cadwallader, Lord Blaney.

- 1767. Henry, Duke of Beaufort.
- 1772. Robert, Lord Petre.
- 1777. George, Duke of Manchester.
- 1782. H. R. H. The Duke of Cumberland.
- 1790. H. R. H. The Prince of Wales.
- 1813. H. R. H. The Duke of Sussex.

The following is a list of the Grand Masters of the Atholl or *Antients* Grand Lodge:

- 1753. Robert Turner.
- 1754. Hon. Edward Vaughan.
- 1756. Earl of Blesinton.
- 1760. Thomas, Earl of Kelly.
- 1766. Hon. Thos. Mathew.
- 1771. John third Duke of Atholl.
- 1775. John fourth Duke of Atholl.
- 1782. Vacant.
- 1783. Randal, Earl of Antrim.
- 1791. John, fourth Duke of Atholl.
- 1813. H. R. H. The Duke of Kent.

The following is a list of the Grand Masters of the United Grand Lodge of England from the Union of *Antients* and *Moderns* in 1813:

- 1813. H. R. H. The Duke of Sussex.
- 1844. Earl of Zetland.
- 1870. Marquis of Ripon.
- 1874. H. R. H. The Prince of Wales.
- 1901. H. R. H. The Duke of Connaught.

GRAND MASTER ARCHITECT. The French is *Grand Maître Architecte*. The Twelfth Degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the Degree of Fellow Craft. In it the principles of architecture and the connection of the liberal arts with Freemasonry are unfolded. Its officers are three—a Master, and two Wardens. The Chapter is decorated with white and red hangings, and furnished with the five orders of architecture, and a case of mathematical instruments. The apron is white, lined with blue; and the jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon.

GRAND MASTER, INHERENT RIGHTS OF. See *Inherent Rights of a Grand Master*.

GRAND MASTER MASON. The title given to the Grand Master in the Grand Lodge of Scotland.

GRAND MASTER OF ALL SYMBOLIC LODGES. The French title of this officer is *Vénérable Maître de toutes les Loges*. The Twentieth Degree in the Ancient and Accepted Scottish Rite. The presiding officer is styled *Venerable Grand Master*, and is assisted by two Wardens in the West. The decorations of the Lodge are blue and yellow. The old ritual contains some interesting instructions respecting the first and second Temple. Among the traditions preserved by the possessors of this Degree, is one which states that after the third Temple was destroyed by Titus, the son of Vespasian, the Christian Freemasons, who were then in the Holy Land, being filled with sorrow, departed from home with the determination of building a fourth, and that, dividing themselves into several bodies, they dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilwinning, where they established a Lodge and built an abbey, and where the records of the Order were deposited. This tradition, preserved in the original

rituals, was to Brother Mackey a very strong presumptive evidence that the Degree owed its existence to the Templar system of Ramsay.

GRAND MASTER OF LIGHT. One of the various names bestowed on the Degree of Knight of Saint Andrew.

GRAND OFFERINGS. According to the English system of lectures, three important events recorded in Scripture are designed as the three *Grand Offerings* of Freemasonry, because they are said to have occurred on Mount Moriah, which symbolically represents the ground floor of the Lodge. These three grand offerings are as follows: The first grand offering was when Abraham prepared to offer up his son Isaac; the second was when David built an altar to stay the pestilence with which his people were afflicted; and the third was when Solomon dedicated to Jehovah the Temple which he had completed (see *Ground Floor of the Lodge*).

GRAND OFFICERS. The elective officers of a superintending Masonic Body, such as Grand Lodge, Grand Chapter, etc., are so called. The appointed officers have been designated as *subordinate officers*, but this distinction is not always strictly observed.

GRAND ORIENT. Most of the Grand Lodges established by the Latin races, such as those of France, Spain, Italy, and the South American States, are called *Grand Orients*. The word is thus, in one sense, synonymous with Grand Lodge; but these Grand Orients have often a more extensive obedience than Grand Lodges, frequently exercising jurisdiction over the highest Degrees, from which English and American Grand Lodges refrain. Thus, the Grand Orient of France exercises jurisdiction not only over the seven Degrees of its own Rite, but also over the thirty-three of the Ancient and Accepted, and over all the other Rites which are practised in France by the Brethren of its Obedience.

Grand Orient is also used in English, and especially in American, Freemasonry to indicate the seat of the Grand Lodge of highest Masonic power, and is thus equivalent to *Grand East*, which see.

GRAND PONTIFF. The French title is *Grand Pontife ou Sublime Ecossais*. The Nineteenth Degree of the Ancient and Accepted Scottish Rite. The Degree is occupied in an examination of the Apocalyptic mysteries of the New Jerusalem. Its officers are a Thrice Puissant and one Warden. The Thrice Puissant is seated in the East on a throne canopied with blue, and wears a white satin robe. The Warden is in the West, and holds a staff of gold. The members are clothed in white, with blue fillets embroidered with twelve stars of gold, and are called *True and Faithful Brothers*. The decorations of the Lodge are blue sprinkled with gold stars.

GRAND PRINCIPALS. The first three officers of the Grand Chapter of England are so called. They are respectively designated as *Z., H., and J.*, meaning *Zerubbabel, Haggai, and Joshua*.

GRAND PRIOR. There are two available explanations of this title.

1. Each chief or conventual bailiff of the eight languages of the Order of Malta was called a *Grand Prior*. There were also other Grand Priors, under whom were several Commanderies. The Grand Priors of the Order were twenty-six in number.

2. The third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States (see *Prior*).

GRAND SECRETARIES GUILD, MASONIC. See *Masonic Grand Secretaries Guild*.

GRAND SECRETARY. The recording and corresponding officer of a Grand Lodge, whose signature must be attached to every document issued from the Grand Lodge; where there is no Grand Register or Keeper of the Seals, he is the Custodian of the Seal of the Grand Lodge. The *Regulations* of 1722 had provided for the office, but no appointment was made until 1723, when William Cowper was chosen by the Grand Lodge. The office was therefore at first an elective one, but Anderson, in his edition of 1738 (page 161), says that "ever since, the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books." This usage is still pursued by the modern Grand Lodge of England; but in every Jurisdiction of the United States the office of Grand Secretary is an elective one. The jewel of the Grand Secretary is a circle enclosing two pens crossed. His badge of office was formerly a bag (see *Bag*).

GRAND STEWARDS. Officers of a Grand Lodge, whose duty it is to prepare and serve at the Grand Feast. This duty was at first performed by the Grand Wardens, but in 1721 they were authorized "to take some Stewards to their assistance" (see *Constitutions*, 1738, page 112). This was sometimes done and sometimes omitted, so that often there were no Stewards. In 1728 (see *Constitutions*, 1738, page 123), the Stewards, to the number of twelve, were made permanent officers; and it was resolved that in future, at the annual election, each Steward should nominate his successor. At present, in the Grand Lodge of England, nineteen Grand Stewards are annually appointed from nineteen different Lodges. Each Lodge recommends one of its subscribing members, who is nominated by the former Steward of that Lodge, and the appointment is made by the Grand Master. The number of Grand Stewards in the United States seldom exceeds two, and the appointment is made in some Grand Lodges by the Grand Master, and in others by the Junior Grand Warden. The jewel of a Grand Steward is a cornucopia within a circle, the cornucopia being the horn of plenty, representing *peace* and *prosperity*, the circle meaning *endless*, and his badge of office a white rod.

GRAND STEWARDS LODGE. According to the *Constitutions* of England, the past and present Grand Stewards constitute a Lodge, which has no number, but is registered in the Grand Lodge books at the head of all other Lodges. It is represented in the Grand Lodge by its Master, Wardens, and Past Masters, but has no power of making Freemasons. The institution has not been introduced into this country except in the Grand Lodge of Maryland, where the Grand Stewards' Lodge has acted as a Committee of Grievances during the recess of the Grand Lodge.

GRAND TILER. An officer who performs in a Grand Lodge the same duties that a Tiler does in a subordinate Lodge. The *Grand Tiler* is prohibited from being an active member of the Grand Lodge, because his duties outside of the door prevent his taking part in the deliberations of the Body.

GRAND TREASURER. The office of *Grand Treasurer* was provided for by the Regulations of 1722, and in 1724, on the organization of the Committee of Charity, it was enacted that a Treasurer should be appointed. But it was not until 1727 that the office appears to have been really filled by the selection of Nathaniel Blakerby. But as he was elected Deputy Grand Master in the same year, and yet continued to perform the duties of Treasurer, it does not appear to have been considered as a distinct appointment. In 1738, he dimitted the office, when Revis, the Grand Secretary, was appointed. But he declined on the ground that the offices of Secretary and Treasurer should not be held by the same person—"the one being a check on the other" (see *Constitutions*, 1738, page 184). So that, in 1739, it was made a permanent office of the Grand Lodge by the appointment of Brother John Lesse. It is an elective office; and it was provided, by the *Old Regulations*, that he should be "a Brother of good worldly substance." The duties are similar to those of the Treasurer of a subordinate Lodge. The jewel is a circle enclosing two keys crossed, or in saltire. According to ancient custom, his badge of office was a white staff, but this is generally disused in the United States.

GRAND WARDENS. The Senior and Junior *Grand Wardens* are the third and fourth officers of a Grand Lodge. Their duties do not differ very materially from those of the corresponding officers of a subordinate Lodge, but their powers are of course more extensive.

The Grand Wardens succeed to the government of the Craft, in order of rank, upon the death or absence from the Jurisdiction of the Grand and Deputy Grand Masters (see *Succession to the Chair*).

It is also their prerogative to accompany the Grand Master in his visitations of the Lodges, and when there to act as his Wardens. In the absence of the Senior Grand Warden, the Junior does not occupy the West, but retains his position in the South. Having been elected and installed to preside in the South, and to leave that station only for the East, the temporary vacancy in the West must be supplied by the appointment by the Grand Master of some other Brother (see *Wardens*).

On the same principle, the Senior Grand Warden does not supply the place of the absent Deputy Grand Master, but retains his station in the West.

The Old Charges of 1722 required that no one could be a Grand Warden until he has been the Master of a Lodge. The rule still continues in force, either by specific regulations or by the force of usage.

By the Regulations of 1721, the Grand Master nominated the Grand Wardens, but if his nomination was not approved, the Grand Lodge proceeded to an election. By the present *Constitutions* of England the power of appointment is vested absolutely in the Grand Master. In the United States the Grand Wardens are elected by the Grand Lodge.

GRASSE TILLY, ALEXANDRE FRANÇOIS AUGUSTE, COMTE DE. He was the son of the Comte de Grasse who commanded the French fleet that had been sent to the assistance of the Americans in their revolutionary struggle. De Grasse Tilly was born at Versailles, in France, about the year 1766.

He was initiated in the Mother Scottish Lodge du Contrat Social, and subsequently, going over to America, resided for some time in the island of St. Domingo, whence he removed to the city of Charleston, in South Carolina, where, in 1796, he affiliated with the French Lodge la Candeur. In 1799, he was one of the founders of the Lodge la Reunion Française, of which he was at one time the Venerable or Master. In 1802, the Comte de Grasse was a member of the Supreme Council of the Ancient and Accepted Scottish Rite, which had been established the year before at Charleston; and in the same year he received a Patent as Grand Commander for life of the French West India islands. In 1802 he returned to St. Domingo, and established a Supreme Council of the Scottish Rite at Port au Prince. In 1804 he went to Europe, and labored with great energy for the extension of the Ancient and Accepted Scottish Rite. On September 22, 1804, he founded at Paris a Supreme Council, of the Ancient and Accepted Scottish Rite, of which Body he was, until 1806, the Grand Commander. On March 5, 1805, he organized a Supreme Council at Milan, in Italy, and on July 4, 1811, another at Madrid, in Spain. The Comte de Grasse was an officer in the French army, and was taken prisoner by the English and detained in England until 1815, when he returned to Paris. He immediately resumed his functions as Grand Commander of a Body which took the unauthorized pretentious title of the Supreme Council of America. For several years Scottish Freemasonry in France was convulsed with dissensions, which De Grasse vainly labored to reconcile. Finally, in 1818, he resigned his post as Grand Commander, and was succeeded by the Comte Decazes. From that period he appears to have passed quietly out of the Masonic history of France, and probably died soon after.

GRAVE. The *grave* is, in the Master's Degree, the analogue of the pastos, couch or coffin, in the Ancient Mysteries, and is intended scenically to serve the same purpose. The grave is, therefore, in that Degree, intended, in connection with the sprig of acacia, to teach symbolically the great Masonic doctrine of a future life.

GRAVELOT. The name of the second of the three conspirators in the Master's Degree, according to the Adonhiramite Rite. The others are Romvel and Abiram. The etymology of *Gravelot* is unknown.

GREAT ARCHITECT OF THE UNIVERSE. The title applied in the technical language of Freemasonry to the Deity. It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science to moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder or Great Architect. Sometimes, but less correctly, the title *Grand Architect of the Universe* is found.

Such was the opinion of Brother Mackey but it is worth while to note the evidence to the contrary. *Great* is said of that which is more than ordinarily powerful and influential, *grand* of that which is worthy so.

In the late eighteenth century the term *Great Architect of the Universe* had not become crystallized.

In the *Book of Constitutions*, Antient Charge I, certainly not later than 1815, we find the *Glorius Architect of Heaven and Earth*, and it is still extant in the Antient Charges we are still bound by. The term as we otherwise use it can be traced back but probably it was not general. Wellins Calcott's *Candid Disquisition of Masonry*, 1769, uses the terms *Great Architect*, *Chief Architect*, *Most Holy and Glorious Lord God*, *Thou Architect of Heaven and Earth*. The prayers of some of them he refers to are purely Christian. He gives a charge delivered by Thomas Dunckerley, September 11, 1769, at Marlborough, wherein occurs the term *Grand Architect of the Universe*. Preston, first edition, *Illustrations of Masonry*, 1772, follows Calcott to some extent. He speaks of *Almighty Author of the World*. An examination of later editions would substantially show the term *Grand* was still in use. Brother Sandby was appointed by the Grand Lodge to be *Grand Architect* as a personal mark of distinction but it died with him in 1779. On the revision of Constitutions, Ritual, etc., in 1814 after the Union, much which had been used before was discarded. Brother J. Walter Hobbs has examined a Manuscript series of Lectures, Prayers and Addresses to officers, copied in 1849, apparently used in Lodge. These are largely Preston's with some Calcott's altered a bit here and there. Here are used terms such as *God the Grand Geometrician of the Universe whose Son died for us and rose again*; *Great Architect of the Universe in whose image we were first formed*; *Divine Architect*. In a Prayer to the Fellow Craft Degree appears *O Thou Supreme Grand Ruler of the Universe*, and *O Thou Supreme Grand Master*. In the Prayer to the Master Mason Degree we have *O Thou blessed and glorious Lord God, coequal, co-eternal, omniscient*.

GREATER LIGHTS. See *Lights, Greater*; *Bible*; *Square and Compasses*.

GREAT PRIORY. The ruling Body of the Order of the Temple for England, Wales, and Canada is so called.

GREECE. A Lodge working under the Grand Orient of France was in existence at Corfu in 1809 and there was another one under the same authority active in 1810. The Grand Orient of France also chartered in 1843 at Corfu a Lodge, *Le Phénix*, which continues to be active, with Lodge *Veritas* at Saloniki in 1904. The first English Lodge was Pythagoras, No. 654, chartered in 1836 at Corfu. The Grand Lodge of France chartered a Lodge, *L'Avenir de l'Orient*, *The Future East*, at Saloniki in 1907. The Grand Orient of Italy has chartered two Lodges at Saloniki and the Grand Orient of Portugal has also organized a Lodge at Saloniki. The claim has been made that a Grand Orient of Greece existed in 1814 and that a Grand Lodge of Greece in 1840 had as Grand Master Angelo Calichiopulo, but the latter organization soon became extinct and nothing is known of its history. A Provincial Grand Lodge was organized in 1866 by the Grand Orient of Italy. Steps were taken in 1867 to reorganize these Lodges into a Grand Lodge of Greece and in July, 1872, Prince Dimitrius Rhodocanaki of Scio was made Grand Master, and at the same time a Supreme Council of the Ancient and Accepted Scottish Rite was established with the seat of both Bodies at

Athens. Sundry complications brought about the closing down of the Lodges but in 1906 a committee of the several Worshipful Masters was convened to reorganize both the Grand Orient and the Supreme Council, and recreate the former activity. The present Grand Orient of Greece operates with the Supreme Hellenic Council of the Ancient and Accepted Scottish Rite and has founded Lodges in Constantinople, Alexandria, Smyrna, Cyprus and other places on the Mediterranean Sea.

GREECE, MYSTERIES IN. The principal Pagan mysteries celebrated in Greece were the *Eleusinian* and the *Bacchic* (see *Eleusinian Mysteries*).

GREEN. *Green*, as a Masonic color, is almost confined to the four Degrees of Perfect Master, Knight of the East, Knight of the Red Cross, and Prince of Mercy. In the Degree of Perfect Master it is a symbol of the moral resurrection of the candidate, teaching him that being dead to vice he should hope to revive in virtue.

In the Degree of Knight of the Red Cross, this color is employed as a symbol of the immutable nature of truth, which, like the bay tree, will ever flourish in immortal green.

This idea of the unchanging immortality of that which is divine and true, was always connected by the ancients with the color of green. Among the Egyptians, the god Phtha, the active spirit, the creator and regenerator of the world, the goddess Pascht, the Divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth, were all painted in the hieroglyphic system with green flesh.

Portal says, in his essay on *Symbolic Colors*, that "green was the symbol of victory"; and this reminds us of the motto of the Red Cross Knights, "*magna est veritas et praevalerebit*," meaning—*great is truth and mighty above all things*; and hence green is the symbolic color of that Degree.

In the Degree of Prince of Mercy, or the Twenty-sixth Degree of the Scottish Rite, green is also symbolic of truth, and is the appropriate color of the Degree, because truth is there said to be the palladium or safeguard of the Order.

In the Degree of Knight of the East, in the Ancient and Accepted Scottish Rite, green is also the symbolic color. We may very readily suppose, from the close connection of this Degree in its ritual with that of the Companion of the Red Cross, that the same symbolic explanation of the color would apply to both, and Brother Mackey was of opinion that such an explanation might very properly be made; but it is generally supposed by its possessors that the green of the Knights of the East alludes to the waters of the river Euphrates, and hence its symbolism is not moral but historical.

The *evergreen* of the Third Degree is to the Master Mason an emblem of immortality. Green was with the Druids a symbol of hope, and the virtue of hope with a Freemason illustrates the hope of immortality. In all the Ancient Mysteries, this idea was carried out, and green symbolized the birth of the world, and the moral creation or resurrection of the initiate. If we apply this to the evergreen of the Master Mason we shall again find a resemblance, for the acacia is emblematic of a new creation of the body, and a moral and physical resurrection.

GREEN DRAGON TAVERN. Known also as Freemason's Arms, a famous building in Boston, Massachusetts, on what was later on Union Street near the corner of Hanover Street. An account of this celebrated Masonic resort was written for the centenary occasion by Brother Charles W. Moore for the Lodge of Saint Andrew and was printed, 1870. Brother Moore was Recording Grand Secretary of Massachusetts, 1834-67, and edited Masonic journals, 1825-73. The Green Dragon Tavern was bought on March 31, 1764, for the Lodge of Saint Andrew, a Committee for that purpose being appointed on January 12. The Tavern's hall was a suitable and preferred location for the political clubs of the time and Elliott's *History of New England*, says "Among the most active of the Sons of Liberty was Paul Revere. In the fall and winter of 1774-5, some of the best Boston mechanics formed themselves into a club to watch the doings of the British soldiers. They were 'High Sons of Liberty' and men of action, who met at the Green Dragon Tavern, and every man swore on the Bible that nothing should be revealed except to Samuel Adams, John Hancock, Doctor Warren, and Doctor Church." An authentic record of the persons taking part in the various activities planned at the Green Dragon Tavern, such as the Boston Tea Party of 1773, is not available for obvious reasons. A comparison of several published lists with the roster of the Lodge found a number of names identical in both. Daniel Webster, at Andover, Massachusetts, 1843, called the Green Dragon Tavern the headquarters of the American Revolution and speaks particularly of two members of the Lodge of Saint Andrew, "It was there, in Union Street, that John Gray, Paul Revere, and others of their class met for consultation." Edward Everett, another American orator, at Lexington, April 19, 1835, dealing with the war and its genesis, tells of bringing the question "home to bosoms and firesides, not by profound disquisitions and elaborate reports—though these in their place were not spared—but in caucuses, the club rooms, at the Green Dragon, in the shipyards, in actual conference, man to man and heart to heart." And noting the pertinence of this reference we can the more easily see the relation of the Lodge and its members to these stirring times (see *Boston Tea Party*).

GREENE, GENERAL NATHANIEL. Famous Revolutionary War General, born August 7, 1742; died June 19, 1786. Member of a Lodge in Rhode Island, wore a Masonic emblem around his neck all through the Revolution, and Brother Roth (*Masonry in the Formation of Our Government*, 1927, page 90) says: "The Grand Tyler of the Grand Lodge of Rhode Island states that they have in their possession a Masonic medal once worn by General Greene." The Government has erected an equestrian statue to this distinguished soldier at Washington, District of Columbia (see *New Age*, August, 1924).

GREENLEAF, LAWRENCE NICHOLS. Born October 4 1838, in Boston, Massachusetts, in which city he was initiated into the Masonic Fraternity by Columbian Lodge, March, 1863. Later in this year he went West and arriving at Denver he affiliated with Denver Lodge No. 5, where he retained membership until his death. At Denver he was in the mer-

cantile business until 1893 when he purchased, edited and published the Masonic magazine *Square and Compass*, which he continued until 1917 when failing health forced him to retire. Senior Warden, 1865, and Worshipful Master in 1866, 1868, 1869, 1877 and 1878 of Denver Lodge No. 5. Made a Royal Arch Mason in Denver Royal Arch Chapter No. 2, April 18, 1864, was High Priest in 1867 and 1868, elected Grand High Priest of Colorado in 1885. Received Degrees of the Cryptic Rite in Boston Council, 1868, charter member of Denver Council No. 1 and Master in 1901, elected Grand Master of the Grand Council of Colorado in 1907. Created a Knight Templar in DeMolay Commandery at Boston, June 12, 1868, affiliated with Colorado Commandery No. 1, July 17, 1883, and elected Commander in 1890, served as Recorder from 1895 to 1913. He received the Degrees of the Ancient and Accepted Scottish Rite from Brother Albert G. Mackey. He initiated and was the principal factor in the organization of this Rite in Denver, was a charter member of each of the several Bodies and presiding officer of each. Albert Pike, Grand Commander of the Scottish Rite, appointed him Deputy for Colorado in 1878, a post he held for many years. He received the Thirty-third Degree, October 19, 1880. Elected Junior Grand Warden of the Grand Lodge of Colorado, at Central City, October 2, 1866, and re-elected, September 17, 1878. On September 16, 1879, he was elected Senior Grand Warden, and on September 21, 1880, Grand Master. Chairman of the Committee on Foreign Correspondence of the Grand Lodge in 1870, 1878, 1882 and 1885, and from 1889 to September, 1917, when ill-health necessitated his giving up this work. For years he was Chairman of the Committee on Necrology in the Grand Lodge. His distinction among Freemasons is not based merely upon the Degrees and offices which he held as he was an author of fine ability and a prolific poet. His centennial poem at Philadelphia in 1876 was one of the features of that occasion. His best known Masonic poem is the *Lodge-Room Over Simpkins' Store*, published in the *Square and Compass* in 1893 (see *Poetry of Freemasonry*), and in another entitled *Hands Across the Sea*, written in 1912, he seems to have had a prophetic vision of the war clouds hovering near. Brother Greenleaf died on October 25, 1922, and a memorial was read in every Lodge in the entire State of Colorado to honor him who wrote:

LIVE ON, O MASONRY!

Live on! O Masonry, live on! Thy work hath scarce begun;
Live on! nor end, if end there be, till earth's last setting sun.
Live on! thy work in ages past hath but prepared the way;
For every truth thy symbols teach there's pressing need today.
In cultured or unlettered age humanity's the same,
And evermore the passions rage whose furies thou wouldst tame;
Would but the nations heed thy Plumb—war's carnage soon would end,
Thy Level rivalries subdue, thy Square to virtue tend,
Thy Trowel spread that true cement which doth all hearts unite.
And darkness comprehend and glow with thy immortal Light—
Live on, O Masonry, live on!

GREETING. This word means *salutation*, and under the form of "Thrice Greeting," it is very common at the head of Masonic documents. In the beginning of the eighteenth century it was usual at the meeting of Freemasons to say, "God's good *greeting* be to this our happy meeting." Browne gives the formula as practised in 1800: "The recommendation I bring is from the Right Worthy and Worshipful Brothers and Fellows of the Holy Lodge of Saint John, who *greet* your Worship well." This formula is obsolete, but the word *greeting* is still in use among Freemasons. In Masonic documents it is sometimes found in the form of S.: S.: S.:, which three letters are the initials of the Latin word *salutem* or *health*, three times repeated, and therefore equivalent to *Thrice Greeting*. In European Lodges, especially in England, a brief but most acceptable response to the usually few but always very cordial words of welcome to any visiting official is "Brethren, I greet you well."

GREGORIANS. An association established early in the eighteenth century in ridicule of and in opposition of the Freemasons. There was some feud between the two Orders, but the *Gregorians* at last succumbed, and long ago became extinct. They lasted, however, at least until the end of the century, for there is extant a Sermon preached before them in 1797. They must, too, by that time, have changed their character, for Prince William Frederick of Gloucester was then their presiding officer; and Doctor Munkhouse, the author of that sermon, who was a very ardent Freemason, speaks in high terms of the Order as an ally of Freemasonry, and distinguished for its "benign tendency and salutary effects."

GREINEMANN, LUDWIG. A Dominican monk, who, while preaching a course of Lenten sermons at Aix-la-Chapelle in 1779, endeavored to prove that the Jews who crucified Jesus were Freemasons; that Pilate and Herod were Wardens in a Masonic Lodge; and that Judas, before he betrayed his Lord, had been initiated in the synagogue, the thirty pieces of silver which he returned being the amount of his fee for initiation. With discourses like these Greinemann, who had threatened, if his followers would assist him, he would slay every Freemason he met with his own hand, so excited the people that the magistrates were compelled to issue an edict forbidding the assemblies of the Freemasons. Peter Schuff, a Capuchin, also vied with Greinemann in the labor of persecution, and peace was not restored until the neighboring free imperial States threatened that, if the monks did not refrain from stirring up the mob against Freemasonry, they should be prohibited from collecting alms in their territories.

GREUZE, JEAN BAPTISTE. Born August 21, 1725; died at Paris, March 4, 1805. A celebrated French painter and engraver, his work highly praised by Diderot and Diderot of his own generation and still maintains its early reputation. His name appears on the list for 1779 of the Lodge of the Nine Sisters at Paris (see *Une Loge Maçonnique, d'Avant 1789*, Louis Amiable, 1897, page 329).

GRIDLEY, JEREMY. Born March 10, 1701/2, Boston, Massachusetts, graduated from Harvard, 1725. taught school, on June 28, 1728, given Degree of Master of Arts by Harvard, in 1731 founded the

Weekly Rehearsal, early Boston newspaper. Past Grand Master Isaiah Thomas (*History of Printing*, volume i, page 327, 1810 edition) says the *Weekly Rehearsal* "was carried on at the expense of some gentlemen who formed themselves into a political or literary club and wrote for it. At the head of this club was the late celebrated Jeremy Gridley who was the real editor of the paper." This, the first newspaper or magazine published in America having substantial claim to literary merit, secured this reputation largely from Brother Gridley's masterly contributions. Practically a complete volume of this paper is on file with the American Antiquarian Society at Worcester, Massachusetts. Gridley severed his connection with the *Weekly Rehearsal* April 2, 1733, and until June 10, 1742, practised law and on this date was chosen Attorney General by both Houses of Assembly. April 13, 1748, Gridley was proposed to the First Lodge by Past Grand Master Henry Price, elected April 27, and made May 11. December 7, 1750, he was Raised in the Masters Lodge. At that time few progressed beyond the grade of Entered Apprentice. Gridley became a member of the First Lodge January 24, 1753. He was elected Junior Warden, Masters Lodge, December 1, 1752, and Senior Warden July 6, 1753. He retired from office in the Masters Lodge December 7, 1753, and received unanimous election as Master of the First Lodge, December 26, 1753. On October 1, 1755, Jeremy Gridley was appointed Grand Master of Masons in North America. The Boston Marine Society, formerly the Fellowship Club, on February 26, 1754, in acknowledgment of his services, voted him the "freedom of the society for life." Prior to May 19, 1755, Brother Gridley moved to Brookline and on May 25, 1767, he was appointed King's Attorney General. From 1767 his health failed and the last time he presided over Grand Lodge was January 23, 1767. His death occurred September 10, 1767, when he was Grand Master of Masons, Attorney General for the Province of Massachusetts Bay, a member of the Great and General Court of the Province and a Justice, Colonel of the First Regiment of Militia, President of the Marine Society, Selectman and Assessor of Brookline. The following was written in memory of Brother Gridley by James Otis, an eminent lawyer, raised in the Masters Lodge on January 4, 1754:

Of Parts and Learning, Wit and Worth possess'd,
Gridley shone forth conspicuous o'er the rest:
In native Powers robust, and smit with Fame,
The Genius brighten'd and the Spark took Flame;
Nature and Science wove the laurel Crown,
Ambitious, each alike, conferr'd Renown.
High in the Dignity and Strength of Thought,
The Maze of Knowledge sedulous he sought,
With Mind Superior Studied and retain'd.
And Life and Property by Law Sustain'd.
Generous and free, his lib'ral Hand he spread,
Th' Oppress'd relieved, and for the Needy Plead;
Awake to Friendship, with the ties of Blood
His Heart expanded and his Soul o'erflow'd.
Social in Converse, in the Senate brave,
Gay e'en in Dignity, with Wisdom grave;
Long to his country and to Courts endear'd,
The Judges honor'd and the Bar rever'd.
Rest! Peaceful Shade! innoxious as they Walk
May slander babble and may censure talk,
Ne'er on thy Mem'ry cast a Blot—
But human Frailties in thy Worth forgot.

(See *Beginnings of Freemasonry in America*, 1924, pages 119, 326-47, also Grand Master's address, both by Brother Melvin M. Johnson, *Proceedings*, Massachusetts, 1916, pages 309-530.)

GRIP. In early Masonic works this is called the *gripe*. German Freemasons call it *der Griff*, and the French ones, *l'Attouchement*.

GROTON. In the *Leland Manuscript*, a corruption of *Crotona*, where Pythagoras established his school of philosophy.

GROTTO. The complete name of this organization is *Mystic Order Veiled Prophets of the Enchanted Realm*. Al Mokanna, the Veiled Prophet, bears also the name of *Hakem ben Haschem*, and according to Persian records lived sometime between the seventh and eighth centuries. Some authorities give the name of the prophet, Al Mokanna, the Veiled One, as *Al-Hakim-ibn-Otto*, and the date of his activity as about the year 760. His prophecies were uttered from behind a veil, hence the term applied to him. Thomas Moore wrote a poem interesting on account of the details regarding Al Mokanna, as well for the mention of places and persons useful in the naming of the Grottoes. However, in the case of the Grotto, the poem by Moore was not the source of inspiration which produced the Ritual. *Mystic Order of Veiled Prophets of the Enchanted Realm* was the name finally chosen because of the enchanting goodfellowship the members had found within the mystical realm of the Order. As expressed by Commodore W. C. Eaton, the Order was planned to be the most secluded of Secret Orders; it was to be veiled, and the Mokanna of the poem was adopted as the mask or veil of secrecy which the Order was supposed to wear before the world. Thus the Al Mokanna of the poem is not indicative of the ideals taught by the Order; he is only the veil, and the use of Persian names by Grottoes simply fringes the veil with the peculiar charm of mysticism and imagery associated with all that comes from the mysterious East. The real Mokanna of the Prophets dwells in the hearts of the faithful and is so opposite in character to the false Mokanna of the poem that he is known only to those who have looked behind the veil and beheld the Enchanted Realm.

Dr. Oren Root of Hamilton College gave at an early meeting of the Supreme Council a response to a toast discussing the *Why* of the organization. From this we take the following:

Freemasonry deals with manhood, square and upright; it is practical and earnest. Speculative minds have built upon the practical tenets of Freemasonry extended systems having abstruse and complicated meanings. Others, fully realizing that "Life is real, life is earnest," have felt that the real would be no less real, the earnestness no less strong, if there came the warmth of humor, the gleam of wit, and the glow of sympathy. We need sunshine in life as well as in the air. Master Masons, good and true, of Hamilton Lodge, No. 120, averse to trespassing upon the dignified earnestness of the Lodge, yet feeling the need and value of closer, warmer communion, were wont, after the Lodge closed, to tarry for social intercourse. In the flowing humor and the sparkling wit, in the joke and song, the heart warmth oft and long remembered of these tarryings, they entered a Realm Enchanted, and by and by they became its *Prophets*. To perpetuate what gave them pleasure, and—as true warm souls are generous—to widen the scope of it, they organized. As they were Freemasons, they limited its boundary to the Masonic Fraternity though

it makes no claim to be Freemasonry. So the Order came: *Mystic* in its subtle lessons as in its form; *Veiled* because no human heart stands all revealed; of an *Enchanted Realm*, because who does not know how duties wear and sorrows burden in any unenchanted realm? If Rites are framed to teach higher speculative tenets—and we honor them, so too may Rites well be framed to gather and scatter the warm-heart sunshine of life. The Grand Alchemist has tested it; it is elixir.

The origin and development of the Order is explained at length in Doctor Mackey's revised *History of Freemasonry* (pages 1984-91). The Grotto was born of an effort for stronger sociability among the Brethren of Hamilton Lodge No. 120, Free and Accepted Masons, Hamilton, New York. The very informality did not tend to the keeping of complete records but any uncertainty later about the facts was met by the circumstance that several of the original members long continued their able activities in the Grotto, Brother Sidney D. Smith becoming the Grand Secretary. Brother LeRoy Fairchild and other Brethren of Hamilton Lodge had often met for fun and frolic. Their lively social relations, sometimes mischievous but never mean, resulted during the summer of 1889 in an initiation promising rich enjoyment. This project received a warm welcome and a more permanent organization seemed necessary. September 10, 1889, there was an organization meeting held in the Masonic Hall at Hamilton of the following Brethren: LeRoy Fairchild, George Beal, Sidney D. Smith, Thos. H. Beal, Wm. M. West, J. W. Clark, U. C. Van Vleck, B. J. Stimson, Adon N. Smith, H. S. Gardiner, C. J. Griswold, Robert Patterson, A. M. Russell, John A. Holmgren, John F. Howe, G. G. Waldron, and Edwin L. Peet. At this first meeting the following officers were elected: LeRoy Fairchild, K. D.; B. J. Stimson, C. J.; George Beal, C.; J. W. Clark, C.; Thos. H. Beal, W. D. R.; and Sidney D. Smith, Secretary.

This organization developed into the *Mystic Order of Veiled Prophets of the Enchanted Realm*, but there was at the start nothing more intended than a local affair. Of this we are assured by the name. The assembled Brethren chose as a title the Fairchild Devilry Committee, and the presiding officer was called the *King Devil*! Membership was decided at this first meeting to be confined exclusively to Master Masons in good standing. Brothers R. R. Riddell and H. P. Tompkins were proposed as the first candidates and a date was set for their initiation. The ceremony proved a great success. A Ritual had been written by Brothers George Beal and Adon N. Smith. This work evoked warm praise and a Ritual Committee comprising Brothers R. R. Riddell, George Beal, A. N. Smith, LeRoy Fairchild, T. H. Beal, and W. M. West, was appointed to further perfect the ceremonial.

When contributing his recollections freely for this account of the Grotto, Grand Secretary Smith accorded to Prophets R. R. Riddell and George Beal the credit for successfully working out the revision. Brother Riddell brought ideal qualifications to the task, brilliantly embellishing the revised work with gems fanciful and sparkling, and inspiring much of the showy dash, urge and glitter. His suggestion was that the characters be given mythological names. This idea worked out splendidly though

there was scarcely anything of classical mythology in the drama. Prophet George Beal was the author of the original Ritual and received valuable assistance from Brother Riddell and others in working out the first revision but all the later work was done by him alone. The pioneer labor of Brother Beal survived. Brother Smith says that none of the changes since made in the Ritual disturbed the main lines laid down by Brother Beal.

The services of Prophet Beal were officially recognized by the Supreme Council at the Annual Session held in June, 1917, at Washington, District of Columbia, when a suitable resolution was unanimously adopted and a Committee comprising Past Grand Monarchs Charles E. Lansing, Hiram D. Rogers and J. F. McGregory was appointed to have it engrossed and presented. The following quotation is from this testimonial:

Resolved, that the Supreme Council in conjunction with all Veiled Prophets of the Realm do assure our worthy and esteemed Prophet George Beal of our appreciation of his work as Committee on Ritual, embracing as it does all the essential and beautiful effects of the Order, the promulgation of which has been a potent factor and conducive to the advancement and upbuilding of the Order.

Brother Smith contradicts the statement that the Grotto was founded on Chapter Twenty-four of the ancient Egyptian Book of the Dead, as the original Ritual will show. A copy of this as well as every revised edition is preserved in the safe of the Grand Secretary and nearly all are in the handwriting of Prophet George Beal who, Brother Smith tells us, never saw the Egyptian Book of the Dead. Minor modifications became advisable and another Committee was appointed. This comprised Brothers LeRoy Fairchild, George Beal, W. C. Eaton, and J. F. McGregory. They eliminated some features and some additions were made by this Committee, and these proved most acceptable. These amendments left the Ritual in a form which at once became practically permanent.

Temporary and local as the organization may have appeared at the beginning the success attained such proportions that the growing institution needed a suitable governing and organizing body. May 28, 1890, the Brethren of the *F. D. C.* met and studied the extension of the Order. They unanimously resolved to establish a Supreme Council with power to control affairs. Measures to that end were adopted. Thereby the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was duly set in operation on Friday, June 13, 1890, to carry systematically onward to Master Masons everywhere the fun and frolic of the Grotto. When the Supreme Council was organized there were fourteen members present, Brother LeRoy Fairchild presiding, with Brother Sidney D. Smith acting as Secretary. The Constitution and Statutes of the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm were read and approved. Officers were elected as follows:

Thomas L. James, Grand Monarch, New York City.
LeRoy Fairchild, Deputy Grand Monarch, Hamilton, New York.
George H. Raymond, Grand Chief Justice, New York City.

J. C. Terry, Grand Master Ceremonies, St. Paul, Minnesota.
William M. West, Grand Treasurer, Hamilton, New York.
Sidney D. Smith, Grand Secretary, Hamilton, New York.
Oren Root, Grand Keeper of Archives, Clinton, New York.
James Byron Murray, Grand Orator, Auburn, New York.
———, V. G. Prophet, Hamilton, New York.
U. C. Van Vleck, Trustee, Hamilton, New York.
Adon N. Smith, Trustee, Hamilton, New York.
D. B. West, Trustee, Hamilton, New York.

The remaining offices were filled by the appointment of the following Brothers:

Thomas H. Beal, Grand Captain of Guard, Hamilton, New York.
J. F. Gregory, Grand Alchemist, Hamilton, New York.
Samuel J. Todd, Standard Bearer, New Orleans, Louisiana.
John Cunningham, Grand Marshal, Utica, New York.
J. W. Clark, Grand Steward, Hamilton, New York.
B. J. Stimson, Deputy Grand Chief Justice, Hamilton, New York.
George Beal, Deputy Grand Master of Ceremonies, Hamilton, New York.

These Brethren were installed by Grand Chief Justice George H. Raymond and the elected Grand Officers were empowered to complete the organization. A Charter was granted to Druid Grotto No. 1 at Hamilton, New York, but this name was afterwards changed to Mokanna Grotto at a meeting of the Supreme Council held on July 5, 1890. An Obligation presented by Brother W. C. Eaton was formally adopted, and on his motion also, the Deputy Grand Monarch, the Deputy Grand Chief Justice and the Deputy Grand Master of Ceremonies were appointed a Committee to act upon reports submitted by various Committees of the Supreme Council. After a banquet in the evening, the Supreme Council adjourned to the following afternoon of June 14, 1890, at 3 p.m., when Deputy Grand Monarch LeRoy Fairchild installed Brother Thomas L. James as Grand Monarch of the Mystic Order of Veiled Prophets of the Enchanted Realm. At this session the seal and badge of the Order were adopted. The turbans of the Veiled Prophets were by resolution at a later session of 1890 permitted to be of any color a Grotto might select but to be used with a silver veil. All turbans of the same Grotto were to be alike as to color, but no purple to be worn except by members of the Supreme Council.

The Supreme Council meeting at the Masonic Hall, Hamilton, June 11, 1891, was memorable because a Dispensation for the second Grotto was granted. This Body received a Charter from the Supreme Council June 9, 1892, as Khorassan Grotto, No. 2, of Ilion, New York, and at the same session a Charter was issued to Zeba Grotto, No. 4, at Rome in that State. Dispensations had previously been given on August 26, 1891, to Lalla Rookh Grotto, No. 3, of Rochester, New York, and to Zeba Grotto, Lalla Rookh receiving a Charter on June 27, 1893, at the first New York City meeting of the Supreme Council when a Charter was also issued to Mirzola Grotto, No. 5, at Amsterdam, New York. Hiawatha Grotto, No. 8, at Anoka, Minnesota; Azim Grotto, No. 7, of New York City, and Shiras Grotto, No. 8, at Antwerp, New York, were granted Dispensations at this session. Charters were given to these three

Bodies together with one to Zelica Grotto, No. 9, at Kinderhook, New York, on June 14, 1894, at the annual meeting held in the Scottish Rite Hall, New York City.

Brother Adon Smith was elected Grand Monarch at the session of 1894 succeeding Brother James who had served in 1890, 1891, 1892 and 1893. Grand Monarch Smith was re-elected at the Supreme Council annual sessions from June 14, 1894, to October 31, 1899. He was also Monarch of Azim Grotto, No. 7. A revision of the Constitution and Statutes, and a Password were adopted at the New York City session of the Supreme Council on June 6, 1895. The genial founder and constant inspiration of the Grotto was Brother LeRoy Fairchild who died at his home in Hamilton, New York, January 23, 1897, aged but 51 years. He was Deputy Grand Monarch from the institution of the Supreme Council up to his death. Brother George F. Loder of Rochester, New York, was Grand Monarch in 1901 and 1902. He presided at the Buffalo session on October 19, 1900, of the Supreme Council, Grand Monarch Adon Smith dying in his 65th year on June 13, 1900, the tenth anniversary of the organization of the Supreme Council.

Grand Secretary Sidney D. Smith resigned his office at the annual meeting in June, 1924, and was succeeded in that position by Brother George Edward Hatch of Rochester, New York, a Past Grand Monarch of 1910. In the *Proceedings*, Thirteenth Annual Convention, 1902, there is a tribute on pages 126-7 to Brother Smith by his old associate, Prophet George Beal, from which the following extract is taken: "Grand Monarch Balston in writing on this matter said, 'Surely, no one is more entitled to recognition than our Grand Secretary who by his zealous work in the cause has done so much toward the success of the Order.' To be thus mentioned by the Grand Monarch is indeed a distinguished honor, but it is no more than is justly due Sidney D. Smith for the eminent ability, zeal and fidelity with which he has ever discharged his duties as Grand Secretary." Of this we also bear tribute for he generously co-operated in making this account of the Grotto accurate and complete. Brother Smith died on November 12, 1924.

GROUND FLOOR OF KING SOLOMON'S TEMPLE. This is said to have been a Mosaic pavement, consisting of black and white stones laid lozengewise, and surrounded by a tessellated border. The tradition of the Order is that Entered Apprentices Lodges were held on the ground floor of King Solomon's Temple; and hence a Mosaic pavement, or a carpet representing one, is a very common decoration of Masonic Lodges (see *Mosaic Pavement* and *Grand Offerings*).

GROUND FLOOR OF THE LODGE. Mount Moriah, on which the Temple of Solomon was built, is symbolically called the *ground floor of the Lodge*, and hence it is said that "the Lodge rests on holy ground." This ground floor of the Lodge is remarkable for three great events recorded in Scripture, which are called the *three grand offerings of Freemasonry*. It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac—this was the *first grand offering*; it was here that David, when his

people were afflicted with pestilence, built an altar, and offered thereon peace-offerings and burnt-offerings to appease the wrath of God—this was the *second grand offering*; and lastly, it was here that, when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents—and this was the *third grand offering*. This sacred spot was once the threshing-floor of Ornan the Jebusite, and from him David purchased it for fifty shekels of silver. The Cabalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was created and Abel slain (see *Holy Ground*).

GRUMBACH, SYLVESTER. Mentioned in the legend of the Strict Observance, and was the reputed Grand Master of the Templars from 1330 to 1332, and the twenty-second Grand Master.

GUARD. See *Due Guard*.

GUARD OF THE CONCLAVE. See *Knight of the Christian Mark*.

GUARDS. Officers used in working the ceremonies of the Red Cross and Templar Degrees. They do not constitute regular officers of a Council or Commandery, but are appointed for a particular purpose.

GUATEMALA. A republic of Central America. The Grand Orient of Colombia organized in 1881 Constance Lodge at Cartagena. This divided into three others affiliated with the Grand Orient of Central America.

On October 20, 1903, the Grand Orient of Guatemala was opened at Guatemala City.

GUERRIER DE DUMAST. A distinguished French Freemason, born at Nancy on February 26, 1796. He was the author of a poem entitled *La Maçonnerie*, in three cantos, enriched with historical, etymological, and critical notes, published in 1820. For this work he received from the Lodge Frères Artistes, *Brother Artists*, of which he was the Orator, a gold medal. He was the author of several other works, both Masonic and secular.

GUGLIELMUS TYRIUS. Wrote a history of the crusades having many references to the Knights Templar. An edition of this work was published at London in 1640.

GUGOMOS, BARON VON. An impostor in Freemasonry, who, in 1775, appeared in Germany, and, being a member of the Order of Strict Observance, claimed that he had been delegated by the Unknown Superiors of the Holy See, or principal office, at Cyprus to establish a new Order of Knights Templars. Calling himself *Dux*, or the *Ruler*, and *High Priest*, he convoked a Masonic Congress at Wiesbaden, which, notwithstanding the warning of Doctor Bode, was attended by many influential members of the Fraternity. His pretensions were so absurd, that at length his imposture was detected, and he escaped secretly out of Wiesbaden. In 1786, Gugomos confessed the imposition, and, it is said, asserted that he had been employed as a tool by the Jesuits to perform this part, that Freemasonry might be injured.

GUIANA. See *British Guiana*, *Cayenne*, and *Surinam*.

GUIBBS. The names given to the Assassins of the Third Degree by some of the inventors of the advanced Degrees, are of so singular a form as to have almost irresistibly led to the conclusion that these names were bestowed by the adherents of the house of Stuart upon some of their enemies as marks of infamy. Such, for instance, is *Romvel*, the name of one of the Assassins in certain Scottish Degrees, which is probably a corruption of *Cromwell*. *Jubelum Guibbs*, another name of one of these traitors, has much puzzled the Masonic etymologists. Brother Mackey believed that he had found its origin in the name of the Rev. Adam Gib, who was an antiburgher clergyman of Edinburgh. When that city was taken possession of by the young Pretender, Charles Edward in 1745, the clergy generally fled. But Gib removed only three miles from the city, where, collecting his loyal congregation, he hurled anathemas for five successive Sundays against the Pretender, and boldly prayed for the downfall of the rebellion. He subsequently joined the loyal army, and at Falkirk took a rebel prisoner. So active was Gib in his opposition to the cause of the house of Stuart, and so obnoxious had he become, that several attempts were made by the rebels to take his life. On Charles Edward's return to France, he erected in 1747 his Primordial Chapter at Arras; and in the composition of the advanced Degrees there practised, it is very probable that he bestowed the name of his old enemy Gib on the most atrocious of the Assassins who figure in the legend of Third Degree. The letter *u* was doubtless inserted to prevent the French, in pronouncing the name, from falling into the soft sound of the *G* and called the word *Jib*. The additional *b* and *s* were the natural and customary results of a French attempt to spell a foreign proper name (see *Arras, Primordial Chapter of*).

An old handbook in French, *Thuilleur des Trente-trois Degrés de l'Eccossisme*, published in 1815 at Paris, mentions on page 79 that some had derived the word *Jabulum* from *Zabulon*, a Hebrew word meaning *habitation*.

GUICHARD, JEAN FRANÇOIS. A famous literary Freemason; born at Chartrettes, near Melun, France, May 5, 1731; died there on February 23, 1811. He wrote a number of books including some comic operas and sprightly verse. His name is on both lists of the Lodge of the Nine Sisters for 1806, as having taken part in the Lodge after its revival but he is also on the roster for 1779 (see *Une Loge Maçonnique*, Louis Amiable, 1897, pages 298 and 313).

GUILD, MASONIC GRAND SECRETARIES. See *Masonic Grand Secretaries Guild*.

GUILLEMAIN DE ST. VICTOR, LOUIS. A distinguished French writer, who published several works on Freemasonry, the most valuable and best known of which is his *Recueil Précieux de la Maçonnerie Adonhiramite*, meaning *Choice Selections of Adonhiramite Masonry*, first issued at Paris in 1782. This work, of which several editions were published, contains the catechisms of the first four Degrees of Adonhiramite Freemasonry, and an account of several other Degrees, and is enriched with many learned notes. Ragon, who speaks highly of the work, erroneously attributes its authorship to the celebrated Baron de Tschoudy.

GUILLOTIN, DOCTOR JOSEPH IGNACE. Famous French physician and zealous Freemason. Born at Saintes, May 28, 1738; died at Paris, March 26, 1814. Often credited with inventing the *guillotine*, a machine for beheading those condemned to death in France, but this is untrue; neither did he die by this means, as has been asserted. As Deputy to the Assembly, he urged, on December 1, 1789, that capital punishment should be inflicted as speedily and painlessly as possible, and argued for a machine. Although such contrivances were not new, and in fact the one adopted at the time was perfected by Antoine Louis, secretary of the Academy of Surgeons, and a mechanic, Schmidt, the machine unjustly bears the name of him who pleaded for its use on humane grounds. One of the founders of the Grand Orient of France, Doctor Guillotin was first the Orator of the Chamber of the Provinces, becoming President, October 27, 1775, and was Worshipful Master of Concorde Fraternelle Lodge at Paris, his name being on the list of Lodges for 1776 with the address "at Schools of Medicine," and among the officers of the Grand Orient, that year, he is qualified as professor of the medical faculty in the University of Paris. He was in 1778 the founder of the society which became the Academy of Medicine, and in 1784 he was with Benjamin Franklin, American statesman, and Jean Sylvain Bailly, French astronomer, all three members of the Lodge of the Nine Sisters, appointed the Royal Commission to report on the animal magnetism claims of Mesmer (see *Une Loge Maçonnique d'Avant* 1789, Louis Amiable, 1897, page 282).

GUINEA, FRENCH. See *French Guinea*.

GUSTAVUS IV, King of Sweden. He was initiated into Freemasonry, at Stockholm, on March 10, 1793. Ten years after, on March 9, 1803, Gustavus issued an Ordinance by which he required all the secret societies in his dominions to make known to the Stadtholders of the cities where they resided, and in the provinces to his Governors, not only the formula of the oath which they administered to their members, but the duties which they prescribed, and the object of their association; and also to submit at any time to a personal inspection by the officers of government. But at the end of the Ordinance the King says: "The Freemasons, who are under our immediate protection, are alone excepted from this inspection, and from this Ordinance in general."

GUTTURAL POINT OF ENTRANCE. From the Latin *guttur*, meaning the *throat*. The throat is that avenue of the body which is most employed in the sins of intemperance, and hence it suggests to the Freemason certain symbolic instructions in relation to the virtue of temperance (see *Points of Entrance, Perfect*).

GYMNOSOPHIST. The Eighth Degree of the Cabalistic Rite.

GYMNOSOPHISTS. Signifying *naked sages*. A name given by the Greeks to those ancient Hindu philosophers who lived solitarily in the woods, wore little or no clothing, and addicted themselves to mystical contemplation and the practise of the most rigorous asceticism. Strabo divides them into Brahmins and Samans, the former of whom adhered to the strictest principles of caste, while the latter admitted any one into their number regarding whose

character and kindred they were satisfied. They believed in the immortality of the soul and its migration into other bodies. They practised celibacy, abstained from wine, and lived on fruits. They held riches in contempt, and abstained from sensual indulgences.

GYPSIES. Cornelius Van Paun, more generally known as De Paun, in his *Philosophical Researches on the Egyptians and Chinese*, published at Paris, 1774, advances the theory that Freemasonry originated with the *Gypsies*. He says: "Every person who was not guilty of some crime could obtain admission to the lesser mysteries. Those vagabonds called *Egyptian priests* in Greece and Italy required considerable sums for initiation; and their successors, the *Gypsies*, practise similar mummeries to obtain money. And thus was Freemasonry introduced into Europe." But De Paun is remarkable for the paradoxical character of his opinions. James Simpson, who has written a rather exhaustive *History of the Gypsies*, published in 1866, points out (page 387), "a considerable resemblance between Gypsyism, in its harmless

aspect, and Freemasonry—with this difference, that the former is a general, while the latter is a special, society; that is to say, the *Gypsies* have the language, or some of the words and the signs peculiar to the whole race, which each individual or class will use for different purposes. The race does not necessarily, and does not in fact, have intercourse with every other member of it. In that respect they resemble any ordinary community of men." And he adds: "There are many *Gypsies* Freemasons; indeed, they are the very people to push their way into a Freemasons Lodge; for they have secrets of their own, and are naturally anxious to pry into those of others, by which they may be benefited. I was told of a Gypsy who died, lately, the Master of a Freemasons' Lodge. A friend, a Freemason, told me the other day of his having entered a house in Yetholm where were five *Gypsies*, all of whom responded to his Masonic signs." But it must be remembered that Simpson is writing of the *Gypsies* of Scotland, a kingdom where the race is considerably advanced above those of any other country in civilization and in social position.

H. In Hebrew the letter is ה. *Cheth*; the hieroglyph was an altar as in the illustration, and finally the Hebrew ה. The eighth letter in the alphabet, and in Hebrew has the value in number of 8, while the Hebrew ח, *He*, which is of the same hieroglyphic formation, has the numerical valuation of 5.

H. A. B. An abbreviation of Hiram Abif.

HABAKKUK. The Hebrew is חבקוק, meaning a *struggler*, a *favorite*. The eighth of the twelve minor prophets. No account is contained in the Book of Habakkuk, either of the events of his life or the date when he lived. He is believed by many to have flourished about 630 B.C. In the Thirty-second Degree of



of Paris, and President of the Royal Arch Chapter at Paris in 1814.

HADEESES. An Arabic word, signifying the traditions handed down by Mohammed and preserved by the Mohammedan doctors. They are said to amount to 5266 in number. Many of the traditions of Mohammedan Freemasonry are said to be borrowed from the Hadeeses, just as

much of the legendary lore of European Freemasonry is to be found in the Jewish Talmud.

HADLY, BENJAMIN. English Freemason said to have attended the Occasional Lodge at The Hague for the conferring of the first two Degrees on the Duke of Tuscany and Lorraine, afterwards Emperor Francis I. William Preston (*Illustrations of Masonry*, 1812, page 231) asserts Brother Hadly then acted as a Warden.

HAFEDHA. The second of the four gods worshiped by the Arak tribe of Ad, before the time of Mohammed, to which Hûd, or Heber, was sent. These were *Sákia*, the god of rain; *Hâfedha*, the preserver from danger; *Râzeka*, the provider of food; and *Sâlema*, the god of health.

HAGAMATANA. See *Echatana*.

HAGAR. The old lectures taught the doctrine, and hence it was the theory of the Freemasons of the eighteenth century, that the landmark which requires all candidates for initiation to be free born is derived from the fact that the promise which was given to Isaac, the free-born son of Abraham and Sarah, was denied to Ishmael, the slave-born son of the Egyptian bondwoman Hagar. This theory is entertained by Brother Oliver in all his writings, as a part of the old Masonic system (see *Free Born*).

HAGGAI. According to Jewish tradition, *Haggai* was born in Babylon during the captivity, and being



DEVELOPMENT OF THE HEBREW LETTER ה

the Ancient and Accepted Scottish Rite, his name answers to the passwords *Tuesday* and *Xerxes*.

HABIN. The Hebrew is חבין, *Intelligius*. Name of the initiate in the Fourth Degree of the modern French Rite, sometimes given as *Johaben*, or *Jabin*.

HABRAMAH or **JABAMIAH.** The Hebrew word is probably חבמה, the *Fanum excelsum* or *high holy place*. The French explanation is that the word was applied to a holy place or an elevation near the altar in the Jewish Tabernacle where a feast was prepared. Said to be used in the Thirtieth Degree of the Ancient and Accepted Scottish Rite in France; it is not used in America.

HACQUET, G. A French notary at Port-au-Prince, subsequently a member of the Grand Orient

a young man at the time of the liberation by Cyrus, he came to Jerusalem in company with Joshua and Zerubbabel, to aid in the rebuilding of the Temple. The work being suspended during the reigns of the two immediate successors of Cyrus, on the accession of Darius, Haggai urged the renewal of the undertaking, and for that purpose obtained the sanction of the king. Animated by the courage and patriotism of Haggai and Zechariah, the people prosecuted the work with vigor, and the second Temple was completed and dedicated in the year 516 B.C.

In the Royal Arch system of America, Haggai represents the Scribe, or third officer of a Royal Arch Chapter. In the English system he represents the second officer, and is called the *Prophet*.

HAGUE, THE. A city of the Netherlands, formerly South Holland. Freemasonry was introduced there in 1731 by the Grand Lodge of England, when an occasional Lodge was opened for the initiation of Francis, Duke of Lorraine, afterward Emperor of Germany. Between that year and 1735 an English and a Dutch Lodge were regularly instituted, from which other Lodges in Holland subsequently proceeded. In 1749, the Lodge at The Hague assumed the name of the *Mother Lodge of the Royal Union*, whence resulted the National Grand Lodge, which declared its independence of the Grand Lodge of England in 1770 (see *Netherlands*).

HAH. The Hebrew definite article ה, or *the*. It forms the second syllable of the Substitute Word.

HAHNEMANN, SAMUEL CHRISTIAN FRIEDRICH. Famous physician. Born April 10, 1755, at Meissen, Saxony, and a member of the Lodge Minerva at Leipsic, Germany, from 1817. Founder of the homoeopathic system. He died at Paris on July 2, 1843.

HAIL or HALE. This word is used among Freemasons with two very different significations.

1. When addressed as an inquiry to a visiting Brother it has the same import as that in which it is used under like circumstances by mariners. Thus: "Whence do you hail?" that is, "Of what Lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation *hael*, and should be spelled *hail*.

2. Its second use is confined to what Freemasons understand by the *tie*, and in this sense it signifies to *conceal*, being derived from the Saxon word *helan*, to *hide*, the *e* being pronounced in Anglo-Saxon as *a* in the word *fate*. By the rules of etymology, it should be written *hale*, but is usually spelled *hele*.

The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England. "In the western parts of England," says Lord King (*Critical History of the Apostle's Creed*, page 178), "at this very day, to *hele* over anything signifies, among the common people, to cover it; and he that covereth an house with tile or slate is called a *helliard*."

"As regards the Anglo-Saxon *hele*, it survives of course in the word *Hell*—the covered world—of the Apostle's Creed, but," says Brother Canon J. W. Horsley, (page 21, *Transactions*, Quatuor Coronati Lodge, volume xxvi, 1913), "I thought until lately that a *hellyer*, that is, a *thatcher* who covers over

with thatch the sticks of corn, was only North Country. However, lately when asking who had so well covered a stick close to Detling Church I was told it was a *hellyer* from the next village. And in the best dictionary of the Kentish dialect I find:

Hele (heel) verb, to cover.

Heal (heel) verb, to hide; to cover anything up; to roof in.

"All right! I'll work 'im; I've only just got this 'ere row o' tatures to heal."

Helel (hee-ler) substantive, anything which is laid over another: as, for instance, the cover of a thurrick, or wooden drain.

To the above information Brother Doctor Hammond added that in the West of England, the word "*hele*" is used at the present time, and its common pronunciation there and on the moors of the Cornish Country is *hale* (see also *Helel*). From correspondence with Brother Charles E. Funk in regard to the pronunciation of the word, we learn he is convinced that in most Lodges until 1750, and perhaps even later than 1800, the words *hele*, *conceal*, *reveal*, were perfect rhymes pronounced *hayl*, *conceayl*, *revayl*, as they would be in Ireland today, but modern dictionaries give the pronunciation as *heel*.

HALE, NATHAN. American patriot, born at Coventry, Connecticut, in 1756. Gave his life for his country in 1776, when he was hanged as a spy by the British in New York City on September 22. He was a member of Saint John's Regimental Lodge of New York City and had already received recognition as a Freemason although not twenty-one years of age (see *New Age*, September, 1924).

HALL COMMITTEE. A Committee established in all Lodges and Grand Lodges which own the buildings in which they meet, to which is entrusted the supervision of the building. The Grand Lodge of England first appointed its Hall Committee in 1773, for the purpose of superintending the erection of the hall which had been projected.

HALL, MASONIC. For a long time after the revival of Freemasonry in 1717, Masonic Lodges continued to meet, as they had done before that period, in taverns. Thus, the Grand Lodge of England was organized, and, to use the language of Anderson, "the Quarterly Communications were revived" by four Lodges, whose respective places of meeting were the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple-Tree Tavern, and the Rummer and Grapes Tavern. For many years the Grand Lodge held its quarterly meetings sometimes at the Apple-Tree, but principally at the Devil Tavern, and kept the Grand Feast at the hall of one of the Livery Companies. The first Lodge in Paris was organized at a tavern kept in the Rue des Boucheries by one Hure, and the Lodges subsequently organized in France continued to meet, like those of England, in public houses. The custom was long followed in other countries of Europe. In the United States the practice ceased only at a comparatively recent period, and it is possible that in some obscure villages it has not yet been abandoned.

At as early a period as the beginning of the fourteenth century, the Gilds, or Livery Companies, of London, had their halls or places of meeting, and in which they stored their goods for sale. At first these were mean buildings, but gradually they rose into

importance, and the Goldsmith's Hall, erected in the fifteenth century, is said to have been an edifice of large dimensions and of imposing appearance. These halls, probably, as they were very common in the eighteenth century, were suggestive to the Freemasons of similar edifices for their own Fraternity; but undoubtedly the necessity, as the Association grew into importance, of a more respectable, more convenient, and more secure locality than was afforded by temporary resort to taverns and ale-houses must have led to the erection of isolated edifices for their own special use.

The first Masonic Hall of which we have any account is the one that was erected by the Lodge at Marseilles, in France, in the year 1765. Smith describes it very fully in his *Use and Abuse of Freemasonry* (page 165), and calls it "a very magnificent hall." In 1773, the Grand Lodge of England made preliminary arrangements for the construction of a hall, a considerable sum having been already subscribed for that purpose. On May 1, 1775, the foundation-stone of the new edifice was laid in solemn form, according to a ceremonial which was then adopted, and which, with a few modifications, continues to be used at the present day on similar occasions. On the foundation-stone it was designated as *Aula Latamorum*, meaning *The Freemasons Hall*. It was finished in less than twelve months, and was dedicated on May 23, 1776, to *Masonry, Virtue, Universal Charity and Benevolence*; a formula still adhered to without variation in the English and American lectures.

In the same year, the Lodge at Newcastle, stimulated by the enterprise of the London Freemasons, erected a hall; an example which was followed, two years afterward, by the Lodge of Sunderland. And after this the erection of isolated halls for Masonic purposes became common not only in England, Scotland, and Ireland, but all over the Continent, wherever the funds of a Lodge would permit of the expenditure.

In the United States, Lodges were held in taverns up to a comparatively recent period. It is not now considered reputable. It is impossible to tell at what precise period and in what locality the first Masonic Hall was erected in the United States. It is true that in a Boston paper of 1773 we find, according to *Moore's Magazine* (xv, page 162), an advertisement summoning the Freemasons to celebrate the festival of Saint John the Evangelist at "Freemasons Hall"; but, on examination, we learn that this was no other than a room in the Green Dragon Tavern. Other buildings, such as the Exchange Coffee-House, only partially used for Masonic purposes, were subsequently erected in Boston, and received by courtesy, but not by right, the name of *Masonic Halls*; but it was not until 1832 that the first independent hall was built in that city, which received the name of the *Masonic Temple*, a title which has since been very usually conferred on the halls in the larger cities. We may suppose that it was about this time, when a resuscitation of Masonic energy, which had been paralyzed by the anti-Masonic opposition, had commenced to develop itself, that the Lodges and Grand Lodges began to erect halls for their peculiar use. At present there is no dearth of these buildings

for Masonic use of imposing grandeur and architectural beauty to be found scattered all over the land.

In the United States, as well as in Britain, the construction of Masonic Halls is governed by no specific rules, and is too often left to the judgment and taste of the architect, and hence if that person be not an experienced Freemason, the building is often erected without due reference to the ritual requirements of the Order. But in these particulars, says Brother Oliver, the Freemasons of the Continent are governed by a Ritual of Building, and he quotes, as a specimen of the Helvetian ceremonies in reference to the laying of the foundation-stone of a Masonic Hall, the following directions:

A Mason, assisted by two others, if there be a dearth of workmen, or distress, or war, or peril, or threats of danger, may begin the work of building a Lodge; but it is better to have seven known and sworn workmen. The Lodge is, as we know, due east and west; but its chief window or its chief door must look to the east. On a day allowed and a place appointed, the whole company of builders set out after high noon to lay the first stone.

Far more practical are the directions of Doctor Oliver himself for the construction of a Masonic Hall, given in his *Book of the Lodge* (chapter iii), which are here condensed.

A Masonic Hall should be isolated, and if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eaves-droppers. As, however, such a situation in large towns can seldom be obtained, the Lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor. These windows ought to be all on one side—the south, if practicable—and furnished with proper ventilation, that the Brethren be not incommoded, when pursuing their accustomed avocations, by the heat of the Lodge. The room, to preserve a just proportion, must, of course, be lofty. It should be furnished with a pitched roof, open within, and relieved with an ornamental framework of oak, or painted so as to represent that species of timber. It should be supported on corbels running along the cornice, on which should be engraven Masonic ornaments. The dimensions of the room, in length and breadth, will depend in a great measure on the situation of the Lodge, or the space which is assigned for its position; and this will often be extremely circumscribed in a large and populous place, where building land is scarce and dear, or the fund inadequate to any extensive operations. But in all cases a due proportion should be observed in the several members of the fabric wherever it is practicable, that no unsightly appearance may offend the eye, by disturbing that general harmony of parts which constitutes the beauty and excellence of every architectural production.

The principal entrance to the Lodge room ought to face the east, because the east is a place of light both physical and moral; and therefore the Brethren have access to the Lodge by that entrance, as a symbol of mental illumination. The approaches to the Lodge must be angular, for a straight entrance is unmasonic and cannot be tolerated. The advance from the external avenue to the east ought to consist of three lines and two angles. The first line passes through a small room or closet for the accommodation of visitors. At the extremity of this apartment there ought to be another angular passage leading to the Tiler's room adjacent to the Lodge; and from thence, by another right angle, you are admitted into the presence of the Brethren with your face to the Light.

In every convenient place the architect should contrive secret cryptae or closets. They are of indispensable utility; but in practice are not sufficiently attended to in this country. On the Continent they are numerous, and are dignified with the name of chapels. Two of these apartments have already been mentioned—a room for visitors and the Tiler's room; added to which there ought

to be a vestry, where the ornaments, furniture, jewels, and other regalia are deposited. This is called the *treasury*, or Tiler's conclave, because these things are under his especial charge, and a communication is usually made to this apartment from the Tiler's room.

There ought to be also a chapel for preparations, hung with black, and having only one small light, placed high up, near the ceiling; a chapel for the dead furnished with a table, on which are a lamp and emblems of mortality; the Master's conclave, where the records, the Warrants, the Minutes, and every written document are kept. To this room the Worshipful Master retires when the Lodge is called from labor to refreshment, and at other times when his presence in the Lodge is not essential; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitors' chapel. It is furnished with blue. And here he transacts the Lodge business with his Secretary. The Ark of the Covenant is also deposited in this apartment. None of these closets should exceed twelve feet square, and may be of smaller dimensions, according to circumstances.

In the middle of the hall there should be a movable trapdoor in the floor, seven feet long and three or four feet broad, opening into a small crypt, about three feet in depth, the use of which is known to none but perfect Freemasons, who have passed through all the symbolical Degrees. All of these particulars may not be equally necessary to the construction of a Masonic Hall; but a close attendance to their general spirit and direction, or to similar regulations, should be impressed on every Lodge that undertakes the construction of a building exclusively for Masonic purposes; and such a building only is entitled to be called a *Masonic Hall*.

The division in the American Rite of the Degrees among various Bodies imposes the necessity, or at least the convenience, when erecting a Masonic Hall in the United States, of appropriating some of the rooms to the uses of Ancient Craft Lodges, some to Royal Arch Chapters, some to Royal and Select Councils, and some to Commanderies of Knights Templars. It is neither proper nor convenient that a Chapter should be held in a Lodge; and it is equally expedient that the Asylum of a Commandery should be kept separate from both. All of these rooms should be oblong in form, lofty in height, with an elevated dais or platform in the East, and two doors in the West, the one in the Northwest corner leading into the preparation room, and the other communicating with the Tiler's apartment. But in other respects they differ. First, as to the color of the decorations. In a Lodge room the predominating color should be blue, in a Chapter red, and in a Council and Commandery black.

In a Lodge-room the dais should be elevated on three steps, and provided with a pedestal for the Master, while on each side are seats for the Past Masters, and dignitaries who may visit the Lodge. The pedestal of the Senior Warden in the West should be elevated on two steps, and that of the Junior Warden in the South on one. A similar arrangement, either permanent or temporary, should be provided in the Chapter room for working the intermediate Degrees; but the Eastern dais should be supplied with three pedestals instead of one, for the reception of the Grand Council. The tabernacle also forms an essential part of the Chapter room. This is sometimes erected in the center of the room, although the consistency of the symbolism would require that the whole room, during the working of the Royal Arch Degree, should be deemed a tabernacle, and then the veils would, with propriety, extend from the ceiling to the floor, and from one side of the room to the other. There are some other arrangements required

in the construction of a Chapter room, of which it is unnecessary to speak.

Councils of Royal and Select Masters are usually held in Chapter rooms, with an entire disregard of the historical teachings of the Degrees. In a properly constructed Council chamber, which, of course, would be in a distinct apartment, there should be no veils, but nine curtains of a stone color; and these, except the last, starting from one side of the room, should stop short of the other, so as to form a narrow passage between the wall and the extremities of the curtains, reaching from the door to the ninth curtain, which alone should reach across the entire extent of the room. These are used only in the Select Degree, and can be removed when the Royal Master is to be conferred. Unlike a Lodge and Chapter, in a Council there is no dais or raised platform; but three tables, of a triangular form, are placed upon the level of the floor in the East. It is, however, very seldom that the funds of a Council will permit of the indulgence in a separate room, and those Bodies are content to work, although at a disadvantage, in a Chapter room.

It is impossible, with any convenience, to work a Commandery in a Lodge, or even a Chapter room. The officers and their stations are so different, that what is suitable for one is unsuitable for the other. The dais, which has but one station in a Lodge and three in a Chapter, requires four in a Commandery, the Prelate taking his proper place on the right of the Generalissimo. But there are other more important differences. The principal apartment should be capable of a division by a curtain, which should separate the Asylum proper from the rest of the room, as the mystical veil in the ancient Church shut off the prospect of the altar, during the eucharistic sacrifice, from the view of the catechumens. There are several other rooms required in the Templar ritual which are not used by a Lodge, a Chapter, or a Council, and which makes it necessary that the apartments of a Commandery should be distinct. A banquet-room in close proximity to the Asylum is essential; and convenience requires that there should be an armory for the deposit of the arms and costume of the Knights. But it is unnecessary to speak of reflection rooms, and other places well known to those who are familiar with the ceremonies, and which cannot be dispensed with.

HALLELUJAH. Meaning *Praise the Lord*. Expression of applause in the Degree of Sublime Ecossais, Heavenly Jerusalem, and others.

HALLIWELL MANUSCRIPT. The earliest of the old *Constitutions*. It is in poetic form, and was probably transcribed in 1390 from an earlier copy. The manuscript is in the King's Library of the British Museum. It was published in 1840 by James O. Halliwell, and again in 1844, under the title of *The Early History of Freemasonry in England*. The Masonic character of the poem remained unknown until its discovery by Halliwell, who was not a Freemason, because it was catalogued as *A Poem of Moral Duties*. It is now more commonly known as the *Regius Manuscript*, because it formed part of the Royal Library commenced by Henry VII and presented to the British Museum by George II.

What is said above by Brother Hawkins of this early reference to the Craft does not exhibit as fully as

many may desire the peculiar features of the *Halliwell* or *Regius Manuscript*. The book is about four by five and a half inches, the writing being on vellum, a fine parchment, and it was bound in its present cover, according to Brother H. J. Whympier, about the year 1838. The cover bears the Royal Arms stamped on both sides with G. R. II, and the date 1757. In that year the King, George II, by an instrument that passed the Great Seal of England presented the Library containing the volume to the British Museum where the present reviser of this work had the pleasure of personally examining it. Formerly in the possession of Charles Theyer, a book collector of the seventeenth century, and listed in Bernard's *Catalogous Manuscriptorum Angliae*, Oxford, 1697 (page 200), and described in David Casley's *Catalogue of the Manuscripts of the Old Royal Library*, 1734 (page 259), as a *Poem of Moral Duties*, the contents were mistaken until J. O. Halliwell-Phillipps mentioned it in his paper *On the Introduction of Freemasonry into England*, read before the Society of Antiquaries during the session of 1838 to 1839. Two small editions of the transcript of the poem were published as Brother Hawkins tells us. The first edition contained a facsimile reproduction of four lines of the manuscript, the second similarly reproduced the first page, and he also gave a glossary which with the transcript was published in a veritable gem of a work in 1889, Spencer and Company, with an introduction by Brother H. J. Whympier. Halliwell-Phillipps pointed out that the writer was probably a priest, this evidently from the allusions in line 629 (page LI). He also calls attention to line 143 (page XI), as intimating that a still older manuscript was in existence when the poem was written.

The writing is done in a neat but characteristic style of the early period and in these modern days far from familiar to us, the English of that generation was also very different from that of our time. Brother Roderick H. Baxter, Past Master of Quatuor Coronati Lodge and Past President of the Manchester Association for Masonic Research, has carefully modernized the transcript and permitted us to make use of his valuable labors. Before giving the work of Brother Baxter we may submit a transcript of the first eight lines in which may be seen some of the difficulties met in turning such a manuscript into modern English.

Whose wol bothe wel rede and loke,
He may fynde wryte yn olde boke
Of grete lordys, and eke ladyysse,
That hadde mony chyldryn y-fere, y-wisse;
And hadde no rentys to fynde hem wyth,
Nowther yn towne, ny felde, ny fryth:
A counsel togeder they cowthe hem take,
To ordeyne for these chyldryn sake, . . .

In the following transcript Brother Baxter has adhered strictly to the phraseology of the original with all its vagaries of person, tense and mood, and has retained the peculiarities of double and sometimes even treble negatives, the only variation being in the substitution of modern words for those now obsolete. However, where the modern words at the ends of lines could not have been used to preserve the jingle of the verses the old words have been utilized with their present equivalents added in brackets so as to avoid the necessity or referring to a glossary. The

Roman numerals on the right of the lines indicate the pages of the manuscript.

Hic incipiunt constitutiones artis gemetriae secundum Euclidem,
Here begin the constitutions of the art of Geometry according to Euclid.

Whoever will both well read and look,
He may find written in old book
Of great lords and also ladies,
That had many children together, y-wisse; (certainly)
And had no income to keep them with,
Neither in town nor field nor frith: (enclosed wood)
A council together they could them take,
To ordain for these children's sake,
How they might best lead their life
Without great dis-ease, care, and strife;
And most for the multitude that was coming
Of their children after their ending.
They send them after great clerks,
To teach them then good works;

I.

And pray we them, for our Lord's sake,
To our children some work to make,
That they might get their living thereby,
Both well and honestly full securely.
In that time, through good geometry,
This honest craft of good masonry
Was ordained and made in this manner,
Counterfeited of these clerks together;
At these lords' prayers they counterfeited geometry,
And gave it the name of masonry,
For the most honest craft of all.
These lords' children thereto did fall,
To learn of him the craft of geometry,
The which he made full curiously;

II.

Through fathers' prayers and mothers' also,
This honest craft he put them to.
He that learned best, and was of honesty,
And passed his fellows in curiosity,
If in that craft he did him pass,
He should have more worship than the lasse. (less)
This great clerk's name was called Euclid,
His name it spread full wonder wide.
Yet this great clerk more ordained he
To him that was higher in this degree,
That he should teach the simplest of wit
In that honest craft to be pariytte; (perfect)
And so each one shall teach the other,
And love together as sister and brother.

III.

Furthermore yet that ordained he,
Master called so should he be;
So that he were most worshipped,
Then should he be so called:
But masons should never one another call,
Within the craft amongst them all,
Neither subject nor servant, my dear brother,
Though he be not so perfect as is another;
Each shall call other fellows by cuthe, (friendship)
Because they come of ladies' birth.
On this manner, through good wit of geometry,
Began first the craft of masonry:
The clerk Euclid on this wise it found,
This craft of geometry in Egypt land.

IV.

In Egypt he taught it full wide,
In divers lands on every side;
Many years afterwards, I understand,
Ere that the craft came into this land.
This craft came into England, as I you say,
In time of good King Athelstane's day;
He made then both hall and even bower,
And high temples of great honour,
To disport him in both day and night,
And to worship his God with all his might.
This good lord loved this craft full well,
And purposed to strengthen it every del, (part)
For divers faults that in the craft he found;
He sent about into the land

V.

After all the masons of the craft,
To come to him full even straghte, (straight)
For to amend these defaults all
By good counsel, if it might fall.
An assembly then he could let make
Of divers lords in their state,
Dukes, earls, and barons also,
Knights, squires and many mo, (more)
And the great burgesses of that city,
They were there all in their degree;
These were there each one algate, (always)
To ordain for these masons' estate,
There they sought by their wit,
How they might govern it:

Fifteen articles they there sought,
And fifteen points there they wrought.

Hic Incipit articulus primus.
Here begins the first article.

The first article of this geometry:—
The master mason must be full securely
Both steadfast, trusty and true,
It shall him never then rue:
And pay thy fellows after the cost,
As victuals goeth then, well thou woste; (knowest)
And pay them truly, upon thy fay, (faith)
What they deserven may; (may deserve)
And to their hire take no more,
But what that they may serve for;
And spare neither for love nor drede, (dread)

Of neither parties to take no mede; (bribe)
Of lord nor fellow, whoever he be,
Of them thou take no manner of fee;
And as a judge stand upright,
And then thou dost to both good right;
And truly do this wheresoever thou gost, (goest)
Thy worship, thy profit, it shall be most.

Articulus secundus.
Second article.

The second article of good masonry,
As you must it here hear specially,
That every master, that is a mason,
Must be at the general congregation,
So that he it reasonably be told
Where that the assembly shall be holde; (held)

And to that assembly he must needs gon, (go)
Unless he have a reasonable skwsacyon, (excuse)
Or unless he be disobedient to that craft
Or with falsehood is over-raft, (overtaken)
Or else sickness hath him so strong,
That he may not come them among;
That is an excuse good and able,
To that assembly without fable.

Articulus tercius
Third article.

The third article forsooth it is,
That the master takes to no 'prentice,
Unless he have good assurance to dwell
Seven years with him, as I you tell,
His craft to learn, that is profitable;

Within less he may not be able
To lords' profit, nor to his own
As you may know by good reason.

Articulus quartus.
Fourth article.

The fourth article this must be,
That the master him well besee,
That he no bondman 'prentice make,
Nor for no covetousness do him take;
For the lord that he is bound to,
May fetch the 'prentice wheresoever he go.
If in the lodge he were y-take, (taken)
Much dis-ease it might there make,
And such case it might befall,
That it might grieve some or all

For all the masons that be there
Will stand together all y-fere. (together)
If such one in that craft should dwell,
Of divers dis-eases you might tell:
For more ease then, and of honesty,
Take a 'prentice of higher degree.
By old time written I find
That the 'prentice should be of gentle kind;
And so sometime, great lords' blood
Took this geometry that is full good.

Articulus quintus.
Fifth article.

The fifth article is very good,

So that the 'prentice be of lawful blood;
The master shall not, for no advantage,

Make no 'prentice that is outrage; (deformed)
It is to mean, as you may hear,
That he have his limbs whole all y-fere; (together)
To the craft it were great shame,
To make a halt man and a lame,
For an imperfect man of such blood
Should do the craft but little good.
Thus you may know every one,
The craft would have a mighty man;
A maimed man he hath no might,
You must it know long ere night.

Articulus sextus.
Sixth article.

The sixth article you must not miss

That the master do the lord no prejudice,
To take the lord for his 'prentice,
As much as his fellows do, in all wise.
For in that craft they be full perfect,
So is not he, you must see it.
Also it were against good reason,
To take his hire as his fellows don. (do)
This same article in this case,
Judgeth his 'prentice to take less
Than his fellows, that be full perfect.
In divers matters, know requite it,
The master may his 'prentice so inform,
That his hire may increase full soon,

And ere his term come to an end,
His hire may full well amend.

Articulus septimus.
Seventh article.

The seventh article that is now here,
Full well will tell you all y-fere (together)
That no master for favour nor dread,
Shall no thief neither clothe nor feed.
Thieves he shall harbour never one,
Nor him that hath killed a man,
Nor the same that hath a feeble name,
Lest it would turn the craft to shame.

Articulus octavus.
Eighth article.

The eighth article sheweth you so,

That the master may it well do.
If that he have any man of craft,
And he be not so perfect as he ought,
He may him change soon anon,
And take for him a more perfect man.
Such a man through rechelaschepe, (recklessness)
Might do the craft scant worship.

Articulus nonus.
Ninth article.

The ninth article sheweth full well,
That the master be both wise and felle; (strong)
That he no work undertake,
Unless he can both it end and make;
And that it be to the lords' profit also,

VI.

VII.

VIII.

IX.

X.

XI.

XII.

XIII.

XIV.

XV.

And to his craft, wheresoever he go;
And that the ground be well y-take, (taken)
That it neither flaw nor grake. (crack)

Articulus decimus.
Tenth article.

The tenth article is for to know,
Among the craft, to high and low,
There shall no master supplant another,
But be together as sister and brother,
In this curious craft, all and some,
That belongeth to a master mason.
Nor he shall not supplant no other man,
That hath taken a work him upon,
In pain thereof that is so strong,

XVI.

That weigheth no less than ten ponge, (pounds)
But if that he be guilty found,
That took first the work on hand;
For no man in masonry
Shall not supplant other securely,
But if that it be so wrought,
That in turn the work to nought;
Then may a mason that work crave,
To the lords' profit for it to save
In such a case if it do fall,
There shall no mason meddle withal.
Forsooth he that beginneth the ground,
If he be a mason good and sound,
He hath it securely in his mind

To bring the work to full good end.

Articulus undecimus.
Eleventh article.

The eleventh article I tell thee,
That he is both fair and free;
For he teacheth, by his might,
That no mason should work by night,
But if it be in practising of wit,
If that I could amend it.

Articulus duodecimus.
Twelfth article.

The twelfth article is of high honesty
To every mason wheresoever he be,
He shall not his fellows' work deprave,
If that he will his honesty save;
With honest words he it commend,
By the wit that God did thee send;
But it amend by all that thou may,
Between you both without nay. (doubt)

Articulus XIII^{us}.
Thirteenth article.

The thirteenth article, so God me save,
Is if that the master a 'prentice have,
Entirely then that he him teach,
And measurable points that he him reche, (tell)
That he the craft ably may conne, (know)
Wheresoever he go under the sun.

Articulus XIII^{us}.
Fourteenth article.

The fourteenth article by good reason,
Sheweth the master how he shall don; (do)
He shall no 'prentice to him take,

XIX.

Unless divers cares he have to make,
That he may within his term,
Of him divers points may learn.

Articulus quindecimus.
Fifteenth article.

The fifteenth article maketh an end,
For to the master he is a friend;
To teach him so, that for no man,
No false maintenance he take him upon,
Nor maintain his fellows in their sin,
For no good that he might win;
Nor no false oath suffer him to make,
For dread of their souls' sake,
Lest it would turn the craft to shame,
And himself to very much blame.

XX.

Plures constituciones.
Plural constitutions.

At this assembly were points ordained mo, (more)
Of great lords and masters also,
That who will know this craft and come to estate,
He must love well God and holy church algate, (always)
And his master also that he is with,
Wheresoever he go in field or frythe, (enclosed wood)
And thy fellows thou love also,
For that thy craft will that thou do

Secundus punctus.
Second point.

The second point as I you say,
That the mason work upon the work day,
As truly as he can or may,

XXI.

To deserve his hire for the holy-day,
And truly to labour on his deed,
Well deserve to have his mede. (reward)

Tercius punctus.
Third point.

The third point must be severele, (severely)
With the 'prentice know it well,
His master's counsel he keep and close,
And his fellows by his good purpose;
The privities of the chamber tell he no man,
Nor in the lodge whatsoever they don; (do)
Whatsoever thou hearest or seest them do,
Tell it no man wheresoever you go;
The counsel of hall, and even of bower,

XXII.

Keep it well to great honour,
Lest it would turn thyself to blame,
And bring the craft into great shame.

Quartus punctus.
Fourth point.

The fourth point teacheth us also, (also)
That no man to his craft be false;
Error he shall maintain none
Against the craft, but let it gone; (go)
Nor no prejudice he shall not do
To his master, nor his fellow also;
And though the 'prentice be under awe,
Yet he would have the same law.

Quintus punctus.
Fifth point.

XXIII.

The fifth point is without nay, (doubt)
That when the mason taketh his pay
Of the master, ordained to him,
Full meekly taken so must it byn; (be)
Yet must the master by good reason,
Warn him lawfully before noon,
If he will not occupy him no more,
As he hath done there before;
Against this order he may not strive,
If he think well for to thrive.

Sextus punctus.
Sixth point.

The sixth point is full given to know,
Both to high and even to low,

XXIV.

For such case it might befall,
Among the masons some or all,
Through envy or deadly hate,
Oft ariseth full great debate.
Then ought the mason if that he may,
Put them both under a day;
But loveday yet shall they make none,
Till that the work-day be clean gone;
Upon the holy-day you must well take
Leisure enough loveday to make,
Lest that it would the work-day
Hinder their work for such a fray;
To such end then that you them draw.

XXV.

That they stand well in God's law.

Septimus punctus.
Seventh point.

The seventh point he may well mean,
Of well long life that God us lene, (lend)
As it descrieth well openly,
Thou shalt not by thy master's wife lie,
Nor by thy fellows', in no manner wise,
Lest the craft would thee despise;
Nor by thy fellows' concubine,
No more thou wouldst he did by thine.
The pain thereof let it be sure,
That he be 'prentice full seven year,
If he forfeit in any of them

So chastised then must he ben; (be)
Full much care might there begin,
For such a foul deadly sin.

Octavus punctus.
Eighth point.

The eighth point, he may be sure,
If thou hast taken any cure,
Under thy master thou be true,
For that point thou shalt never rue;
A true mediator thou must needs be
To thy master, and thy fellows free;
Do truly all that thou might,
To both parties, and that is good right.

Nonus punctus.
Ninth point.

The ninth point we shall him call,
That he be steward of our hall,
If that you be in chamber y-fere, (together)
Each one serve other with mild cheer;
Gentle fellows, you must it know,
For to be stewards all o-rowe, (in turn)
Week after week without doubt,
Stewards to be so all in turn about,
Amiably to serve each one other,
As though they were sister and brother;
There shall never one another costage (cost)
Free himself to no advantage,
But every man shall be equally free

In that cost, so must it be;
Look that thou pay well every man algate, (always)
That thou hast bought any victuals ate, (eaten)
That no craving be made to thee,
Nor to thy fellows in no degree,
To man or to woman, whoever he be,
Pay them well and truly, for that will we;
Thereof on thy fellow true record thou take,
For that good pay as thou dost make,
Lest it would thy fellow shame,
And bring thyself into great blame.
Yet good accounts he must make
Of such goods as he hath y-take (taken)

Of thy fellows' goods that thou hast spende, (spent)
Where and how and to what end;
Such accounts thou must come to,
When thy fellows wish that thou do.

Decimus punctus.
Tenth point.

The tenth point presenteth well good life,
To live without care and strife;
For if the mason live amiss,
And in his work be false y-wisse, (I know)
And through such a false skewasayon (excuse)
May slander his fellows without reason,
Through false slander of such fame.

May make the craft acquire blame.
If he do the craft such villainy,
Do him no favour then securely,
Nor maintain not him in wicked life,
Lest it would turn to care and strife;

XXVI.

XXVII.

XXVIII.

XXIX.

XXX.

But yet him you shall not delayme, (delay)
Unless that you shall him constrain,
For to appear wheresoever you will,
Where that you will, loud or still;
To the next assembly you shall him call,
To appear before his fellows all,
And unless he will before them appear,

XXXI.

The craft he must need forswear;
He shall then be punished after the law
That was founded by old dawe. (day)

Punctus undecimus.
Eleventh point.

The eleventh point is of good discretion,
As you must know by good reason;
A mason, if he this craft well con, (know)
That seeth his fellow hew on a stone,
And is in point to spoil that stone,
Amend it soon if that thou can,
And teach him then it to amend,
That the lords' work be not y-schende, (spoiled)
And teach him easily it to amend,

XXXII.

With fair words, that God thee hath lende; (lent)
For his sake that sit above,
With sweet words nourish his love.

Punctus duodecimus.
Twelfth point.

The twelfth point is of great royalty,
There as the assembly held shall be,
There shall be masters and fellows also,
And other great lords many mo; (more)
There shall be the sheriff of that country,
And also the mayor of that city,
Knights and squires there shall be,
And also aldermen, as you shall see;
Such ordinance as they make there,

XXXIII.

They shall maintain it all y-fere (together)
Against that man, whatsoever he be,
That belongeth to the craft both fair and free,
If he any strife against them make,
Into their custody he shall be take. (taken)

XIIJus punctus.
Thirteenth point.

The thirteenth point is to us full lief,
He shall swear never to be no thief,
Nor succour him in his false craft,
For no good that he hath byraft; (bereft)
And thou must it know or sin,
Neither for his good, nor for his kin.

XIIIIus punctus.
Fourteenth point.

The fourteenth point is full good law
To him that would be under awe;
A good true oath he must there swear
To his master and his fellows that be there;
He must be steadfast and true also
To all this ordinance, wheresoever he go,
And to his liege lord the king,
To be true to him over all thing.
And all these points here before
To them thou must need be y-swore, (sworn)
And all shall swear the same oath
Of the masons, be they lief be they loath,
To all these points here before,

XXXV.

That hath been ordained by full good lore.
And they shall enquire every man
Of his party, as well as he can,
If any man may be found guilty
In any of these points specially;
And who he be, let him be sought,
And to the assembly let him be brought.

Quindecimus punctus.
Fifteenth point.

The fifteenth point is of full good lore,
For them that shall be there y-swore, (sworn)
Such ordinance at the assembly was laid
Of great lords and masters before said;
For the same that be disobedient y-wisse, (I know)
XXXVI.

Against the ordinance that there is,
Of these articles that were moved there,
Of great lords and masons all y-fere. (together)
And if they be proved openly
Before that assembly, by and by,
And for their guilts no amends will make,
Then must they need the craft forsake;
And no masons craft they shall refuse,
And swear it never more to use.
But if that they will amends make,
Again to the craft they shall never take;
And if that they will not do so,
The sheriff shall come them soon to, XXXVII.

And put their bodies in deep prison,
For the trespass that they have done,
And take their goods and their cattle
Into the king's hand, every delle, (part)
And let them dwell there full still,
Till it be our liege king's will.

Alia ordinacio artis gemetrieae.
Another ordinance of the art of geometry.

They ordained there an assembly to be y-holde, (held)
Every year, wheresoever they would,
To amend the defaults, if any were found
Among the craft within the land;
Each year or third year it should be holde, (held)
XXXVIII.

In every place wheresoever they would;
Time and place must be ordained also,
In what place they should assemble to.
All the men of craft there they must be,
And other great lords, as you must see,
To mend the faults that he there spoken,
If that any of them be then broken.
There they shall be all y-swore, (sworn)
That belongeth to this craft's lore,
To keep their statutes every one
That were ordained by King Athelstane;
These statutes that I have here found XXXIX.

I ordain they be held through my land,
For the worship of my royalty,
That I have by my dignity.
Also at every assembly that you hold,
That you come to your liege king bold,
Beseeching him of his high grace,
To stand with you in every place,
To confirm the statutes of King Athelstane,
That he ordained to this craft by good reason.

Ars quatuor coronatorum.
The art of the four crowned ones.

Pray we now to God almighty, (almighty)
And to his mother Mary bright, XL.

That we may keep these articles here,
And these points well all y-fere, (together)
As did these holy martyrs four,
That in this craft were of great honour;
They were as good masons as on earth shall go,
Gravers and image-makers they were also.
For they were workmen of the best,
The emperor had to them great luste; (liking)
He willed of them an image to make
That might be worshipped for his sake;
Such monuments he had in his dawe, (day)
To turn the people from Christ's law. XLI.

But they were steadfast in Christ's lay, (law)
And to their craft without nay; (doubt)
They loved well God and all his lore,
And were in his service ever more.
True men they were in that dawe, (day)
And lived well in God's law;
They thought no monuments for to make,
For no good that they might take,
To believe on that monument for their God,
They would not do so, though he were wod; (furious)
For they would not forsake their true fay, (faith)
XLII.

And believe on his false lay. (law)
The emperor let take them soon anon,
And put them in a deep prison;
The more sorely he punished them in that place,
The more joy was to them of Christ's grace.
Then when he saw no other one,
To death he let them then gon; (go)
Whose will of their life yet more know.
By the book he might it show
In the legend of sanctorum (holy ones)
The names of quatuor coronatorum (four crowned ones)
XLIII.

Their feast will be without nay, (doubt)
After Hallow-e'en the eighth day.
You may hear as I do read,
That many years after, for great dread
That Noah's flood was all run,
The tower of Babylon was begun,
As plain work of lime and stone,
As any man should look upon;
So long and broad it was begun,
Seven miles the height shadoweth the sun.
King Nebuchadnezzar let it make
To great strength for man's sake, XLIV.

Though such a flood again should come,
Over the work it should not nome; (take)
For they had so high pride, with strong boast,
All that work therefore was lost;
An angel smote them so with divers speech,
That never one knew what the other should reche.
(tell)
Many years after, the good clerk Euclid
Taught the craft of geometry full wonder wide,
So he did that other time also,
Of divers crafts many mo. (more)
Through high grace of Christ in heaven,
He commenced in the sciences seven; XLV.

Grammar is the first science y-wisse, (I know)
Dialect the second, so have I bliss,
Rhetoric the third without nay, (doubt)
Music is the fourth, as I you say,
Astronomy is the fifth, by my snout,
Arithmetic the sixth, without doubt,
Geometry the seventh maketh an end,
For he is both meek and hende. (courteous)
Grammar forsooth is the root,
Whoever will learn on the book;
But art passeth in his degree,
As the fruit doth the root of the tree; XLVI.

Rhetoric measureth with ornate speech among,
And music it is a sweet song;
Astronomy numbereth, my dear brother,
Arithmetic sheweth one thing that is another,
Geometry the seventh science it is,
That can separate falsehood from truth y-wis. (I know)
These be the sciences seven,
Who useth them well he may have heaven.
Now dear children by your wit
Pride and covetousness that you leave it,
And taketh heed to good discretion,
And to good nurture, wheresoever you come.
Now I pray you take good heed, XLVII.

For this you must know nede, (needs)
But much more you must wyten, (know)
Than you find here written.
If thee fail thereto wit,
Pray to God to send thee it;

For Christ himself, he teacheth ous (us)
That holy church is God's house,
That is made for nothing ellus (else)
But for to pray in, as the book tellus; (tells us)
There the people shall gather in,
To pray and weep for their sin.
Look thou come not to church late,
For to speak harlotry by the gate;

XLVIII.

Then to church when thou dost fare,
Have in thy mind ever mare (more)
To worship they lord God both day and night,
With all thy wits and even thy might.
To the church door when thou dost come
Of that holy water there some thou nome, (take)
For every drop thou feelest there
Quencheth a venial sin, be thou ser. (sure)
But first thou must do down thy hood,
For his love that died on the rood.
Into the church when thou dost gon, (go)
Pull up thy heart to Christ, anon;

XLIX.

Upon the rood thou look up then,
And kneel down fair upon thy knes, (knees)
Then pray to him so here to worche (work)
After the law of holy church,
For to keep the commandments ten,
That God gave to all men;
And pray to him with mild steven (voice)
To keep thee from the sins seven,
That thou here may, in this life,
Keep thee well from care and strife;
Furthermore he grant thee grace,
In heaven's bliss to have a place.

L.

In holy church leave trifling words
Of lewd speech and foul bordes, (jests)
And put away all vanity,
And say thy pater noster and thine ave;
Look also that thou make no bere, (noise)
But always to be in thy prayer;
If thou wilt not thyself pray,
Hinder no other man by no way.
In that place neither sit nor stand,
But kneel fair down on the ground,
And when the Gospel me read shall,

LI.

Fairly thou stand up from the wall,
And bless the fare if that thou can,
When gloria tibi is begun;
And when the gospel is done,
Again thou might kneel down,
On both thy knees down thou fall,
For his love that bought us all;
And when thou hearest the bell ring
To that holy sakerynge, (sacrament)
Kneel you must both young and old,
And both your hands fair uphold,
And say then in this manner.

LII.

Fair and self without bere; (noise)
"Jesu Lord welcome thou be,
In form of bread as I thee see,
Now Jesu for thine holy name,
Shield me from sin and shame;
Shrift and Eucharist thou grant me bo, (both)
Ere that I shall hence go,
And very contrition for my sin,
That I never, Lord, die therein;
And as thou were of maid y-bore (born)
Suffer me never to be y-lore; (lost)
But when I shall hence wend,

LIII.

Grant me the bliss without end;
Amen! Amen! so mote it be!
Now sweet lady pray for me."
Thus thou might say, or some other thing,
When thou kneelest at the sakerynge, (sacrament)
For covetousness after good, spare thou nought
To worship him that all hath wrought;
For glad may a man that day be,
That once in the day may him see;
It is so much worth, without nay, (doubt)
The virtue thereof no man tell may;
But so much good doth that sight,

LIV.

That Saint Austin telleth full right,
That day thou seest God's body,
Thou shalt have these full securely:—
Meet and drink at thy need,
None that day shalt thou gned; (lack)
Idle oaths and words bo, (both)
God forgiveth thee also;
Sudden death that same day
Thee dare not dread by no way;
Also that day, I thee plight,
Thou shalt not lose thy eye sight;
And each foot that thou goest then,

LV.

That holy sight for to sen (see)
They shall be told to stand instead,
When thou hast thereto great need;
That messenger the angel Gabriel,
Will keep them to thee full well.
From this matter now I may pass,
To tell more benefits of the mass:
To church come yet, if thou may,
And hear the mass each day;
If thou may not come to church,
Where that ever thou dost worche, (work)
When thou hearest the mass knytle, (toll)

LVI.

Pray to God with heart still,
To give they part of that service,
That in church there done is.
Furthermore yet, I will you preach
To your fellows, it for to teach,
When thou comest before a lord,
In hall, in bower, or at the board,
Hood or cap that thou off do,
Ere thou come him entirely to;
Twice or thrice, without doubt,
To that lord thou must lowte; (bow)
With thy right knee let it be do, (done)

LVII.

Thine own worship thou save so.
Hold off thy cap and hood also,
Till thou have leave it on to do. (put)
All the time thou speakest with him,
Fair and amiably hold up thy chin;
So, after the nurture of the book,
In his face kindly thou look.
Foot and hand thou keep full still,
For clawing and tripping, is skill;
From spitting and sniffing keep thee also,
By private expulsion let it go.
And if that thou be wise and felle, (discrete)

LVIII.

Thou has great need to govern thee well.
Into the hall when thou dost wend,
Amongst the gentles, good and hende, (courteous)
Presume not too high for nothing,
For thine high blood, nor thy cunning,
Neither to sit nor to lean,
That is nurture good and clean.
Let not thy countenance therefore abate,
Forsooth good nurture will save thy state.
Father and mother, whatsoever they be,
Well is the child that well may thee,
In hall, in chamber, where thou dost gon; (go)

LIX.

Good manners make a man.
To the next degree look wisely,
To do them reverence by and by;
Do them yet no reverence all o-rowe, (in turn)
Unless that thou do them know.
To the meat when thou art set,
Fair and honestly thou eat it;
First look that thine hands be clean,
And that thy knife be sharp and keen,
And cut thy bread all at thy meat,
Right as it may be there y-ete. (eaten)
If thou sit by a worthier man.

LX.

Then thy self thou art one,
Suffer him first to touch the meat,
Ere thyself to it reach.
To the fairest morsel thou might not strike,
Though that thou do it well like;
Keep thine hands fair and well,
From foul smudging of thy towel;

Thereon thou shalt not thy nose smite, (blow)
Nor at the meat thy tooth thou pike; (pick)
Too deep in cup thou might not sink,
Though thou have good will to drink,
Lest thine eyes would water thereby—

LXI.

Then were it no courtesy.
Look in thy mouth there be no meat,
When thou beginnest to drink or speak.
When thou seest any man drinking,
That taketh heed to thy carpynge, (speech)
Soon anon thou cease thy tale,
Whether he drink wine or ale,
Look also thou scorn no man,
In what degree thou seest him gone;
Nor thou shalt no man deprave,
If thou wilt thy worship save;
For such word might there outburst.

LXII.

That might make thee sit in evil rest.
Close thy hand in thy fist,
And keep thee well from "had-y-wiste." ("had I known")

In chamber, among the ladies bright,
Hold thy tongue and spend thy sight;
Laugh thou not with no great cry,
Nor make no lewd sport and ribaldry.
Play thou not but with thy peers,
Nor tell thou not all that thou hears;
Discover thou not thine own deed,
For no mirth, nor for no mede: (reward)
With fair speech thou might have thy will,
With it thou might thy self spylle. (spoil)

LXIII.

When thou meetest a worthy man,
Cap and hood thou hold not on;
In church in market or in the gate,
Do him reverence after his state.
If thou goest with a worthier man
Then thyself thou art one,
Let thy foremost shoulder follow his back,
For that is nurture without lack;
When he doth speak, hold thee still,
When he hath done, say for thy will,
In thy speech that thou be felle, (discreet)
And what thou sayest consider thee well;
But deprive thou not him his tale,
Neither at the wine nor at the ale.
Christ then of his high grace,
Save you both wit and space,
Well this book to know and read,
Heaven to have for your mede. (reward)
Amen! Amen! so mote it be!
So say we all for charity.

LXIV.

The Manuscript has been discussed at various times by several students. A lengthy and careful examination of it appears in volume i of the *Antigrapha* of Quatuor Coronati Lodge, 1889, and among the *Collected Essays and Papers Relating to Freemasonry* by Robert F. Gould, 1913, published by William Tait of Belfast, Ireland. Brother William Begemann published a discussion of it in the German language, which is summarized by Brother George William Speth in volume vii, *Transactions*, of Quatuor Coronati Lodge.

The name *Regius Manuscript* was the suggestion of Brother Gould as indicating its pre-eminence as a Masonic document as well as its previous ownership by the Kings of England. The Manuscript, as Brother Baxter well said, is of prime importance to the Fraternity of Freemasons as being its oldest preserved document which affords evidence of a legendary history and an indication of a speculative origin. Brother Baxter read a paper upon the subject before the Lodge of Research at Leicester on November 23, 1914. From this discussion we take the following comments of Brother Baxter:

I should like to ask you to carefully consider the wording of the poem, and to notice the remarkable number of instances in which the phrases have been introduced—although in different terminology—into our ritual, and the cases in which its requirements have been incorporated with our Constitutions. Even the last stage of the document, which deals with manners at table and in the presence of superiors, and appears at first sight to be quite irrelevant, may be accepted as evidence that our present custom of celebrating special Masonic events by banqueting and fraternising, was a feature of the Craft at the time of which the Manuscript speaks. You will all be acquainted in some degree with the remarkable series of documents known variously as the *Manuscript Constitutions*, the *Gothic Constitutions*, or more commonly nowadays as the *Old Charges* of the British Freemasons, and you will further know that after an introductory prayer, of a purely Christian character, they go on to relate how the science of geometry (or Freemasonry) came to be founded. This same legend forms the first part of the poem we are now considering, and as it clearly states that the story is to be found in old books, abundantly proves that the versifier had access to copies of the *Old Charges* which are unhappily now lost to us.

I wish to use this legend as the basis of a theory which I shall try to develop. Briefly stated, my idea is that the poem, as well as all the other *Old Charges*, clearly indicates that architecture, the mistress of the arts, which is undoubtedly founded on geometry, was developed in Egypt, the cradle of civilization, and that its early practitioners were, as related in these old Manuscripts, of gentle birth. They must have been the actual designers of the structures and have worked, in conjunction—so far as the execution of their projects was concerned—with the skilled craftsmen and manual labourers who were necessary to their purpose. A gild, composed of different grades of members, would thus be formed, possibly with different secret signs for each class, and from this gild, through different channels of development, would arise the present-day purely speculative form of Freemasonry, with its system of Degrees.

Brothers Speth and Gould have laboured hard to establish the fact that prior to the institution of Grand Lodge, and during its early regime, two Degrees only were worked, and I have used the weight of later evidence to back up their assertion. What is more likely than that the higher or Master's Degree was confined to the skilled geometricians, whilst the simpler artificers had to content themselves with the lower step? All students know definitely, that from the earliest times of which we have any monuments remaining, that architecture was a living art developing along clearly defined lines, and varying in character with the nature of the materials employed, and the climatic conditions existing in the countries where they were used, down at least to the close of the Gothic Era in Western Europe, and its counterpart in Eastern countries. (I am not at all suggesting that the Renaissance effected an arrest of creative design, although it reverted to and made use of forms of a bygone age.) It is therefore not possible to conceive that buildings of any architectural pretensions could have been erected, without carefully thought-out designs having been prepared. Dealing more particularly with the actual time of the writing of the poem, we can only conclude that such a progression of design as commonly proceeded over the whole of England almost simultaneously, could only have been produced by a school of thought and not by individual effort. My firm conviction is that this school was composed of the Master Freemasons of the period.

Commenting on lines 143-6 of the poem which (modernised) read:

By old time written I find
That the 'prentice should be of gentle kind,
And so sometime great lords' blood,
Took this geometry that is full good.

The late F. J. Furnivall said, "I should like to see the evidence of a lord's son having become a working mason, and dwelling seven years with his master 'his craft to learn.'" My contention is that neither the poem nor any other craft document ever suggested that a lord's son had become a *working* mason. That they became students of geometry and designers of buildings is in every

way likely, and was in no way derogatory to their dignity. I might even point out that the present Lord Ferrers (the successor in the earldom of your own late Provincial Grand Master) was, before his accession to the title, a practising architect, and that other scions of noble families are at present similarly engaged. There seems to be good evidence of this in the poem, particularly in lines 279-83, which read:

The privities of the chamber tell he no man,
Nor in the lodge whatsoever they don;
Whatsoever thou hearest or seest them do,
Tell to no man wheresoever you go;
The counsel of hall and even of bower,
Keep it well to great honour—

That these gentlemen were on a different footing from the ordinary craftsmen, and that their labours were conducted, not in the Lodge, but in the chamber, are conditions which I suggest are parallel to the masons' shed and the drawing office.

Reverting now to Henry Yevley, whose name is variously spelled, but always easily recognisable, I find on turning up his name in Kenning's *Cyclopaedia*

"Said by the Revd. James Anderson, D.D. (in the first edition of the Book of Constitutions, 1723) to have been the King's Freemason, or general surveyor of the buildings of King Edward III, and employed by His Majesty to 'build several abbies' and other edifices. Unfortunately Doctor Anderson was gifted with the imaginative faculty to an undue extent, so that such statements as the foregoing (which are frequently met with in his work) confuse more than they benefit the general reader, and, Masonically speaking, have done much harm. We fail to see why Masonry requires unhistorical statements to render it acceptable in any way."

The Reverend Brother Woodford, who was the author and editor of the encyclopedia, in conjunction with Brother Hughan, who wrote the articles under the letters U, V, W, Y, and Z, appears, however, to be wrong on this occasion, and the imaginative doctor quite right. Doctor Begemann contributed a note to *Transactions*, Quatuor Coronati Lodge, xxi, in which he endeavored to prove—and I think with complete success—that the title of Freemason applied to Yevley by Stow in his *Survey of London*, 1598, had actually been used during the former's lifetime, and was not a posthumous description. Doctor Begemann's note inspired an article by Brother E. W. M. Wonnacott, of Quatuor Coronati Lodge, and himself an architect, in the same volume, in which he conclusively proved, from existing documents, that as early as 1362 Yevley was described as a "deviser of Masonry," and that William of Wykeham, generally credited with having been a great architect, was merely mentioned as a clerk. In 1381 Nicholas Typerton undertook to build the aisle of Saint Dunstan's Church in Thames Street "*selon la devise de Mestre* (according to the design of Master) *Henry Iweleghe*," and in 1395 works were carried out at Westminster Hall from a model made by the advice of Master Henri Zeveley.

"*Selon le pur port d'une fourme et molde fait par conseil de mestre Henri Zeveley.*"

(According to the style of a form and mold made by counsel of Master Henri Zeveley.)

I have not picked out the case of Yevley as being at all singular, but merely because it has been so fully dealt with in Masonic writings which are available to us all. An examination of the list of names in Wyatt Papworth's paper on the *Superintendents of English Buildings during the Middle Ages*, and a careful study of their records, would doubtless prove that their duties were in every way analogous to those of the character selected. Surely there can no longer be any doubt that the Master Masons of the Gothic Era at least (and possibly so long as architecture has been practised), were architects in the truest sense of the word, for when we consider the constructive ingenuity of their buildings, no less than their perfect proportions and beauty, we are compelled at once to admit, that their skill and knowledge of geometry were profound. Thus I think you will agree, I am quite justified in concluding that the legend of the founding of the science of geometry by the children of great lords and ladies, as related in the first part of the poem, is no

myth, but is founded on fact, for unlettered working masons could never have produced the temples and churches for the worship of T. G. A. O. T. U., which of all things that excite pleasure to the eye, rank next only to the works of the Great Creator Himself.

HAMALIEL. The name of the angel that, in accordance with the Cabalistical system, governs the planet Venus.

HAMBURG. In 1733, the Earl of Strathmore, Grand Master of England, granted a Deputation "to eleven German gentlemen, good Brothers, for constituting a Lodge at Hamburg" (see Anderson, *Constitutions*, 1738, page 194). Of the proceedings of this Lodge we have no information. In 1740, Brother Luettnan brought from England a Warrant for the establishment of a Lodge, and a Patent for himself, as Provincial Grand Master of Hamburg and Lower Saxony. In October, 1741, it assumed the name of Absalom, and in the same year the Provincial Grand Lodge of Hamburg and Saxony was opened, a Body which, Lindel says (on page 239 of his *History*) was the oldest Mother Lodge in Germany. About the year 1787, the Provincial Grand Lodge adopted the newly invented Rite of Frederick L. Schroder, consisting of only three Degrees. In 1801, it declared itself an independent Grand Lodge, and has so continued. The Grand Lodge of Hamburg practises Schroder's Rite (see *Schroder*). There is also in Hamburg a sort of Chapter, which was formed by Schroder, under the title of *Geschichtliche Engbund*, or *Historical Select Union*. It was intended as a substitute for Fessler's Degrees of Knowledge, the members of which employ their time in studying the various systems of Freemasonry. The Mutter-Bund of the Confederacy of Hamburg Lodges, which make up this system, is independent of the Grand Lodge. The two authorities are entirely distinct, and bear much the same relation to each other as the Grand Lodges and Grand Chapters of the United States.

HAMILTON, ALEXANDER. American economist and statesman, born January 11, 1757, in West Indies, and as the result of a duel with Aaron Burr at Weehawken, New Jersey, died, July 12, 1804. Organized an artillery company in Revolutionary War, became private secretary to Washington. Brilliant as a soldier, he was equally effective in organizing the United States Government under the 1787 Constitution and became Secretary of State. His able reports cover a wide range of investigation and he bestowed order and confidence to national finances. His name is recorded among those visiting American Union Lodge at Morristown, New Jersey, December 27, 1779, and is identified because the only one of that name then holding a commission in the Army under General Washington.

HAMILTON, HON. ROBERT, M.A., M.D. Born 1820; died May, 1880, at Jamaica, of which island he was District Grand Master. This English gentleman was a member of the Queen's Body Guard. He was appointed District Grand Master of Jamaica, November 5, 1858; District Grand Superintendent of Royal Arch Masons, January 10, 1859; Provincial Grand Master of Mark Masons, 1877; and was a supernumerary member of the Supreme Council, 33°, of England, and Provincial Grand Master of the Royal Order of Scotland.

HANCOCK, JOHN. Born January 12, 1737; died October 8, 1793. President of the Continental Congress from May 1775, to October 1777, and the first to attach his name to the Declaration of Independence. He took the Masonic Degrees in Merchants Lodge No. 277, Quebec, Canada, in 1762, and on October 14, 1762, affiliated with the Lodge of Saint Andrew, Boston, Massachusetts (see *New Age*, October, 1925; *Masonic Presidents, Vice-Presidents and Signers*, Wm. L. Boyden; *Masonry in the Formation of our Government—1761-99*, Philip A. Roth, page 40).

HAND. In Freemasonry, the *hand* as a symbol holds a high place, because it is the principal seat of the sense of feeling so necessary to and so highly revered by Freemasons. The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar. Thus, Horapollon says that among the Egyptians the hand was the symbol of a builder, or one fond of building, because all labor proceeds from the hand. In many of the Ancient Mysteries the hand, especially the left, was deemed the symbol of equity. In Christian art a hand is the indication of a holy person or thing. In early medieval art, the Supreme Being was always represented by a hand extended



ACT OF
BLESSING

from a cloud, and generally in the act of benediction.

The form of this act of benediction, as adopted by the Roman Church, which seems to have been borrowed from the symbols of the Phrygian and Eleusinian priests or hierophants, who used it in their mystical processions, presents a singular analogy, which will be interesting to Mark Master Masons who will recognize in it a symbol of their own ceremonies. In the benediction referred to, as given in the Latin Church, the thumb, index, and middle fingers are extended, and the two others bent against the palm as in the illustration. The church explains this position of the extended thumb and two fingers as representing the Trinity; but the older symbol of the Pagan priests, which was precisely of the same form, must have had a different meaning.

A writer in the *British Magazine* (volume i, page 565) thinks that the hand, which was used in the Mithraic mysteries in this position, was symbolic of the Light emanating not from the sun, but from the Creator, directly as a special manifestation; and he remarks that chiromancy or divination by the hand is an art founded upon the notion that the human hand has some reference to the decrees of the supreme power peculiar to it above all other parts of the microcosmos—man. Certainly, to the Freemason, the hand is most important as the symbol of that mystical intelligence by which one Freemason knows another "in the dark as well as in the light."

To the above observations by Doctor Mackey we may add that scores of references in the Bible attest the important significance that from the earliest times has been associated with the hand. As a pledge of fidelity the hand is frequently employed in all religious rites, old or new. The sign of a covenant indicated by a movement of the hand is noted by several authors, notably in a chapter on the subject in the *Threshold Covenant*, H. Clay Trumbull, 1896

(pages 74 to 94). This authority says "It is a noteworthy fact that the uplifted hand is prominent in the representation of the deities of Babylonia, Assyria, Phenicia, and Egypt, especially of the gods of life or of fertility, who have covenant relations with men. And the same is true of the representations of sovereigns, in the ancient East, who are supposed to be in peculiar relations with the gods. Thus on the seal of Ur-gur, the earliest ruler of Ur of the Chaldees (see Genesis xi 31 and xv 7), the ruler and his attendants appear with uplifted hands before the moon-god Sin, who in turn is represented with his hand uplifted, as if he were making covenant with him. This is from Perrot and Chipiez's *History of Art in Chaldea and Assyria* (i, pages 38 and 84). It is the same with the sun-god Shamash and his worshippers, Sayce's *Social Life Among the Assyrians and Babylonians* (page 52)." Professor Trumbull submits numerous instances of the kind in records from various parts of the world and also makes the fact clear that the uplifted hands in the representations of deities and their worshippers was not the attitude of adoration nor of supplication but a symbol of covenanting, the showing of a pledge, a formal act of visible consecration. Of the importance of such an act with the hand there are frequent allusions in the Scriptures. Trumbull (page 82) says, "There is a clear recognition of this idea in many Bible references to the lifting up of the hands unto God, as if in covenant relations with him. Thus Abraham says to the King of Sodom, 'I have lift up my hand to the Lord,' Genesis xiv 22, as if he would say I have pledged myself to Him. I have given him my hand. And the Psalmist lxxiii 4, says 'I will lift up my hand in Thy name.' God Himself says, by His prophet, Isaiah il 22, 'I will lift up Mine hand to the nations,' that is I will covenant with them. Compare Exodus vi 8, Numbers xiv 30, and Nehemiah ix 15. And so in many another case. Indeed the Assyrian word for swearing—*nish*—is literally *lifting up the hand*, and the Hebrew word *nasa* means to lift up the hand or to swear (see Tallquist's *Die Sprache Contracte Nabu-Naido*, page 108, and Gesenius's *Hebrew Lexicon*). Again, there may be a reference to the 'hand of might' in a covenant relation, in those passages where God is spoken of as bringing His people out of Egypt by 'a strong hand' or 'a mighty hand,' and as dealing with them afterwards in the same way (see, for example, Exodus iii 19; xiii 3, 14, 16; xxxii 11; Deuteronomy iii 24; iv 34; v 15, vi 21; vii 8, 19; ix 26; xi 2, etc.; Second Chronicles vi 32; Ezekiel xx 34; Daniel ix 15). An uplifted hand is a symbol found also on the stepped pyramid temples of Polynesia (see Ellis's *Polynesian Researches* ii, page 207, illustration)."

Attention may be directed to the additional authority given in the signing of a document by one's own hand. Even where a person cannot write for himself, a mark made by the one attesting to the truth of the rest of the writing is acceptable and customary. To pass a coin from hand of the one party to a contract into the hand of another person involved in the matter has been accepted as a mutual pledge of the good faith of both concerned to carry out the terms of the undertaking. An English expression about "taking a shilling" refers to the binding of the bargain when a soldier enlists in the British Army. All

refer to the covenant authorized by a sign made by the hand. We must not forget the common expressions relating to the hand as an agency, a source, an authority, and so on, as in "at first hand," "by hand," "in hand," "in the hands of," etc. Nor may we overlook the use of blood to emphasize the importance of a contract. Professor Trumbull offers a suggestive comment on the relation of this to an oath or obligation. "The very term *sign manual*, employed for a veritable signature, may point to an origin in this custom. Indeed, may it not be that the large red seal attached to important documents, at the present time, is a survival of the signature and seal of the bloody hand?" (*Threshold Covenant*, page 94).

Of such gestures as are made by the laying on of hands in Church ceremonies and elsewhere in sealing a covenant there are many pregnant allusions in the Bible and other places. Compare Genesis ii 8, 24; Numbers xxvii, 8 to 23; Acts vi 6; viii 18, xiii 3; xix 6; First Timothy iv 14; vi 2; viii 9; Hebrews vi 2; viii 9 (see *Covenant and Oath*, also *Penalty*).

HAND, LEFT. See *Left Hand*.

HAND, RIGHT. See *Right Hand*.

HANDS, CLEAN. See *Clean Hands*.

HANDS, UNITED. Clasped hands are a symbol of *fidelity and trust*. A Spanish work was published at Vittoria, in 1774, where three hands are shown united in the vignette on the title.

HAND TO BACK. See *Points of Fellowship*.

HAND TO HAND. See *Points of Fellowship*.

HANOVER. Freemasonry was introduced into Hanover, in the year 1744, by the organization of the Lodge Frederick; which did not, however, get into active operation, in consequence of the opposition of the priests, until two years after. A Provincial Grand Lodge was established in 1755, which in 1828 became an independent Grand Lodge. In 1866, in consequence of the war between Austria and Prussia, Hanover was annexed to the latter country. There being three Grand Lodges at that time in Prussia, the King deemed it inexpedient to add a fourth, and, by a cabinet order of February 17, 1867, the Grand Lodge of Hanover was dissolved. Most of the Hanoverian Lodges united with the Grand Lodge Royal York at Berlin, and a few with the Grand Lodge of the Three Globes.

HAPHTZIEL. The Hebrew word *הַפְּתִיזִיאל*, in Latin *Voluntas Dei*. A covered word used in the Twenty-third Degree of the Ancient and Accepted Scottish Rite.

HAR. The name of the second king in the Scandinavian Mysteries.

HARAM, GRAND. The Seventy-third Degree of the Rite of Mizraim.

HARBINGER. The title of an officer in the Knights of the Holy Sepulcher, and also in the Knights of Saint John the Evangelist.

HARDIE, JAMES. A Freemason of New York, who published, in 1818, a work entitled *The New Freemasons' Monitor and Masonic Guide*. It evinces considerable ability, was in Brother Mackey's opinion more valuable than the *Monitors* of Webb and Cross, and deserved a greater popularity than it seems to have received.

HARLEIAN MANUSCRIPTS. An old record of the Constitutions of Freemasonry, so called because

it forms No. 2054 of the collection of manuscripts in the British Museum, which were originally collected by Robert Harley, Earl of Oxford, the celebrated Prime Minister of Queen Anne, and known as the *Bibliotheca Harleian*, or *Harleian Library*. The Manuscript consists of four leaves, containing six and a half pages of close writing in a cramped hand, said to be that of Randle Holmes, *Chester Herald*, who died in 1699. The Manuscript was first published by Brother William James Hughan, in his *Masonic Sketches and Reprints*. The Manuscript was carefully transcribed for Brother Hughan by a faithful copyist, and its correctness was verified by Sims, of the

There is severall words & signes of a free mason to be reveiled to y^e w^{ch} as y^e will answer before God at the great & terrible day of Judgmt y^e keep secret & not to reveile the same in the heares of any person or to any but the M^{rs} & fellows of the said society of free masons so helpe me God etc.

FRAGMENT OF HARLEIAN MANUSCRIPT WRITTEN BY RANDLE HOLMES ABOUT 1650

"There is severall words and signes of a free mason to be reveiled to you which as you will answer before God at the great and terrible day of judgement you keep secret and not to reveile the same in the heares of any person or to any but the M(aste)rs and fellows of the said society of free masons so helpe me God etc."

Manuscript Department of the British Museum. Brother Hughan places the date of the record in the middle of the seventeenth century, and in this he is probably correct.

The two following folios, says the Reverend Brother Woodford, in the volume (namely 33 and 34) are of a very important character, inasmuch as the secrets of Freemasonry are referred to in the "obligation" taken by Initiates, and the sums are recorded which "William Wade give to be a Freemason," and others who were admitted members of the Lodge. The amounts varied from five shillings to a pound, the majority being ten shillings and upwards. The fragment on folio 33 is as follows, and was written about the same time as the *Manuscript Constitutions*;

There is severall words & signes of a free mason to be reveiled to y^e w^{ch} as y^e will answer before God at the Great & terrible day of Judgmt y^e keep secret & not to reveile the same in the heares of any person or to any but the M^{rs} & fellows of the said society of free masons so helpe me God, etc.

A facsimile of the Manuscript has been published by the Quatuor Coronati Lodge.

There is another Manuscript in the same collection marked No. 1492, the date of which is conjectured to be about 1650, or rather later. It was copied by Brother Henry Phillips, and first published in the *Freemasons Quarterly Review* in 1836 (pages 288 to 295). The copy, however, unfortunately, is not an exact one, as E. A. Bond, of the Museum, who compared a part of the transcript with the original, says that "the copyist has overlooked peculiarities in many instances." It is important in containing an Oath of Secrecy, which is in the following words:

I (giving full name) in the presence of Almighty God, and my fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any Act, or Circumstance whatsoever, directly or indirectly publish, discover, reveale, or make knowne any of the Secrets, privileges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; soe helpe mee God and the holy contents of this book.

A facsimile of this manuscript also has been published by the Quatuor Coronati Lodge.

HARMONY. It is a duty especially entrusted to the Senior Warden of a Lodge, who is figuratively supposed to preside over the Craft during the hours of labor, so to act that none shall depart from the Lodge dissatisfied or discontented, that harmony may be thus preserved, because, as the instruction expresses it, harmony is the strength and support of all well-regulated institutions.

HARMONY, BRETHREN OF. See *Brethren of Harmony*.

HARMONY, KNIGHT OF. See *Knight of Harmony*.

HARMONY, UNIVERSAL. See *Mesmeric Freemasonry*.

HARNETT, CORNELIUS. See *Montfort, Colonel Joseph*.

HARNOUESTER. Lord Harnouester is said to have been elected by the four Lodges of Paris, as the second Grand Master of France, in 1736, succeeding the Earl of Derwentwater. Nothing is known of this nobleman in contemporary history. Burke makes no allusion to him in his *Extinct Peerages*, and probably the name has undergone one of those indecipherable mutations to which French writers are accustomed to subject all foreign names; indeed, Brother R. F. Gould, in his *Concise History of Freemasonry* (page 355), considers that the name may even be a corruption of *Derwentwater*.

HARODIM. We owe the Masonic use of this word to Anderson, who first employed it in the *Book of Constitutions*, where he tells us that "there were employed about the Temple no less than three thousand and six hundred Princes or Master Masons to conduct the work," and in a note he says that "in First Kings (v, 16) they are called *Harodim*, Rulers or Provosts" (see *Constitutions*, 1723, page 10). The passage here alluded to may be translated somewhat more literally than in the authorized version, thus: "Besides from the chiefs or princes appointed by Solomon who were over the work, there were three thousand and three hundred *harodim* over the people who labored at the work."

Harodim, in Hebrew הרדים, is a grammatically compounded word of the plural form, and is composed of the definite article ה, הַם, *the* or *those*, and a participle of the verb רדד, *radah*, *to rule over*, and means therefore, *those who rule over*, or *overseers*. In the parallel passage of Second Chronicles (ii, 18), the word used is *Menatzchim*, which has a similar meaning.

But from the use of this word *Harodim* in First Kings, and the commentary on it by Anderson, it has come to pass that *Harodim* is now technically used to signify *Princes in Masonry*. They were really overseers of the work, and hence the Masonic use of the term is not altogether inappropriate.

Whoever inspects the two parallel passages in First Kings (v, 16) and Second Chronicles (ii, 18), will notice an apparent discrepancy. In the former it is said that there were three thousand and three hundred of these overseers, and in the latter the number is increased to three thousand and six hundred. The commentators have noted but not explained the incongruity. Lee, in his *Temple of Solomon*, attempts to solve it by supposing that "possibly three hundred at a second review might be added to the number of officers for the greater care of the business." This is not satisfactory; not more so is the explanation offered by myself, continues Brother Mackey, many years ago, in the *Lexicon of Freemasonry*. It is much more reasonable to suspect a clerical error of some old copyist which has been perpetuated. There is room for such an inadvertence, for there is no very great difference between שלש, the Hebrew for *three*, and שש, which is *six*. The omission of the central letter would create the mistake. Masonic writers have adhered to the three thousand and six hundred, which is the enumeration in Chronicles.

Brother E. L. Hawkins tells us that a Degree bearing this name was commonly conferred by the Lodges in the County of Durham, England, during the latter half of the eighteenth century, but what its exact nature was has now been forgotten.

HARODIM, GRAND CHAPTER OF. An institution under the title of the *Grand Chapter of the Ancient and Venerable Order of Harodim* was established in London, in the year 1787, by the celebrated Masonic lecturer, William Preston. He thus defines, in his *Illustrations*, its nature and objects (see twelfth edition, page 310):

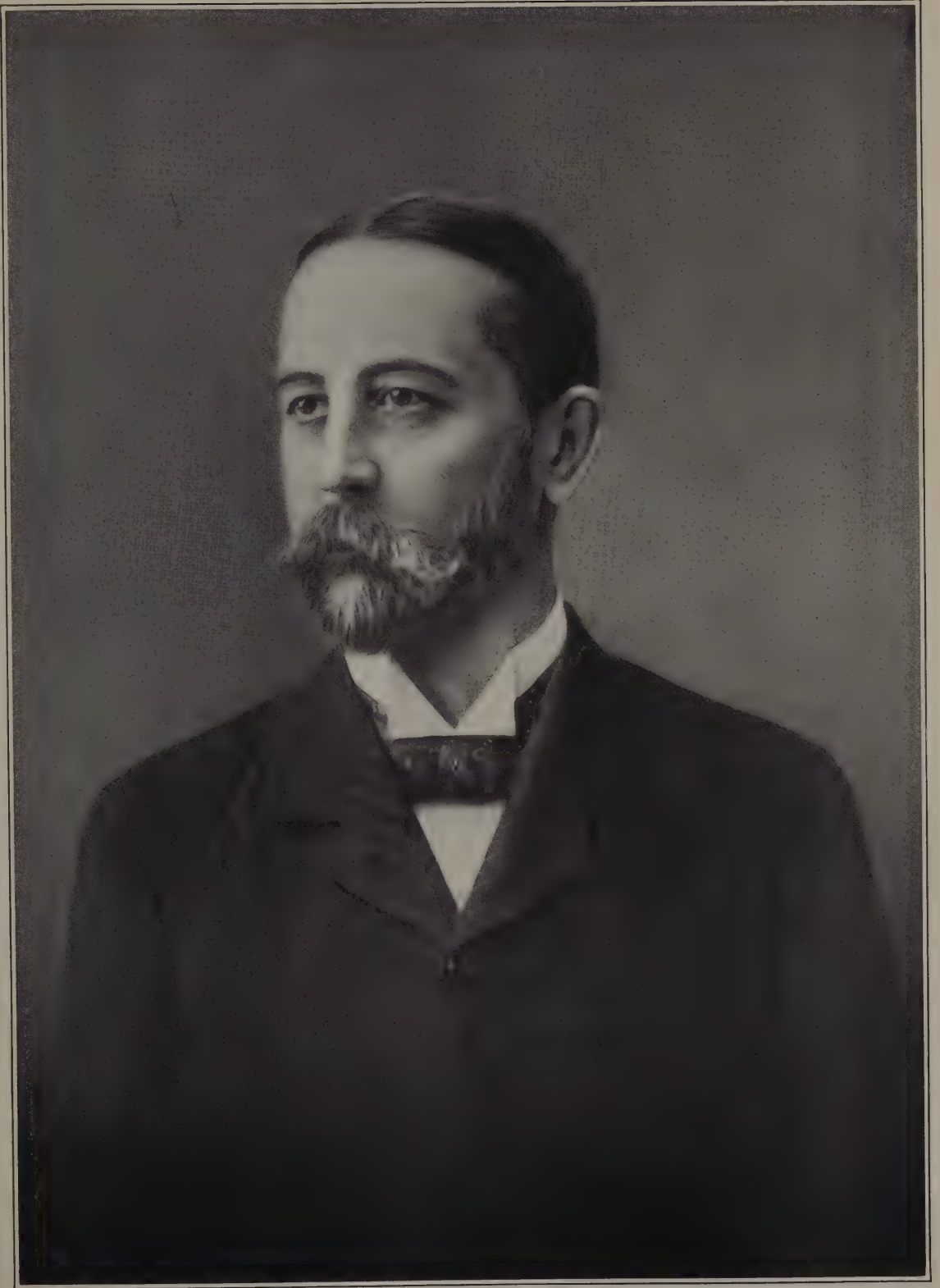
The mysteries of this Order are peculiar to the Institution itself; while the lectures of the Chapter include every branch of the Masonic system, and represent the art of Masonry in a finished and complete form.

Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod to a certain number of skilful Companions in each class, who are denominated *Sectionists*; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated *Clauseholders*. Such Companions as by assiduity become possessed of all the sections in the lecture are called *Lecturers*; and out of these the General Director is always chosen.

Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy the rank and privileges of a Clauseholder in the Chapter; and no Clauseholder can transfer his ticket to another Companion, unless the consent of the Council has been obtained for that purpose, and the General Director has approved the Companion to whom it is to be transferred as qualified to hold it. In case of the death, sickness, or non-residence in London of any Lecturer, Sectionist, or Clauseholder, another Companion is appointed to fill up the vacancy for the time being, that the lectures may be always complete; and during the session a public lecture is usually delivered at stated times.

The Grand Chapter is governed by a Grand Patron, two Vice Patrons, a chief Ruler, and two Assistants, with a Council of twelve respectable Companions, who are chosen annually at the Chapter nearest to the festival of Saint John the Evangelist.

The whole system was admirably adapted to the purposes of Masonic instruction, and was intended for propagating the Prestonian system of lectures.



EDWARD LOVELL HAWKINS
English Masonic Encyclopedist

HARODIM, PRINCE OF. In the old lectures of the Ineffable Degrees, it is said that Tito, the oldest of the Provosts and Judges, was the *Prince of Harodim*, that is, chief of the three hundred architects who were the Harodim, or additional three hundred added to the thirty-three thousand Menatzchim mentioned in Chronicles, and who thus make up the number of three thousand six hundred recorded in the First Book of Kings, and who in the old lecture of the Degree of Provost and Judge are supposed to have been the Harodim or Rulers in Masonry. The statement is a myth; but it thus attempts to explain the discrepancy alluded to in our article on *Harodim*.

HARPER, EDWARDS. There were two Grand Secretaries acting together from the Union of the Grand Lodges of England in 1813, Brother Edwards Harper officiating from 1813 to 1838. For twelve years previously to 1813 Brother Harper had been Deputy Grand Secretary and on December 1, 1813, he was given a gold jewel or medal by the Grand Lodge for "eminent services rendered the Ancient Craft" during that period. Brother William Henry White, who became Grand Secretary of the Moderns in 1810, continued from 1813 with Brother Harper until 1838 and then acted alone as Grand Secretary up to 1856 (see *Memorials of the Masonic Union*, W. J. Hughan-John T. Thorp, 1913, pages 11 and 18).

HARPER, THOMAS. Deputy Grand Master of the Athol Lodge and an ardent Freemason. Published an edition of the *Ahiman Rezon* in 1800 and two others in 1807 and 1813. At the Union of the two Grand Lodges he opened the Especial Grand Lodge as Deputy Grand Master and by unanimous accord was fraternally requested to continue in office and fulfil the duties until the appointment and installation of a Grand Master, the Duke of Kent, who subsequently appointed and installed Brother Harper as his Deputy (see *Memorials of the Masonic Union*, W. J. Hughan-John T. Thorp, 1913, pages 17-20).

HARPOCRATES. The Greek god of silence and secrecy. He was, however, a divinity of the Egyptian mythology; his true name being, according to Bunsen and Lepsius, *Har-pi-krati*, that is, *Horus the child*; and he is supposed to have been the son of Osiris and Isis. He is represented as a nude figure, sitting sometimes on a lotus flower, either bareheaded or covered by an Egyptian miter, but always with his finger pressed upon his lips. Plutarch thinks that this gesture was an indication of his childlike and helpless nature; but the Greeks, and after them the Romans, supposed it to be a symbol of silence; and hence, while he is sometimes described as the god of the renewed year, whence peach blossoms were consecrated to him because of their early appearance in spring, he is more commonly represented as the god of silence and secrecy. Thus, Ovid says of him:

Quique premit vocem digitoque silentia suadet.
He who controls the voice and persuades to silence with his finger.

In this capacity, his statue was often placed at the entrance of temples and places where the mysteries were celebrated, as an indication of the silence and secrecy that should there be observed. Hence the finger on the lips is a symbol of secrecy, and has so been adopted in Masonic symbolism.

HARRIS, THADDEUS MASON. The Rev. Thaddeus Mason Harris, D.D., an American Masonic writer of high reputation, was born in Charlestown, Massachusetts, July 7, 1767, and graduated at Harvard University in 1787. He was ordained as minister of a church in Dorchester in 1793, and died at Boston, April 3, 1842. He held at different times the offices of Deputy Grand Master, Grand Chaplain, and Corresponding Grand Secretary of the Grand Lodge of Massachusetts. Huntoon says (in his *Eulogy*):

His first great Masonic work was the editing of a collation, revision, and publication of the *Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons*, a quarto volume, printed at Worcester, Massachusetts, 1792; a work which he accomplished with the accustomed diligence and fidelity with which he performed every enterprise confided to his care. His various occasional addresses while Grand Chaplain of the Grand Lodge, Masonic defences, and his volume of *Masonic Discourses*, published in 1801, constitute a large and valuable portion of the Masonic classic literature of America.

HARUGARI, ORDER OF. Secret society founded in New York City in 1847 or 1848 among immigrants from Germany to preserve the use of the German language and to mutually assist the needy and aid the widows and orphans of the members. The name is thought to be derived from an old German word, *haruc*, meaning *grove* or *forest*, and the title itself to have been that of an ancient organization. The Order teaches Friendship, Love and Humanity (see *Cyclopedia of Fraternities*, Albert C. Stevens, and the *Deutsch-Amerikanisches Conversations-Lexikon*).

HARUSPICES, ORDER OF. The word *Haruspex* comes from a Sanskrit word *hira*, meaning *entrails*; therefore implying a *soothsayer* or *aruspice*. The founder of the Etruscan Order was Tages, doubtless a myth of self-creative power. This Order is claimed to have been re-established in Rome at the time of the foundation of the city. It embraced two divisions, those who formed their judgment from the movements and habits of animals as well as the flight of birds, and those who judged and foretold events by the inspection of the entrails of newly-killed animals. These were the precursors, the forerunners, of naturalists and physiologists.

HASIDIM, SOVEREIGN PRINCE. The Seventy-fifth and Seventy-sixth Degrees of the Rite of Mizraim. It should be *Chasidim*, which see.

HAT. To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence. The Eastern nations uncover the feet when they enter a place of worship; the Western uncover the head. The converse of this is also true; and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats.

To wear the hat in an assemblage has been thus done as a sign of equality and it is so worn in the English Parliament and in certain Masonic Lodges on the Continent of Europe. So very common is the ceremonial use of the hat when at labor by the presiding officers of a Masonic Body in the United States and to a far less frequent extent elsewhere, Bristol, in England, where a hat is worn being an exception

to the general rule there, that one naturally looks for instances of any similar character in other directions. Among the Romans we are told in Fiske's *Classical Antiquities* (page 237) that they prayed with the head covered or veiled, *capite velato*. The woolen cap, the *pileus* (page 298) was allowed only to the free by birth or manumission, but forbidden to slaves. Fiske says (page 289):

The liberating of slaves took place in several ways. The most ancient mode seems to have been by will, *manumissio per testamentum*, on the decease of the master. There were two other modes; *censu*, and *per vindictam*; the former was when the slave, with the master's consent, was enrolled in the taxation list as a freedman; the latter was a formal and public enfranchisement before the praetor. In the last case, the master appeared with his slave, before the tribunal, and commenced the ceremony by striking him with a rod, *vindicta*; thus treating him as still his slave. Then a protector or defender, *assertor liberatatis*, steps forward and requests the liberation of the slave by saying *hunc hominem liberum esse aio, jure Quiritium*, the last word referring to the inhabitants of Cures, a Sabine town, after the union of the Romans and Sabines, being equivalent to meaning citizenship. The first of the two similar expressions was followed by the other, indicating that it was the owner's will the slave should be freed. Then the master, who has hitherto kept hold of the slave, lets him go, *e manu emittebat*, and gives up his right over him, with the words, *hunc hominem liberum esse volo*. A declaration by the praetor, that the slave should be free, formed the conclusion. To confirm this manumission, the freed slave sometimes went to Terracina and received in the temple of Feronia a cap or hat, *pileus*, as a badge of liberty. The slave to be freed must not be under twenty years of age, nor the person setting him free under thirty.

The goddess of fruits, nurseries, and groves, Feronia, had a Temple on Mount Soracte where a grove was especially sacred to her. She was honored as the patroness of enfranchised slaves, who ordinarily received their liberty in her Temple.

Another, and a custom that prevails in our own times, is mentioned by Dr. George C. Williamson, *Curious Survivals* (page 92), writing of the House of Commons, London, "A member has to wear his hat when he is to address the House, and there is often confusion when the member is unable to find his hat at the moment, and to put it on, before he addresses the Speaker, but, were he to rise without his hat, he would be greeted immediately with cries of 'Order, Order!'"

Pascal's *Provincial Letters*, American edition of 1850 translated by Rev. Thomas McCrie of Edinburgh, Scotland (page 79), gives a curious reference to the old Paris proverb about voting without speaking, *Il opine du bonnet comme un moine en sorbonne*, means literally: "He votes with his cap like a monk in the Sorbonne"—alluding to the custom in that place of learning of taking off the cap when a member was not disposed to speak, or in token of agreement with the rest (see also Nicole i, page 184, *Ludovici Montaltii Litterae Provinciales*).

HAUPT-HUETTE. Among the German Stone-Masons of the Middle Ages, the original Lodge at Strasburg was considered as the head of the Craft, under the title of the *Haupt-Hütte*, the *Head Lodge*, or *Grand Lodge*.

HAUTES GRADES. French, meaning *High Degrees*, which see.

HAWAIIAN ISLANDS. See *Oceania*.

HAWKINS, EDWARD LOVELL. Author of the *Concise Cyclopaedia* and founder of the *Miscellanea Latomorum*, died on April 17, 1913, and was at the time of his death Senior Warden of Quatuor Coronati Lodge, being appointed to that office on November 8, 1912. Born on August 10, 1851, initiated in the Apollo University Lodge No. 357 at Oxford, England, and was its Worshipful Master in 1881. He also served as Provincial Grand Steward of Oxfordshire in 1879, becoming Grand Registrar in 1880, Grand Warden in 1882, and was Grand Secretary of the Province from 1883 to 1885. In the Province of Sussex he was Grand Steward in 1910 and Senior Grand Warden in 1912. In other Bodies he also held prominent rank. One of the earliest joining members of Quatuor Coronati Lodge, on April 7, 1886, the first meeting after the consecration, and on November 8, 1912, he was appointed Senior Warden of Lodge 2076. Among his literary works are a *History of Freemasonry in Oxfordshire*, 1882; *A Concise Cyclopaedia*, or *Handbook of Masonic References*, 1908, and also he took an active part in the preparation of the new and revised edition of Doctor Mackey's monumental *Encyclopedia of Freemasonry and its Kindred Sciences* published in 1912. He conceived the idea of a periodical treating of Masonic notes and queries and in May, 1911, the first number of *Miscellanea Latomorum* appeared and was continued up to his death, then the editorial labor was carried on by Brother F. W. Lavender, and after his death, by Brother Lionel Vibert.

HAYS, MOSES MICHAEL. Born 1739 in Lisbon, Portugal, his parents were Jews. In 1761, while in Jamaica, he secured the appointment of Deputy Inspector-General for North America for the Masonic Rite of Perfection. From Jamaica Brother Hays went to the West Indies and thence to Newport, Rhode Island, where he became active in the Fraternity. November 5, 1782, Brother Hays was proposed as a member of Massachusetts Lodge, Boston. He was elected Master, December 3, 1782, held this office until 1785, when he was appointed Junior Grand Warden and he served as Grand Master of the Massachusetts Grand Lodge from July 24, 1788, until March 5, 1792, at which time the union was effected between the two Grand Lodges of Massachusetts, which unity was due in a large way to the efforts of Brother Hays.

His death occurred May 9, 1805, and the *Columbian Sentinel*, Boston, published the following obituary notice on May 11:

In the character of the deceased there is much worthy of our admiration, much for our imitation. Possessed by nature of a strong intellect, there was a vigor in his conceptions of men and things which gave a seeming asperity to his conversation, which was ever frank and lucid. He walked abroad fearing no man, but loving all. Under his roof dwelt hospitality; it was an asylum of friendship, the mansion of peace. He was without guile, despising hypocrisy as he despised meanness. Take him for all in all, he was A MAN. In his death society will mourn the loss of a most estimable citizen, his family the kindest of husbands, the most indulgent of fathers.

But what consolation shall we offer to assuage the violence of their grief? Why, this is all—the recollection of his virtues, and that as he lived, so he died; that to his last moment the cheerfulness and benevolence of his whole life wasted not on his falling brow. Calm and without a sign he sunk to rest, and is now secure in the bosom of his Father and our Father, of his God and our God.

HAYTI Freemasonry, which had been in existence for several years in the island of Hayti, was entirely extinguished by the revolution which drove out the white inhabitants. In 1809, the Grand Lodge of England granted a Charter for a Lodge at Port-au-Prince, and for one at Cayes. In 1817, the same authority constituted two others, at Jeremias and at Jacmel. Subsequently, a Provincial Grand Lodge was established under obedience to England. January 25, 1824, this Provincial Grand Lodge declared its independence and organized the Grand Orient of Hayti.

HEAL. A technical Masonic term which signifies to make valid or legal. Hence one who has received a Degree in an irregular manner or from incompetent authority is not recognized until he has been healed. The precise mode of healing depends on circumstances. If the Lodge which conferred the Degree was clandestine, the whole ceremony of initiation would have to be repeated. If the authority which conferred the Degree was only irregular, and the question was merely a technical one of legal competence, it is only necessary to exact an obligation of allegiance, or in other words to renew the covenant.

HEARING. One of the five senses, and an important symbol in Freemasonry, because it is through it that we receive instruction when ignorant, admonition when in danger, reproof when in error, and the claim of a Brother who is in distress. Without this sense, the Freemason would be crippled in the performance of all his duties; and hence deafness is deemed a disqualification for initiation.

HEART. Notwithstanding that all the modern American Masonic Manuals and Masters Carpets from the time of Jeremy L. Cross exhibit the picture of a heart among the emblems of the Third Degree, there is no such symbol in the instructions except as a part of the stern injunction that justice will sooner or later overtake the wrongdoer. But the theory that every man who becomes a Freemason must first be prepared in his heart was advanced among the earliest lectures of the eighteenth century, and demonstrates, as Krause properly remarks, in Speculative Freemasonry, an internal principle which addresses itself not simply to the outward conduct, but to the inner spirit and conscience of all men who seek its instructions.

HEART OF HIRAM ABIF. There is a legend in some of the advanced Degrees and in Continental Freemasonry, that the heart of Hiram Abif was deposited in an urn and placed upon a monument near the Holy of Holies; and in some of the Tracing Boards it is represented as a symbol. The myth, for such it is, was probably derived from the very common custom in the Middle Ages of persons causing their bodies to be dismembered after death for the purpose of having parts of them buried in a church, or some place which had been dear to them in life. Thus Hardyng, in his *Metrical Chronicle of England*, tells us of Richard I that

He queathed his corpse then to be buried
At Fount Everard, there at his father's feete;

His herte invynceyble to Rome he sent full mete
For their great truth and stedfast great constance.

The mediæval idea has descended to modern times; for our present instructions in the United States say that the ashes of Hiram were deposited in an urn.

HEBREW CHRONOLOGY. The ecclesiastical year commences with the first Nisan, March, but the civil reckoning begins with the first Tishri, September, which is New Year's Day.

The following dates are accepted by the Hebrews, as given by Doctor Zunz in *Remarks* prefacing *The 24 Books of the Holy Scriptures according to the Massoretic Text*:

BEFORE COMMON ERA.

- 3988, Creation.
- 2332, Flood.
- 2040, Abraham born.
- 1575, Moses born.
- 1495, Exodus.
- 1051, David acknowledged as King.
- 1015, First Temple commenced.
- 586, First Temple destroyed.
- 536, Cyrus's Decree.
- 516, Second Temple completed.
- 330, Alexander conquers Palestine.

The succeeding dates are in accord with the research of other authorities.

The Temple was dedicated on five occasions:

1. 1004 B.C., fifteenth day of Tishri; Ethan and Abib. First Kings viii 2 to 62.
 2. 726 B.C., when purified from the abominations of Ahaz.
 3. 516 B.C., third Adar, upon completion of Zerubabel's Temple.
 4. 164 B.C., twenty-fifth Kislev, after the victory of Judas Maccabæus over the Syrians, the service lasted eight days.
 5. 22 B.C., upon completion of Herod's Temple.
- The three Temples were destroyed on the same day and month of the year.
- The "three-fold destruction" of the Temple took place on the ninth Ab, or fifth ecclesiastical month.
- Destruction of Temple, by Nebuchadnezzar, 588 B.C., or four hundred and sixteen years after dedication.
- Taking the city of Jerusalem by Titus is commemorated as a fast day on the seventeenth Tamuz.
- Passover, fourteenth Nisan. Little Passover, fifteenth Iyar.
- Pentecost, or *First Fruits*, commemorating the giving of the law on Mount Sinai, sixth Sivan.
- Great Day of Atonement, tenth Tishri.
- Feast of Tabernacles, fifteenth to twenty-first Tishri.
- Fast for commencement of siege of Jerusalem by Nebuchadnezzar, tenth day of Tebeth.
- Feast of Purim, fourteenth and fifteenth Adar.
- King Cyrus liberated the Jews, 538 B.C.
- King Darius confirmed the Decree, 520 B.C. (see *Cyrus*).

HEBREW FAITH. See *Talmud*.

HECART, GABRIEL ANTOINE JOSEPH. A French Masonic writer, who was born at Valenciennes in 1755, and died in 1838. He made a curious collection of Degrees, and invented a system of five, namely: 1. Knight of the Prussian Eagle; 2. Knight of the Comet; 3. The Scottish Purifier; 4. Victorious Knight; 5. Scottish Trinitarian, or Grand Master Commander of the Temple. This cannot be called a Rite, because it was never accepted and practised by any Masonic authority. It is known in nomenclatures as *Hécart's System*. He was the author of many dissertations and didactic essays on Masonic subjects. He at one time proposed to publish his collection of Degrees with a full explanation of each, but did not carry his design into execution. Many of them are cited in this work.

HECATOMB. The Greek compound word *hecatombe*, from *hecaton*, meaning *one hundred*, and *bous*, *ox*, and therefore strictly speaking a reference to the sacrifice of one hundred oxen. But the allusion to a sacrifice, formerly of one hundred bulls, and in later expressions referring probably only to an indefinitely large number of victims, is also capable of being applied and was frequently so employed, to mean any great sacrifice. In this latter sense should the word be understood by Freemasons. Pythagoras was a vegetarian who taught that killing was wicked and to him the sacrifice of a hecatomb could have meant no loss of animal life in the offering (see *Forty-seventh Problem*).

HEDGE MASONS. This expression has been believed to be applied to a secret society, probably Masonic, but meeting without Warrant or authority. In *Transactions*, Quatuor Coronati Lodge, 1913 (volume xxvi, part 2, page 197), we find that a letter of *Amicus* to the Editor of the *Northern Star*, Ireland, dated March 21, 1792, mentions that all disorders and mischiefs in the country are being hatched by those who associate under the description of *Hedge Masons*.

HEIGHT OF THE LODGE. From the earth to the highest heavens. A symbolic expression (see *Form of the Lodge*).

HELDMANN, DR. FRIEDRICH. A Professor of Political Science in the Academy of Bern, in Switzerland, and was born at Margetshochheim, in Franconia, November 24, 1770. He was one of the most profound of the German investigators into the history and philosophy of Freemasonry. He was initiated into the Order at Freiburg, in 1809, and, devoting himself to the study of the works of Fessler and other eminent scholars, he resolved to establish a system founded on a collation of all the rituals, and which should be more in accordance with the true design of the Institution. For this purpose, in 1816, he organized the Lodge zur Brudertreue at Aarau, in Switzerland, where he then resided as a professor. For the Lodge he prepared a Manual, which he proposed to publish. But the Helvetian Directory demanded that the manuscript should be given to that Body for inspection and correction, which the Lodge, unwilling to submit to such a censorship, refused to do. Heldmann, being reluctant to involve the Lodge in a controversy with its superiors, withdrew from it. He subsequently published a valuable work entitled *Die drei ältesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft*; meaning, *The three oldest Memorials of the German Masonic Brotherhood*, which appeared at Aarau in 1819. In this work, which is chiefly founded on the learned researches of Krause, the Constitutions of the Stone-Masons of Strasburg were published for the first time.

HELER. A *tiler* or *tegulator*. From the Anglo-Saxon *Helan*. Also written *Hillyar* and *Hilliar*.

HELE, TO. See *Heler*.

HELMET. A defensive weapon wherewith the head and neck are covered. In heraldry, it is a mark of chivalry and nobility. It was, of course, a part of the armor of a knight, and therefore, whatever may be the head covering adopted by modern Knights Templar, it is in the instructions called a *helmet*.

HELMETS, TO DEPOSIT. In quaint old Templar ritualism, to lay aside the covering of the head.

HELMETS, TO RECOVER. In the early Templar ritualism, to resume the covering of the head.

HELP. See *Aid and Assistance*.

HEMMING, SAMUEL, D.D. Previous to the Union of the two Grand Lodges of England in 1813, the Prestonian system of lectures was practised by the Grand Lodge of Modern Freemasons, while the Atholl Freemasons recognized higher Degrees, and varied somewhat in their ritual of the lower. When the Union was consummated, and the United Grand Lodge of England was organized, a compromise was effected, and Doctor Hemming, who was the Senior Grand Warden, and had been distinguished for his skill as the Master of a Lodge and his acquaintance with the ritual, was appointed to frame a new system of lectures. The Prestonian system was abandoned, and the Hemming lectures adopted in its place, not without the regret of many distinguished Freemasons, among whom was Doctor Oliver. Among the innovations of Doctor Hemming, which are to be regretted, are the abolition of the dedication to the two Saints John, and the substitution for it of a dedication to Solomon. In Brother Mackey's opinion, some other changes that were made were certainly not improvements.

HENNE-AM-RHYM, O. Editor of the fourth volume of the German *Encyclopädie* (see *Lenning*).

HENRIETTA MARIA. The widow of Charles I, of England. It is asserted, by those who support the theory that the Master's Degree was invented by the adherents of the exiled house of Stuart, and that its legend refers to the death of Charles I and the restoration of his son, that in the technical Masonic expression of the "Widow's Son," the allusion is to the widow of the decapitated monarch. Those who look further for the foundation of the legend give, of course, no credence to a statement whose plausibility depends only on a coincidence.

HENRY PRICE MEDAL. See *Price, Henry*.

HENRY VI. King of England from 1422 to 1461. This monarch is closely connected with the history of Freemasonry because, in the beginning of his reign and during his minority, the celebrated *Statute of Laborers*, which prohibited the congregations of the Freemasons, was passed by an intolerant Parliament, and because of the questions said to have been proposed to the Freemasons by the king, and their answers, which are contained in what is called the *Leland Manuscript*, a document which, if authentic, is highly important; but of whose authenticity there are as many opponents as there are defenders.

HEREDOM. In what are called the *High Degrees* of the Continental Rites, there is nothing more puzzling than the etymology of this word. We have the Royal Order of Heredom, given as the *ne plus ultra*, meaning *nothing farther* or *nothing beyond*, of Freemasonry in Scotland, and in almost all the Rites the Rose Croix of Heredom, but the true meaning of the word is apparently unknown. Ragon, in his *Orthodoxie Maçonnique* (page 91), asserts that it has a political signification, and that it was invented between the years 1740 and 1745, by the adherents of Charles Edward the Pretender, at the Court of Saint Germain, which was the residence, during that period, of the unfortunate prince, and that in their letters to England, dated from *Heredom*, they mean

to denote Saint Germain. He supposes it to be derived from the medieval Latin word *hoeredum*, signifying a *heritage*, and that it alludes to the Castle of Saint Germain, the only heritage left to the dethroned sovereign. But as Ragon's favorite notion was that the *Hautes Grades* or *High Degrees*, were originally instituted for the purpose of aiding the house of Stuart in its restoration to the throne, a theory not now generally accepted, at least without modification, this etymology must be taken with some grains of allowance. The suggestion is, however, an ingenious one.

In some of the old manuscripts the word *Heroden* is found as the name of a mountain in Scotland; and we sometimes find in the French *Cahiers* the title of *Rose Croix de Heroden*. There is not a very great difference in the French pronunciation of *Heredom* and *Heroden*, and one might be a corruption of the other. Brother Mackey says he was once inclined to this theory; but even if it were the correct one we should gain nothing, for the same difficulty would recur in tracing the root and meaning of *Heroden*.

The most plausible derivation is one given in 1858, by a writer in the London *Freemasons Magazine*. He thinks it should be spelled *Heredom*, and traces it to the two Greek words, *ιερὸς*, *hieros*, meaning *holy*, and *δῶμος*, *domos*, meaning *house*. It would thus refer to Freemasonry as symbolically the *Holy House* or *Temple*. In this way the title of *Rose Croix of Heredom* would signify the *Rosy Cross of the Holy House of Freemasonry*. This derivation is now very generally recognized as the true one.

So far Brother Mackey's explanation of the word, but at this point Brother Hawkins observes that according to the view taken in the last paragraph the word should be *Hierodom* (see also *Royal Order of Scotland*).

HERMAIMES. A corruption of *Hermes*, found in some of the old *Constitutions* (see *Hermes*).

HERMANDAD. The Spanish word for *Brotherhood*. An association of the principal cities of Castile and Aragon bound by a solemn league for the defense of their liberties in time of trouble. The sovereigns approved this brotherhood as agents for suppressing the increasing power of the nobles, and without cost to the government. The *Hermidad* was first established in Aragon in the thirteenth century, and in Castile about thirty years later, while, in 1295, thirty-five cities of Castile and Leon formed a joint confederacy, pledging themselves to take summary vengeance on every robber noble who injured a member of the association. The *Santa*, or *Holy Brotherhood*, finally checked so effectually the outrages of the nobles, that Isabella of Castile, in 1496, obtained the sanction of the Cortez to reorganize and extend it over the whole kingdom.

HERMES. In all the old manuscript records which contain the Legend of the Craft, mention is made of *Hermes* as one of the founders of Freemasonry. Thus, in the *Grand Lodge Manuscript, No. 1*, whose date is 1583—and the statement is substantially and almost verbally the same in all the others—that "The great Hermarines that was Cubys sonne, the which Cubye was Semmes sonne, that was Noes sonne. This same Hermarines was afterwards called Hernes the father of Wysdome; he found one of the

two pillars of stone, and found the science written therein, and he taught it to other men."

There are two persons of the name of Hermes mentioned in sacred history. The first is the divine Hermes, called by the Romans *Mercury*. Among the Egyptians he was known as *Thoth*. Diodorus Siculus describes him as the Secretary of Osiris; he is commonly supposed to have been the son of Mizraim, and Cumberland says that he was the same as Osiris. There is, however, much confusion among the mythologists concerning his attributes.

The second was Hermes Trismegistus or the Thrice Great, who was a celebrated Egyptian legislator, priest, and philosopher, who lived in the reign of Ninus, about the year of the world 2670. He is said to have written thirty-six books on theology and philosophy, and six upon medicine, all of which are lost. There are many traditions of him; one of which, related by Eusebius, is that he introduced hieroglyphics into Egypt. This Hermes Trismegistus, although the reality of his existence is doubtful, was claimed by the alchemists as the founder of their art, whence it is called the Hermetic Science, and whence we get in Freemasonry, Hermetic Rites and Hermetic Degrees. It is to him that the Legend of the Craft refers; and, indeed, the York Constitutions, which are of importance, though not probably of the date of 926, assigned to them by Krause, give him that title, and say that he brought the custom of making himself understood by signs with him to Egypt. In the first ages of the Christian church, this mythical Egyptian philosopher was in fact considered as the inventor of everything known to the human intellect. It was fabled that Pythagoras and Plato had derived their knowledge from him, and that he had recorded his inventions on pillars. The Operative Masons, who wrote the old Constitutions, obtained their acquaintance with him from the *Polycronycon* of the monk Ranulf Higden, which was translated from the Latin by Trevisa, and printed by William Caxton in 1482. It is repeatedly quoted in the *Cooke Manuscript*, whose probable date is the latter part of the fifteenth century, and was undoubtedly familiar to the writers of the other Constitutions.

HERMETIC ART. The art or science of *Alchemy*, so termed from Hermes Trismegistus, who was looked up to by the alchemists as the founder of their art. The Hermetic philosophers say that all the sages of antiquity, such as Plato, Socrates, Aristotle, and Pythagoras, were initiated into the secrets of their science; and that the hieroglyphics of Egypt and all the fables of mythology were invented to teach the dogmas of Hermetic philosophy (see *Alchemy*).

HERMETIC PHILOSOPHY. Pertaining or belonging to that species of philosophy which pretends to solve and explain all the phenomena of nature from the three chemical principles, salt, sulphur, and mercury. Also that study of the sciences as pursued by the Rosicrucian Fraternity. A practise of the arts of alchemy and similar pursuits, involving a duplex symbolism with their peculiar distinctions.

HERMETIC RITE. A Rite established by Perreny at Avignon, in France, and more commonly called the *Illuminati of Avignon* (see *Avignon, Illuminati of*).

HERMETIC STUDENTS. See *Isis-Uranea Temple*.

HERODEM. See *Heredom*.

HERODEM, ROYAL ORDER OF. See *Royal Order of Scotland*.

HERODEN. "Heroden," says a manuscript of the Ancient and Accepted Scottish Rite, "is a mountain situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held." The word is not now used by Masonic writers, and was, undoubtedly, a corruption of *Heredom* or *Harodim*, which see.

HEROINE OF JERICHO. An androgynous (for both sexes) Degree conferred, in America, on Royal Arch Masons, their wives, and daughters. It is intended to instruct its female recipients in the claims which they have upon the protection of their husbands' and fathers' companions, and to communicate to them an effectual method of proving those claims. An instance of friendship extended to the whole family of a benefactress by those whom she had benefited, and of the influence of a solemn contract in averting danger, is referred to in the case of Rahab, the woman of Jericho, from whom the Degree derives its name; and for this purpose the second chapter of the Book of Joshua is read to the candidate.



SYMBOLIC
HEXAGON

When the Degree is received by a male, he is called a *Knight of Jericho*, and when by a female, she is termed a *Heroine*. It is a side or honorary Degree, and may be conferred by any Royal Arch Mason on a candidate qualified to receive it.

HERRING, JAMES. Born in London, England, January 12, 1794; died in France, October 8, 1867; buried in Greenwood Cemetery, New York, October 27, 1867. The family emigrated to America in 1805. James Herring was initiated in Solomon's Lodge, Somerville, New Jersey, in 1816. He was Master of Clinton Lodge, New York City, in 1827, 1828, 1832, and 1834, a period when the anti-Masonic spirit was in its zenith. He, with the remaining members of Clinton Lodge, united with Saint John's, No. 1, and met in union December 18, 1834. He instituted the formation of the Lodge of Strict Observance, which was constituted by Grand Lodge, December 27, 1843, Right Worshipful Brother Herring being the Master, with which Lodge he remained until his death. On September 3, 1828, he was appointed Assistant Grand Secretary, and on June 3, 1829, was elected Grand Secretary, which office he retained until 1846. He sided with the Phillips or Herring Grand Body at the split in Grand Lodge on June 5, 1849, and remained its Grand Secretary until 1858, when, in June, the two Grand Lodges were fused. He was a delegate to the Convention of Grand Lodges held in Washington on March 7, 1842. Brother Herring delivered the oration, on August 25, 1847, in Saint John's Lodge, in commemoration of the Most Worshipful Grand Masters, Morgan Lewis and Alex. H. Robertson, and other eminent Freemasons, on the occasion of the First Lodge of Sorrow held in America in the English language. He was exalted in Jerusalem Chapter, No. 8, Royal Arch Masons, New York City, January 5,

1817, dubbed a Knight Templar in Columbian Commandery, No. 1, New York, and was received a Sovereign Grand Inspector General, Thirty-third Degree of the Ancient and Accepted Scottish Rite. Brother Herring was a Past High Priest and Past Grand Secretary of the General Grand Chapter of the United States, Past Grand Master of the Grand Encampment of the United States, and Past Grand Representative of the Orients of Brazil and France. Grand Historian Ossian Lang on page 126, *History of Freemasonry in the State of New York*, 1922, says "James Herring proved a tower of strength in the trying days. His untiring zeal and masterly management did much to pilot the Grand Lodge through the night of storm."

HESED. A corruption of *Chesed*, which see.

HESE. Said to be the real name of the author of the *Encyclopædie des Freimaurerei* (see *Lenning*).

HESE-CASSEL. Freemasonry appears to have been founded in this Electorate in 1743, by a Lodge at Marburg, called *Zu den drei Löwen*, or *Three Lions*, which afterward took the name of *Marc Aurel zum flammenden Stern*, or of the *Blazing Star*. A Lodge also appears to have existed in 1771, at Cassel, called *Zum blauen Löwen*. In 1817 the Grand Mother Lodge of Hesse-Cassel was founded, which lasted until 1821, when the government closed all Lodges. In 1849 one was reopened by General von Helmschwerdt, but it was closed in 1855. It is now understood that this Lodge has been reopened.

HESE DARMSTADT, GRAND DUCHY OF. German state. An early Masonic Lodge, *Die drei Disteln*, or *Three Thistles*, here said to have been first organized at Mayence in 1765. The Lodges in Darmstadt were in the Frankfurt Eclectic Union and formed the Grand Lodge *Zur Eintracht* or of *Concord*, at Darmstadt in 1845, which is now called *Die grosse Loge des Freimaurer Bundes zur Eintracht in Darmstadt* or *The Grand Lodge of Masonic Bodies of Concord at Darmstadt*.

HEXAGON. A figure of six equal sides constitutes a part of the Camp in the Scottish Degree of Sublime Princes of the Royal Secret. Stieglitz, in an essay on the symbols of Freemasonry, published in 1825, in the *Altenburg Zeitschrift*, says that the hexagon formed by six triangles, whose apices converge to a point, making the accompanying figure, is a symbol of the universal creation, the six points crossing the central point; thus assimilating the hexagon to the older symbol of the point within a circle.

HEXAGRAM. From two words of the Greek language meaning *six* and *written*. A geometrical figure made up of two interlaced equilateral triangles, supposed to possess mysterious powers and frequently used as a symbol of the Pythagorean school. It is also known as the *Seal of Solomon* and the *Shield of David* (see *Magic Squares*).

HEXAGRAM. See *Magic Squares*.

HEXAPLA. Greek for *sixfold*. A Bible arranged with six versions in parallel columns, sometimes spoken of as the *Hexapla Text* of the Holy Scriptures.

H. G. W. Initials of an expression frequently used by visiting English Brethren to convey the *heartly good wishes* of the Master and Brethren of their own Lodge to the officers and members of the Lodge visited.

HIBBUT-HAKKEBER. Means the *Beating of the sepulcher*. A Mohammedan belief as to the state of the soul after death. The form and mode of judgment is explained in *Al Koran*. The sarcophagus of an orthodox Moslem is so constructed that the deceased can sit upright when notified by his angel of the approach of the examiners, who question him as to his faith in the unity of God and the mission of Mohammed. Satisfactory answers insure peace; but if to the contrary, he is beaten on the temples with iron maces until he roars with anguish. The two angels, Monker and Nakû, then press the earth upon the body, which is gnawed and stung by ninety-nine seven-headed dragons until the day of resurrection. As the Mohammedan was an imitative religion, we naturally look for the origin of its customs and beliefs in older faiths; thus the *Hibbut-Hakkeber* is found in the Jewish, which taught that the angel of death would sit on a new-made grave, the soul would return to the body, which would stand up, the angel striking it thrice with a chain, half iron and half fire; at the first blow all the limbs were loosened, at the second the bones were dispersed, but gathered again by angels, and the third stroke reduces it to dust. This need not occur to those who died on the Sabbath or in the land of Israel (see *Gilgul*).

HIEROGLYPHICS. From the two Greek words which signify the *engraving of sacred things*. *Hieroglyphics* are properly the expressions of ideas by representations of visible objects, and the word is more peculiarly applied to that species of picture-writing which was in use among the ancient Egyptians, whose priests by this means concealed from the profane that knowledge which they communicated only to their initiates. Browne says (*Master Key*, page 87), "The usages amongst Masons have ever corresponded with those of the ancient Egyptians. Their *Philosophers*, unwilling to expose their *Mysteries* to vulgar Curiosity, couched the Principles of their Learning and Philosophy under *Hieroglyphical Figures* and *Allegorical Emblems*, and expressed their notions of Government by *Signs* and *Symbols*, which they communicated to the *Magi*, or wise *Men* only, who were solemnly obligated never to reveal them."

HIEROGRAMMATISTS. The title of those priests in the Egyptian mysteries to whom were confided the keeping of the sacred records. Their duty was also to instruct the neophytes in the ritual of initiation, and to secure its accurate observance.

HIERONYMITES. A Hermit Order established in the fourteenth century, formed from the third Order of Saint Francis. Followers of Thomas of Siena, who established themselves among the wild districts of the Sierra Morena, and so forming a community, obtained approval of Pope Gregory XI in 1374.

HIEROPHANT. From the Greek, *ἱερόφανης*, which signifies *one who explains the sacred things*. The *Hierophant* was, in the Ancient Mysteries, what the Master is in a Masonic Lodge—he who instructed the neophyte or candidate in the doctrines which it was the object of the Mysteries to inculcate.

HIEROPHANT or MYSTAGOG. The Chief Priest of the Eleusinians, selected from the grade of Eumolpidens. He was selected for his imposing personal presence, and his dignity was sustained by the

grandeur of his attire, his head encircled with a costly diadem. He was required to be perfect in animal structure, without blemish, and in the vigor of life, with a commanding voice. He was presumed to be surrounded by a halo of holiness. His duty was to maintain and also expound the laws. He was the introducer of the novices into the Eleusinian Temple, and passed them from the lesser into the greater mysteries, where he became the Demiurg, and impressed the initiate, while instructing him, by his manner and voice. His title of *Mystagog* was awarded because he alone revealed the secret or mystery.

HIEROPHYLAX. Title of the Guardian of the holy vessels and vestments, as used in several Rites.

HIGH DEGREES. Not long after the introduction of Freemasonry on the Continent, in the beginning of the eighteenth century, three new Degrees were invented and named, Ecossais, Novice, and Knight Templar. These gave the impulse to the invention of many other Degrees, all above the Master's Degree. To these the name of *Hautes Grades* or *High Degrees* was given. Their number is very great. Many of them now remain only in the catalogues of Masonic collectors, or are known merely by their titles; while others still exist, and constitute the body of the different rites. The word is not properly applicable to the Royal Arch or Degrees of the English and American systems, which are intimately connected with the Master's Degree, but is confined to the additions made to Ancient Craft Freemasonry by continental ritualists. These Degrees have, from time to time, met with great opposition as innovations on Ancient Freemasonry, and some of the Grand Lodges have not only rejected them, but forbidden their cultivation by those who are under their obedience. But, on the other hand, they have been strenuously supported by many who have believed the Ancient Craft Degrees do not afford a sufficient field for the expansion of Masonic thought. A writer in the *London Freemasons Magazine* (of 1858, i, 1167) has expressed the true theory on this subject in the following language:

It is the necessary consequence of an exclusive addiction to Craft Masonry that the intellectual and artistic development of the minds of the members must suffer, the ritual sink to formalism, and the administration fall into the hands of the lower members of the Order, by a diminution in the initiations of men of high intellectual calibre, and by the inactivity, or practical secession, of those within the Order. The suppression of the higher Degrees, that is, of the higher Masonry, may be agreeable to those who are content to possess the administrative functions of the Order without genuine qualifications for their exercise, but it is a policy most fatal to the true progress of the Order. When Masonry has so fallen, to restore the higher Degrees to their full activity is the measure essential for restoring the efficacy of Masonry within and without. Thus, in the last century, when Craft Masonry had spread rapidly over the whole of Europe, a reaction set in, till the heads of the Order brought the high Degrees into vigor, and they continued to exercise the most powerful influence.

HIGHEST OF HILLS. In the Old York Lectures was the following passage: "Before we had the convenience of such well-formed Lodges, the Brethren used to meet on the highest of hills and in the lowest of valleys. And if they were asked why they met so high, so low, and so very secret, they replied—the better to see and observe all that might ascend or

descend; and in case a Cowan should appear, the Tiler might give timely notice to the Worshipful Master, by which means the Lodge might be closed, the jewels put by, thereby preventing any unlawful intrusion." In commenting on this, Doctor Oliver (*Landmarks* i, page 319) says: "Amongst other observances which were common to both the true and spurious Freemasonry, we find the practice of performing commemorative rites *on the highest of hills and in the lowest of valleys*. This practice was in high esteem amongst all the inhabitants of the ancient world, from a fixed persuasion that the summit of mountains made a nearer approach to the celestial deities, and the valley or holy cavern to the infernal and submarine gods than the level country; and that, therefore, the prayers of mortals were more likely to be heard in such situations." Hutchinson also says: "The highest hills and the lowest valleys were from



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the earliest times esteemed sacred, and it was supposed that the Spirit of God was peculiarly diffusive in those places."

The sentiment was expressed in the language of the earliest lectures of the eighteenth century, and is still retained, without change of words, in the lectures of the present day. But introduced, at first, undoubtedly with special reference to the ancient worship on *high places*, and the celebration of the mysteries in the caverns of initiation, it is now retained for the purpose of giving warning and instruction as to the necessity of security and secrecy in the performance of our mystical rites, and this is the reason assigned in the modern lectures. And, indeed, the notion of thus expressing the necessity of secrecy seems to have been early adopted, while that of the sacredness of these places was beginning to be lost sight of; for in a lecture of the middle of the eighteenth century, or earlier, it was said that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the Vale of Jehosaphat, or any *other secret place*." The sacredness of the spot is, it is true, here adverted to, but there is an emphasis given to its secrecy.

This custom of meeting on the "highest hills and in the lowest valleys," says Brother E. E. Cawthorne, seems to have prevailed at Aberdeen, Scotland, for they say: "We ordain that no Lodge be holden within a dwelling-house where there is people living in it, but in the open fields, except it be ill weather, and then let a house be chosen that no person shall heir or sie us." Also, "We ordain lykeways that all entering prentises be entered in our ancient outfield Lodge in the mearnes in the Parish of Negg, at the Stonnies at the poynt of the Ness."

It is also of interest that Montandon Lodge No. 22, Grand Lodge of Chile, was consecrated in November, 1927, at Potrerillos, some ten thousand feet above sea level in the Andes Mountains and named after George Montandon, the constructing engineer who lost his life in building the railroad there in 1908. The Revisor is reminded of attending the consecration of a Masonic Lodge on the top floor of the pioneer skyscraper, the old Masonic Temple, later the Capitol building, a 354-foot structure, at Chicago, Illinois.

HIGH GRADES. Sometimes used for *High Degrees*, which see.

HIGH PRIEST. The presiding officer of a Chapter of Royal Arch Masons according to the American system. His title is *Most Excellent*, and he represents *Joshua*, or *Jeshua*, who was the son of Josedech, and the High Priest of the Jews when they returned from the Babylonian exile. He is seated in the east, and clothed in the apparel of the ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet, and white linen, and is decorated with a breastplate and miter. On the front of the miter is inscribed the words, *Holiness to the Lord*. His jewel is a miter.

HIGH PRIESTHOOD, ORDER OF. This Order is an honorarium, gift of honor, to be bestowed upon the High Priest of a Royal Arch Chapter in the United States, and consequently no one is legally entitled to receive it until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. It should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in ample form, the assistance of at least nine High Priests, who have received it, is requisite. The General Grand Chapter of the United States has decided that although it is highly expedient that every High Priest should receive the order, yet its possession is not essentially necessary as a qualification for the discharge of his official duties.

The jewel of the Degree consists of a plate of gold in the form of a triple triangle, a breastplate being placed over the point of union. In front, the face of each triangle is inscribed with the Tetragrammaton, יהוה; on the other side, the upper triangle has the following mystical notation, $\text{J} \text{J} \text{J} \text{J}$; the two lower triangles have the Hebrew letters *z* and *p* inserted upon them. Each side of each triangle should be one inch in length, and may be ornamented at the fancy of the wearer. The breastplate may be plainly engraved or set with stones. It was adopted in 1856, on the suggestion of the author of this work, at a very general but informal meeting of Grand and Past Grand High Priests during the session of the General Grand Chapter held at Hartford, Connecticut. It is now in general use.

It is impossible, from the want of authentic documents, to throw much light upon the historical origin of this Degree. No allusion to it can be found in any ritual out of America, nor even here before the end of the eighteenth or beginning of the nineteenth century. Webb is the first who mentions it, and gives it a place in the series of capital Degrees. The question was, however, exhaustively examined by Brother William Hacker, Past Grand High Priest of Indiana, who has paid much attention to the subject of American Masonic archeology. In a letter to the

author in August, 1873, he sought to investigate the origin of this Order, and Brother Mackey gladly availed himself of the result of his inquiries.

Brother Hacker compiled the following details for us:

Thomas Smith Webb, in the first edition of his *Monitor*, published in 1797, makes no mention of it. But in the second edition, published in 1802, he gives a monitorial ritual for the Order; or, as he terms it, *Observations on the Order of High Priests*. Now, I infer, as we find no mention of the Order in the edition of 1797, and a monitorial ritual appearing in the edition of 1802, that at some time between those dates we must look for the true origin of the Order.

Turning then to the proceedings of the General Grand Chapter of the United States, we find that at the Communication held in the city of Providence, in the State of Rhode Island, on January 9, 1799, Benjamin Hurd, Jr., Thomas Smith Webb, and James Harrison were appointed "a Committee to revise the Constitution, and report such alterations and amendments thereto as they shall find necessary to be made." The next day, January 10, 1799, Webb, as chairman of the committee, submitted their report, which was adopted as reported. In Article IV of that Constitution, we find the forms for constituting new Chapters and installing High Priests fully laid down and provided for. In those forms, after certain ceremonies had been gone through with, "All the Companions, except High Priests and Past High Priests, are requested to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return."

Now, right here the question naturally arises, What were those "other necessary ceremonies not proper to be written"? A few lines farther on we find this language laid down: "In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed and anointed High Priest of this new Chapter." Now do not the words "and anointed," as here used, fully answer the question as to what those "other necessary ceremonies" were? It seems so to me. Upon this theory, then, we have Thomas Smith Webb, and his associates on the committee, Benjamin Hurd, Jr., and James Harrison, as the authors of the Order. It was adopted by the General Grand Chapter on January 10, 1799, when it became a part of the constitutional requirements of Royal Arch Masonry, so far, at least, as the authority of the General Grand Chapter extended. Following this matter out, we find that this provision of the Constitution was retained until the Triennial Communication held in the city of Lexington, Kentucky, on September 19, 1853, when, on motion of Companion Gould, the section was repealed; thus leaving the Order of High Priesthood the exclusive property of those who were in possession of it.

Where these Excellent Companions got the original thought or germ out of which the Order was formed will have, perhaps, to be left to conjecture; yet even here I think we may find some data upon which to found a conclusion. In setting about the formation of an Order suitable for the office of High Priest, what could be more natural or appropriate than to take the scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circumstances which brought that meeting about; the bringing forth the bread and wine; the blessing, etc.; and the anointing of Aaron and his sons to the Priesthood under the Mosaic Dispensations. It does seem to me that these would be the most natural sources for any one to go to for facts and circumstances to work into an Order of this kind. We can illustrate this point farther by reference to a note found in an old ritual of the "Mediterranean Pass," as then—and perhaps it may be so now—conferred under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note read as follows:

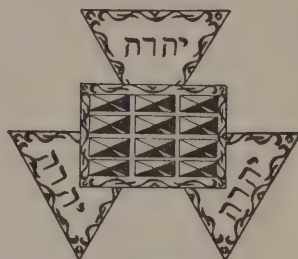
"In some Priors the candidate partakes of bread from the point of a sword, and wine from a chalice placed upon the blade, handed to him by the Prelate."

Again, in an old manuscript of the ritual of the Royal Grand Conclave of Scotland, now also lying before me, I find similar language used in the ritual of the Templars Order. How well the thoughts contained in these ex-

tracts have been worked into the Order of High Priest, every well-informed High Priest must very well understand.

But the question now comes up: were Webb and his associates in possession of these rituals at the time they originated the Order of High Priesthood? I think they were, and for these reasons: In these rituals to which I have referred I find these expressions used: "That I will not shed the blood of a K. T. unlawfully"; "the skull to be laid open, and all the brains to be exposed to the scorching rays of the sun"; with several other familiar expressions, which every Royal Arch Mason will readily recognize as appropriately wrought into Webb's Royal Arch Degree.

From the foregoing facts, as well as others not stated, I infer that Thomas Smith Webb, with his co-advisers, Benjamin Hurd, Jr., and James Harrison, were the true authors of the Order; that it dates from January 10, 1799, at which time it was adopted by the General Grand Chapter, and became a part of the constitutional regulations and requirements of Royal Arch Masonry so far as the authority of the General Grand Chapter extended,



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and that it continued as such until the 19th day of September, 1853, when it was repealed, as before stated.

A thought or two further, and I will have done. Webb, in arranging the Order, evidently intended that it should be conferred as a part of the installation ceremonies of a High Priest; and whether he ever conferred it at any other time or in any other manner I have been unable to learn, as I have never met with any one who claimed to have received the Order from him. At what time and by whom it was first conferred as a separate ceremonial is equally unknown to me. All I have yet been able to find upon this point is in Cross's *Chart*, where, in the edition of 1826, and it may also be in the earlier editions, I find it arranged as a separate ceremonial, and disconnected with the ceremonies of installation.

The earliest authentic record of the organization of a Council of High Priests I have yet found is in the proceedings of the Grand Chapter of Ohio in 1828, where it appears that a Council was duly formed, rules adopted for its government, and a full list of officers elected, with Companion John Snow as President. It is more than probable that the Order has always been conferred, west of the mountains, as a separate ceremonial, and never as a part of the installation ceremonies. It is well known that John Snow, who no doubt brought it with him when he came to the West, always so conferred it, and not then until the applicant had been regularly elected and installed as High Priest of his Chapter. I have also met with those who claimed to have received it from the celebrated Lorenzo Dow, of whom it is further alleged that he always required an election and installation as a prerequisite to the Order.

With these facts before us, and I have no doubt of the truth of every word of them, I would ask of those who have attempted to heap such obloquy and derision upon the Order, as Doctor Mitchell and others who followed him, to point us to any other single Order or Degree of Masonry that can be traced so successfully to the source from whence it came; that has in it more of the elements of sublimity and impressiveness, and that is more scripturally and Masonically appropriate for that for which it was intended, than has this much-maligned Order of High-Priesthood; remembering also that it was established upon the constitutional authority of

the General Grand Chapter of the United States, which is, and ever has been, the highest authority in Royal Arch Masonry in the United States. And again, among the names of those zealous companions who participated in its adoption stands that of the Honorable De Witt Clinton, for so many years the zealous and efficient General Grand High Priest. Then I say, when we take all these facts together, as they stand recorded before us, I think the question as to the origin and authenticity may be considered as fully settled.

For additional information consult Mackey's revised *History of Freemasonry* (pages 1705-14).

HIGH PRIEST OF THE JEWS. The important office of the High Priesthood was instituted by Moses after the completion of the directions for erecting the tabernacle, and was restricted to Aaron and his descendants, and was so confined until the time of the Asmonean dynasty, when it passed into the family of Judas Maccabaeus. The High Priest was at the head not only of ecclesiastical but of civil affairs, presiding in the Sanhedrim and judging the people. He superintended the Temple, directing the mode of worship, and preserving the building from profanation. He was inducted into his office by anointment and sacrifices, and was invested with a peculiar dress. This dress, as the Rabbis describe it, consisted of eight parts, namely, the breastplate, the ephod, with its curious girdle, the robe of the ephod, the miter, the broidered coat, and the girdle. The materials of which these were composed were gold, blue, red, purple, and fine white linen. As these garments are to a certain extent represented in the vestment of a High Priest of a Royal Arch Chapter, a brief description of them may be expedient:

The High Priest was first clothed in a pair of linen drawers. Over this was a coat or shirt of fine linen reaching to his feet, and with sleeves extending to his wrists. Over this again was a robe of blue, called the *Coat of Ephod*. It was without sleeves, but consisted of two pieces, one before and another behind, having a large opening in the top for the passage of the head, and another on each side to admit the arms. It extended only to the middle of the legs, and its skirt was adorned with little golden bells and pomegranates. Above all these vestments was placed the ephod, which has already been described as a short garment coming down only to the breast before, but somewhat longer behind, without sleeves, and artificially wrought with gold, and blue, and purple, and scarlet, in embroidery of various figures. It was looped on the shoulders with two onyx stones, on each of which was inscribed the names of six of the tribes. On the front of the ephod he wore the breastplate; at solemn ministrations a miter of fine linen of a blue color. This was wrapped in several folds, and worn about his head in the manner of a Turkish turban, except that it was without a crown, being open on top, and sitting on his head like a garland. In front of it there hung down upon his forehead a square plate of gold, called the plate of the golden crown, upon which were inscribed the words *Holiness to the Lord*, which were engraved in the ancient Hebrew or Samaritan characters. The vestments of a High Priest of a Royal Arch Chapter are intended to represent—though the representation is imperfect—the gorgeous apparel of the Jewish Pontiff. They are a miter, breastplate, and a robe of four colors. To these the Masonic ritualists have ascribed a symbolic signification. The miter teaches the High Priest the dignity of his office; the breastplate, his responsibility to the laws and ordinances of the Institution, and that the honor and interest of the Chapter should be always near his heart; and the robe, the different graces and virtues which are symbolized by the various colors of which it is composed.

HIGH TWELVE. The hour of noon or twelve o'clock in the day, when the sun is high in the heavens,

in contradistinction to *low twelve*, or midnight, when the sun is low down beneath the earth. The expression is always used, in Masonic language, to indicate the hour of noon, at which time, as the tradition tells us, the Craft in the Temple were called from labor to refreshment. The phrase was used in the earliest lectures of the eighteenth century. The answer in the catechisms to the question, "What's a clock?" was always, "High Twelve."

HINDUSTAN, MYSTERIES OF. Of all the ethnic religions, that of Hindustan is admitted to be the oldest, for its Vedas or sacred books claim an antiquity of nearly forty centuries. However Brahmanism may have been corrupted in more modern times, in its earliest state it consisted of a series of doctrines which embraced a belief in a Supreme Being and in the immortality of the soul. All primitive religions were more or less mystical, and that of India formed no exception to the rule. Brother Oliver, in his *History of Initiation*, has given a very succinct account of the Brahmanical mysteries, collected from the most authentic sources, such as Maurice, Colebrook, Jones, and Faber. His description refers almost exclusively to the reception and advancement of a Brahman in his sacred profession; for the initiations of India, like those of Egypt, were confined to the priesthood. All Brahmans, it is true, do not necessarily belong to the sacerdotal order, but every Brahman who has been initiated, and thus been made acquainted with the formulas of worship, may at any time become an officiating priest.

The ceremonies of initiation, as they have been described by Brother Oliver, were celebrated in spacious caverns, the principal of which were Elephanta and Salsette, both situated near Bombay. The mysteries were divided into four Degrees, and the candidate was permitted to perform the probation of the first at the early age of eight years. It consisted simply in the investiture with the linen garment and Zennar or sacred cord; of sacrifices accompanied by ablutions; and of an explanatory lecture. The aspirant was now delivered into the care of a Brahman, who thenceforth became his spiritual guide, and prepared him by repeated instructions and a life of austerity for admission into the Second Degree. To this, if found qualified, he was admitted at the requisite age. The probationary ceremonies of this Degree consisted in an incessant occupation in prayers, fastings, ablutions, and the study of astronomy. Having undergone these austerities for a sufficient period, he was led at night to the gloomy caverns of initiation, which had been duly prepared for his reception.

The interior of this cavern was brilliantly illuminated, and there sat the three chief hierophants, in the east, west, and south, representing the gods Brahma, Vishnu, and Siva, surrounded by the attendant mystagogues, dressed in appropriate vestments. After an invocation to the sun, the aspirant was called upon to promise that he would be obedient to his superiors, keep his body pure, and preserve inviolable secrecy on the subject of the mysteries. He was then sprinkled with water, an invocation of the Deity was whispered in his ear; he was divested of his shoes, and made to circumambulate the cavern three times, in imitation of the course of the sun, whose rising was personated by the hierophant repre-

senting Brahma, stationed in the east, whose meridian height by the representative of Siva in the south, and whose setting by the representative of Vishnu in the west. He was then conducted through seven ranges of dark and gloomy caverns, during which period the wailing of Mahadeva for the loss of Siva was represented by dismal howlings. The usual paraphernalia of flashes of light, of dismal sounds and horrid phantoms, was practised to intimidate or confuse the aspirant. After the performance of a variety of other ceremonies, many of which we can only conjecture, the candidate reached the extremity of the seven caverns; he was now prepared for enlightenment by requisite instruction and the administration of a solemn oath. This part of the ceremonies concluded, then the sacred conch or horn was blown, the folding-doors were suddenly thrown open, and the aspirant was admitted into a spacious apartment filled with dazzling light, ornamented with statues and emblematical figures, richly decorated with gems, and scented with the most fragrant perfumes. This was a representation of Paradise.

The candidate was now supposed to be regenerated, and he was invested by the chief Brahman with the white robe and tiara; a cross was marked upon his forehead, and a tau upon his breast, and he was instructed in the signs, tokens, and lectures of the Order. He was presented with the sacred belt, the magical black stone, the talismanic jewel to be worn upon his breast, and the serpent stone, which, as its name imported, was an antidote against the bite of serpents. And, lastly, he was entrusted with the sacred name, known only to the initiated. This ineffable name was *Aum*, which, in its triliteral form, was significant of the creative, preservative, and destroying power, that is, of Brahma, Vishnu, and Siva. It could not be pronounced, but was to be the subject of incessant silent contemplation. The symbols and the *aporrheta*, or secret things of the mysteries, were now explained. Here ended the Second Degree. The Third took place when the candidate had grown old, and his children had all been provided for. This consisted in a total exclusion in the forest, where, as an anchorite, withdrawn from the world, a hermit, he occupied himself in ablutions, prayers, and sacrifices. In the Fourth Degree he underwent still greater austerities, the object of which was to impart to the happy sage who observed them a portion of the Divine nature, and to secure him a residence among the immortal gods.

The object of the Indian mysteries appears, says Brother Oliver, to have been to teach the unity of God and the necessity of virtue. The happiness of our first parents, the subsequent depravity of the human race, and the universal deluge were described in a manner which showed that their knowledge must have been derived from an authentic source.

HINNOM. A deep valley south of Mount Moriah, known as *Gehenna*; in which carrion was cast as food for vultures. The holy Valley of Judgment, *Jehosaphat*, has been improperly substituted for *Hinnom*.

HIRAM. The gavel, when wielded by the Master of the Lodge, is sometimes called the *Hiram*, because as the workmen at the Temple were controlled and directed by Hiram, the chief builder, so the Master keeps order in the Lodge by proper use of the gavel.

HIRAM or HURAM. In Hebrew, הורם or הירם, meaning *noble-born*. The more correct pronunciation, according to the true value of the Hebrew letters, is *Khuram* or *Khurum*; but universal Masonic usage renders it now impossible, or, at least, inexpedient, to make the change. The name of the King of Tyre is spelled *Hiram* everywhere in Scripture except in First Chronicles (xiv, 1), where it occurs as *Huram*. In First Chronicles xiv, 1, the original Hebrew text has *Hiram*, but the Masorites in the margin direct it to be read *Huram*. In our authorized version, the name is spelled *Hiram*, which is also the form used in the Vulgate and in the Targums; the Septuagint has Χειράμ, or *Cheiram*.

HIRAM ABIF. There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple. Profane history is entirely silent in respect to his career, and the sacred records supply us with only very unimportant items. To fill up the space between his life and his death, we are necessarily compelled to resort to those oral legends which have been handed down from the ancient Freemasons to their successors. Yet, looking to their character, I should be unwilling, says Brother Mackey, to vouch for the authenticity of all; most of them were probably at first symbolical in their character; the symbol in the lapse of time having been converted into a myth, and the myth, by constant repetition, having assumed the formal appearance of a truthful narrative. Such has been the case in the history of all nations. But whatever may have been their true character, to the Freemason, at least, they are interesting, and cannot be altogether void of instruction.

When King Solomon was about to build a temple to Jehovah, the difficulty of obtaining skilful workmen to superintend and to execute the architectural part of the undertaking was such, that he found it necessary to request of his friend and ally, Hiram, King of Tyre, the use of some of his most able builders; for the Tyrians and Sidonians were celebrated artists, and at that time were admitted to be the best mechanics in the world. Hiram willingly complied with his request, and despatched to his assistance an abundance of men and materials, to be employed in the construction of the Temple, and among the former, a distinguished artist, to whom was given the superintendence of all the workmen, both Jews and Tyrians, and who was in possession of all the skill and learning that were required to carry out, in the most efficient manner, all the plans and designs of the King of Israel.

Of this artist, whom Freemasons recognize sometimes as Hiram the Builder, sometimes as the Widow's Son, but more commonly as Hiram Abif, the earliest account is found in the First Book of Kings (vii, 13, 14), where the passage reads as follows:

And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his work.

He is next mentioned in the Second Book of Chronicles (ii, 13, 14), in the following letter from Hiram of Tyre to King Solomon:

And now I have sent a cunning man, endued with understanding, of Hiram my father's. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue and in fine linen and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David, thy father.

In reading these two descriptions, everyone will be at once struck with an apparent contradiction in them in relation to the parentage of their subject. There is no doubt—for in this both passages agree—that his father was a man of Tyre; but the discrepancy is in reference to the birthplace of his mother, who in one passage is said to have been “of the tribe of Naphtali,” and in the other, “of the daughters of Dan.” Commentators have, however, met with no difficulty in reconciling the contradiction, and the suggestion of Bishop Patrick is now generally adopted on this subject. He supposes that she herself was of the tribe of Dan, but that her first husband was of the tribe of Naphtali, by whom she had this son; and that when she was a widow, she married a man of Tyre, who is called Hiram’s father because he brought him up and was the husband of his mother.

Hiram Abif undoubtedly derived much of his knowledge in mechanical arts from that man of Tyre who had married his mother, and we may justly conclude that he increased that knowledge by assiduous study and constant intercourse with the artisans of Tyre, who were greatly distinguished for their attainments in architecture. Tyre was one of the principal seats of the Dionysiac fraternity of artificers, a society engaged exclusively in the construction of edifices, and living under a secret organization, which was subsequently imitated by the Operative Freemasons. Of this association, it is not unreasonable to suppose that Hiram Abif was a member, and that on arriving at Jerusalem he introduced among the Jewish workmen the same exact system of discipline which he had found of so much advantage in the Dionysiac associations at home, and thus gave, under the sanction of King Solomon, a peculiar organization to the Freemasons who were engaged in building the Temple.

Upon the arrival of this celebrated artist at Jerusalem, which was in the year 1012 B.C., he was at once received into the intimate confidence of Solomon, and entrusted with the superintendence of all the workmen, both Tyrians and Jews, who were engaged in the construction of the building. He received the title of *Principal Conductor of the Works*, an office which, previous to his arrival, had been filled by Adoniram, and, according to Masonic tradition, formed with Solomon and King Hiram of Tyre, his ancient patron, the Supreme Council of Grand Masters, in which everything was determined in relation to the construction of the edifice and the government of the workmen.

The *Book of Constitutions*, as it was edited by Entick (edition of 1756, page 19), speaks of him in the following language:

This inspired Master was, without question, the most cunning, skilful, and curious workman that ever lived; whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass or iron; whether in linen, tapestry or embroidery;

whether considered as architect, statuary, founder or designer, separately or together, he equally excelled. From his designs and under his direction, all the rich and splendid furniture of the Temple and its several appendages were begun, carried on, and finished. Solomon appointed him, in his absence, to fill the Chair as Deputy Grand Master, and in his presence, Senior Grand Warden, Master of Work, and general overseer of all artists, as well those whom David had formerly procured from Tyre and Sidon, as those Hiram should now send.

This statement requires some correction. According to the most consistent systems and the general course of the traditions, there were three Grand Masters at the building of the Temple, of whom Hiram Abif was one, and hence in our Lodges he always receives the title of a Grand Master. We may, however, reconcile the assertion of Anderson, that he was sometimes a Deputy Grand Master, and sometimes a Senior Grand Warden, by supposing that the three Grand Masters were, among the Craft, possessed of equal authority, and held in equal reverence, while among themselves there was an acknowledged subordination of station and power. But in no way can the assertion be explained that he was at any time a Senior Grand Warden, which would be wholly irreconcilable with the symbolism of the Temple. In the mythical Master’s Lodge, supposed to have been held in the Temple, and the only one ever held before its completion, at which the three Grand Masters alone were present, the office of Junior Warden is assigned to Hiram Abif.

According to Masonic tradition, which is in part supported by Scriptural authority, Hiram was charged with all the architectural decorations and interior embellishments of the building. He cast the various vessels and implements that were to be used in the religious service of the Temple, as well as the pillars that adorned the porch, selecting as the most convenient and appropriate place for the scene of his operations, the clay grounds which extend between Succoth and Zaredatha; and the old lectures state that the whole interior of the house, its posts and doors, its very floors and ceilings, which were made of the most expensive timber, and overlaid with plates of burnished gold, were, by his exquisite taste, enlaced with magnificent designs and adorned with the most precious gems.

Even the abundance of these precious jewels, in the decorations of the Temple, is attributed to the foresight and prudence of Hiram Abif; since a Masonic tradition, quoted by Doctor Oliver, informs us, that about four years before the Temple was begun, he, as the agent of the Tyrian king, purchased some precious stones from an Arabian merchant, who told him, upon inquiry, that they had been found by accident on an island in the Red Sea. By the permission of King Hiram, he investigated the truth of this report, and had the good fortune to discover many precious gems, and among the rest an abundance of the topaz. They were subsequently imported by the ships of Tyre for the service of King Solomon.

In allusion to these labors of taste and skill displayed by the widow’s son, our lectures say, that while the *wisdom* of Solomon contrived the fabric, and the *strength* of King Hiram’s wealth and power supported the undertaking, it was adorned by the *beauty* of Hiram Abif’s curious and cunning workmanship.

In the character of the chief architect of the Temple, one of the peculiarities which most strongly attract attention was the systematic manner in which he conducted all the extensive operations which were placed under his charge. In the classification of the workmen, such arrangements were made, by his advice, as to avoid any discord or confusion; and although about two hundred thousand craftsmen and laborers were employed, so complete were his arrangements, that the general harmony was never once disturbed. In the payment of wages, such means were, at his suggestion, adopted, that every one's labor was readily distinguished, and his defects ascertained, every attempt at imposition detected, and the particular amount of money due to each workman accurately determined and easily paid, so that, as Brother Webb remarks, "the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented." It was his custom never to put off until tomorrow the work that might have been accomplished today, for he was as remarkable for his punctuality in the discharge of the most trifling duties, as he was for his skill in performing the most important. It was his constant habit to furnish the Craftsmen every morning with a copy of the plans which he had, on the previous afternoon, designed for their labor in the course of the ensuing day. As new designs were thus furnished by him from day to day, any neglect to provide the workmen with them on each successive morning would necessarily have stopped the labors of the whole body of the workmen for that day; a circumstance that in so large a number must have produced the greatest disorder and confusion. Hence the practise of punctuality was in him a duty of the highest obligation, and one which could never for a moment have been neglected without leading to immediate observation. Such is the character of this distinguished personage, whether mythical or not, that has been transmitted by the uninterrupted stream of Masonic tradition.

The Trestle-board used by him in drawing his designs is said to have been made, as the ancient tablets were, of wood, and covered with a coating of wax. On this coating he inscribed his plans with a pen or stylus of steel, which an old tradition, preserved by Brother Oliver, says was found upon him when he was raised, and ordered by King Solomon to be deposited in the center of his monument. The same tradition informs us that the first time he used this stylus for any of the purposes of the Temple was on the morning that the foundation-stone of the building was laid, when he drew the celebrated diagram known as the forty-seventh problem of Euclid, and which gained a prize that Solomon had offered on that occasion. But this is so evidently a mere myth, invented by some myth-maker of the last century, without even the excuse of a symbolic meaning, that it has been rejected or, at least, forgotten by the Craft.

Another and more interesting legend has been preserved by Brother Oliver, which may be received as a mythical symbol of the faithful performance of duty. It runs thus:

It was the duty of Hiram Abif to superintend the workmen, and the reports of his officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east,

it was his constant custom, before the commencement of labor, to go into the Temple, and offer up his prayers to Jehovah for a blessing on the work; and in like manner when the sun was setting in the west. And after the labors of the day were closed, and the workmen had left the Temple, he returned his thanks to the Great Architect of the Universe for the harmonious protection of the day. Not content with this devout expression of his feelings, he always went into the Temple at the hour of high twelve, when the men were called off from labor to refreshment, to inspect the work, to draw fresh designs upon the trestleboard, if such were necessary, and to perform other scientific labors,—never forgetting to consecrate the duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his Lodge, and for the last year in the precincts of the Most Holy Place.

While assiduously engaged in the discharge of these arduous duties, seven years passed rapidly away, and the magnificent Temple at Jerusalem was nearly completed. The Fraternity were about to celebrate the capstone with the greatest demonstrations of joy; but, in the language of the venerable *Book of Constitutions*, "their joy was soon interrupted by the sudden death of their dear and worthy Master, Hiram Abif." On the very day appointed for celebrating the capstone of the building, says one tradition, he repaired to his usual place of retirement at the meridian hour, and did not return alive. On this subject we can say no more. This is neither the time nor the place to detail the particulars of his death. It is enough to say that the circumstance filled the Craft with the most profound grief, which was deeply shared by his friend and patron, King Solomon, who, according to the *Book of Constitutions*, "after some time allowed to the Craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him in the Lodge near the Temple—according to the ancient usages among Masons—and long mourned his loss."

Thus far Brother Mackey to whose observations a few suggestions from more recent writers may be added.

Brother John Yarker had in the *American Freemason* (June, 1910, page 344), some comments upon Hiram Abif. He alludes to the belief of some students that there were two Hiram, father and son, employed in the building of King Solomon's Temple. The latter Craftsman on the death of the elder one was, according to this belief, brought from Tyre to finish the father's work. This understanding of the situation can, it is claimed, be proved in the testimony of the Bible itself.

Brother Joel Nash in 1836 printed at Colchester three lectures entitled *Light from the Lebanon Lodge*. In the second lecture of this series Brother Nash presents the proofs of his claim that there were two Hiram employed at the building of the Temple. Briefly his arguments are as follows: Hiram the King writes as follows in Second Chronicles (ii, 13-14), "Now I have sent you a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre." This Abif, or father, was an all round man, a designer, skilful to work in all arts and sciences. Nash argues that something happened to him, for as related in First Kings (vii, 13), "And King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow woman of the Tribe of

Naphtali." Brother Yarker points out, following Brother Nash, that the work done by this man was that of a brass-smith, and that he could not be born both of a woman of Dan and of Naphtali. Moreover, this last was the son of a widow, not the former.

A little further on in his lecture Brother Nash says that Succoth means *booths* or *lodges*, and that Zaradatha is the *place of sorrow* or *trouble*, but we may here venture to suggest that the reader does not too hastily assume too much upon the usual meaning applied to the word *lodges*. So far as Succoth goes this means any easily put together shelter, and those who give the word a more extended Masonic significance than this are really placing a greater burden upon the word than it is intended to carry.

H. W. Brewer, a writer on architecture, agrees with Brother Nash, uses the same arguments, and is of the opinion that much of our confusion has arisen over the introduction of the word *was* in the expression from Second Chronicles (ii, 14), "His father was a man of Tyre." A commentary by Rabbi Melbim, taking the same view was printed in a German Masonic magazine *Die Bauhütte* (volume xxii, numbers 39-40), and there is a pamphlet entitled *Masonic Lectures* by Brother Morris Rosenbaum, published at London, 1904, in which the whole subject is carefully examined at length. He points out that the worker in brass of the Book of Kings is termed *Ch-i-ram*, but in the original Hebrew of Chronicles *Ch-u-ram* made the pots, etc., but *Ch-i-ram* finished the work. Also in Second Chronicles (iv, 16) we read: "The pots also, and the shovels, and the flesh-hooks, and all their instruments did Hiram his father make to King Solomon for the house of the Lord."

To those who accept the Masonic tradition, and the verbal accuracy of the Bible, it is impossible to refute this criticism. On the other hand much might be said against it by the skeptic. The two Kings and Hiram the Father, Abif, must have been Freemasons of the Cabiric cult; and Ezra, the Jews say, re-edited the Bible on his return from Babylon. Now the King of Tyre was a builder seven years before Solomon. He erected the temple of Melkarth, with the two great pillars which Herodotus saw, and he walled Tyre around with wrought stone. His chief man, according to Josephus, who quotes Dios and Menander, was the father of Abdemon, who was an intimate of Solomon. The inference that the two Abdemons, father and son, for there appears to have been two, were the Tyrian names of these Jewish Hiram, and that the Bible simply refers, in mysterious tones, to the traditions prevalent in Babylon. The echo of the name, or names, Abdemon, may perhaps be found in the Amon, Adon, Anon, etc., of the Charges of 1535-60.

Brother J. S. M. Ward in his book *Who was Hiram Abiff?*, 1925 (page 5), holds that Hiram represented a popular Syrian god against whom the champions of Jehovah strove ceaselessly. He also quotes appreciatively from Brother Sidney Smith, "The Relation of Marduk, Ashur and Osiris," *Journal of Egyptian Archeology* (volume viii, April, 1922), substantially as follows:

Certain texts from Nineveh and Ashur describe cult ceremonies performed at the New Year Festival. The part of Marduk was played by the King, that of Nabu

was enacted by the High Priest, and the rest of the worshippers also took part in a dramatic ritual of death and resurrection. The ceremonies covered twelve days, just as did those connected with the Lord of Misrule at Yule-tide in England, and the number no doubt refers to the Signs of the Zodiac and the months of the year. The opening days were taken up by a drama of the Creation, and then the god Zu stole from Marduk "the Table of Destiny" whose possession was essential to the god who would rule the universe. It was a kind of Palladium, the image of Pallas at Troy on which the safety of the city was supposed to depend, and its form suggests a "Word of Power," and its loss, the "Lost Word." This loss led to the downfall of Marduk, who was buried in the "mountain," which represents the "Underworld": A message was sent out, asking for someone to bring Marduk out. Nabu came from Borsippa to save his father. A goddess (almost certainly Beltis, the spouse of Marduk) appealed to Sin and Shamash to bring Bel to life; then went to the gate of the grave seeking him, where he was guarded by two watchmen in a prison, without sun or light: the goddess descended into the grave to save him. While Marduk was thus imprisoned, apparently with the actual evil doer, confusion fell upon Babylon. Further details of the ritual are not easy to work into a story, but it is clear that Nabu and Beltis were both active in their endeavours to aid Marduk. Finally, Anshar sent Enurta out to capture Zu and he captured him; and then the gods bored through the door of the prison and brought Marduk out. It should be noted that the Colophon of the tablet shows that it was intended only for the eyes of those initiated into these religious mysteries.

Brother Ward notes on page 28 that Nabu is the Freemason god and had as his emblem the square, which he further explains on page 231 consisted of a right-angled triangle with the proportions 3, 4 and 5. His account brings up some curious comparisons of the Syrian legends with those of the Egyptian Osiris. Brother Ward gives high praise to Sir J. G. Frazer whose studies, as in *Adonis*, *Altis*, and *Osiris* merit careful examination, and sums up his researches with the claim that the Hiramic Legend is based on a tragedy involving a willing sacrifice, the pre-arranged consecration of a Temple by voluntary loss of life. Of ancient comparisons with certain ceremonies there are not a few, striking and suggestive (see Brother Ernest E. Thieme's Article, "Hiramic Legend and the Medieval Stage," *Builder*, volume xii). The reader may glance to advantage at the third book of Vergil's *Aeneid*. He can also look over the four Gospels, the trial and death, the burial, the search for the body of the Savior and its raising for more fitting interment. If he reflects that in the early days of the Christian Church such instructions were often conveyed by dramatic means, he will be brought nearer to an understanding of the fundamental considerations and he may go further as his opportunities shall permit into these alluring avenues leading to the relative estimate of Jewish, Grecian, Roman, Mexican, and other legendary lore of the ancients discussed so interestingly by Brother Ward.

HIRAM INTERNATIONAL CLUBS. At a convention of Brethren at Phoenix, Arizona, in August, 1923, the name *Hiram* was chosen to apply to a civic organization exclusively of Freemasons aiming to follow the example of one who was a master builder and a creator of the beautiful. Branches developed from the parent Body, No. 1, at Phoenix and the principles of the members of the organization are: "As a Hiram, I know it to be my duty to live a clean, moral life; cultivate my neighbor and cherish my fellow Hiram, socially and fraternally; be tolerant

of the opinions of others and charitable in my views toward those who disagree with me; uphold in all its sacred purity, the religion of the one, true Jehovah, and attend at some church regularly; conduct all my business dealings on the basis of the Square Deal; give expression only to clean, wholesome thoughts, and encourage others so to do; strengthen the hands of the officers of my Lodge, and attend as regularly as I can; patriotically and vigorously uphold and support the laws of my country; actively support and maintain the free public school; help the underprivileged child to a better opportunity; fight unceasingly against the narcotic evil until it shall be utterly suppressed; ever serve as a true apostle of progress in the upbuilding of my community; and strive to leave a life record of usefulness and real achievement. Practise in my everyday life the principles and tenets of Freemasonry."

HIRAMITES. In the Degree of Patriarch Noahites, the legend is, that the Freemasons of that Degree are descended from Noah through Peleg. Distinguishing themselves, therefore, as *Noachites*, they call the Freemasons of the other Degrees *Hiramites*, as being descended from Hiram Abif. The word is not elsewhere used.

HIRAM, KING OF TYRE. He was the son of Abibai, and the contemporary of both David and Solomon. In the beginning of the former's reign, he sent messengers to him, and Hiram supplied the Israelitish king with "cedar-trees, and carpenters, and masons: and they built David a house" (see Second Samuel v, 11). Nearly forty years afterward when Solomon ascended the throne and began to prepare for building the Temple, he sent to the old friend of his father for the same kind of assistance. The King of Tyre gave a favorable response, and sent workmen and materials to Jerusalem, by the aid of which Solomon was enabled to carry out his great design. Historians celebrate the friendly intercourse of these monarchs, and Josephus says that the correspondence between them in respect to the building of the Temple was, in his days, preserved in the archives of the kingdom of Tyre. The answer of Hiram to the application of Solomon is given in the First Book of Kings (v, 8, 9), in the following language: "I will do all thy desire concerning timber of cedar and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household." In return for this kindness, Solomon gave Hiram 20,000 measures, or *corin*, of wheat and the same quantity of oil, which was nearly 200,000 bushels of one and 1,500,000 gallons of the other; an almost incredible amount, but not disproportioned to the magnificent expenditure of the Temple in other respects. After Solomon had finished his work, he presented the King of Tyre with twenty towns in Galilee; but when Hiram viewed these places, he was so dissatisfied with their appearance that he called them the *Land of Cabul*—which signifies *barren, desolate*—saying reproachfully to Solomon, "Are these, my brother, the towns which you have given me?" On this incident the Scottish Rite Freemasons

have founded their Sixth Degree, or Intimate Secretary.

Hiram appears, like Solomon, to have been disposed to mysticism, for Dios and Menander, two Greek historians, tell us that the two kings proposed enigmas to each other for solution. Dios says that Solomon first sent some to Hiram; and that the latter king, being unable to solve them, paid a large sum of money as a forfeit, but that afterward he explained them with the assistance of one Abdemon; and that he in turn proposed some to Solomon, who, not being able to solve them, paid a much greater sum to Hiram than he had himself received on the like occasion.

The connection of the King of Tyre with King Solomon in the construction of the Temple has given him a great importance in the legendary history of Freemasonry. Anderson says in the *Constitutions* of 1738 (page 15), "The tradition is that King Hiram had been Grand Master of all Freemasons; but when the



TOMB OF HIRAM, KING OF TYRE

Temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding that the Great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedediah, the beloved of God." He is called in the Masonic instructions one of our *Ancient Grand Masters*, and when the mythical Master's Lodge was held in the Temple is supposed to have acted as the Senior Warden. It is said, too, that in the symbolic supports of Freemasonry he represented the pillar of strength, because "by his power and wealth he assisted the great undertaking" of constructing the Temple. He is reported, also, to have visited Jerusalem several times (a fact on which profane history is silent), for the purpose of consultation with Solomon and his great architect on the symbolism of the Word, and to have been present at the time of the death of the latter. Many other legends are related of him in connection with the Master's Degree and those connected with it, but he is lost sight of after the completion of the first Temple, and is seldom heard of in the high Degrees.

Hiram reigned over the Tyrians for thirty-four years; he permitted Solomon's ships to participate in the profitable trade of the Mediterranean, and Jewish sailors, under the instructions of Tyrian mariners, were taught how to bring from India the gold to enrich their people and beautify the temple of their king. Tradition says that Hiram gave his daughter in marriage to King Solomon.

Near Tyre there is a tomb which, to this day, has been pointed out as that of Hiram, King of Tyre, as in the illustration.

HIRAM, SON OF. See *Son of Hiram*.

HIRAM THE BUILDER. See *Hiram Abif*.

HIRSCHAU, WILHELM VON. The Abbot Wilhelm von Hirschau, Count Palatine of Scheuren, is said to have been the founder, at the close of the eleventh century, of the German Bauhütten. Having been previously the Master of the Bauhütte, or Lodge of St. Emmerau, in Ratisbon, when he became Abbot of Hirschau, he collected together in 1080-91 the Freemasons for the purpose of enlarging the Convent. He incorporated the workmen, says Findel (*History*, page 54), with the monastery, as lay Brethren, and greatly promoted their instruction and general improvement. Their social life was regulated by special laws; and the one most frequently inculcated by him was that brotherly concord should prevail, because only by working together and lovingly uniting all their strength would it be possible to accomplish such great works as were these undertakings for the public benefit.

HITTITES. A powerful nation, whose two chief seats were at Kadesh, on the Orontes, and Carchemish, on the River Euphrates, and who subjected as allies, forces from Palestine, Lydia, and the Troad. This great empire had at times contended with the Egyptian monarchs before the days of the Exodus. The Assyrians also had felt their power. They were foremost in arms and in the arts, and carried their religion to the shores of the Aegean Sea; in fact, as shown by the explorations and discoveries of 1879, the early civilization of Greece and other European nations was as much indebted to them as it was to the Phoenicians. Egyptian inscriptions bear out the truth of these discoveries, and more firmly establish Biblical history. Jerusalem came within the influence of this great empire. The Hittites were finally subdued by the capture of their famous capital Carchemish, by Sargon, 717 B.C. For Biblical references, see Judges (i, 26); First Kings (x, 28-29); Second Kings (vii, 6).

The system of writing by the Hittites was unique; their letters were hieroglyphic and their sculptures a peculiar and curious style of art, some of which may be found in the British Museum (see *Fresh Lights*, etc., by Sayce, chapter 5).

H.·K.·T.·. The abbreviation for Hiram, King of Tyre.

HOBEN. The name given, in some of the advanced Degrees, to one of the three conspirators commemorated in the Master's Degree. The derivation is uncertain. *Oben*, in Hebrew, means a stone; or it may be a corruption of *Habbone*, the Builder or Mason.

HODIN. The Blind Fate mentioned in the Scandinavian Mysteries (see *Balder*).

HOGARTH, WILLIAM. Artist and engraver. Born November 10, 1697, and died on October 25, 1764, London. He was a member of the Masonic Lodge at the Hand and Apple Tree Tavern on Little Queen Street at London. This Lodge was organized and constituted in 1725 and erased in 1737. Hogarth, according to the Grand Lodge Register, was also a member of the Lodge at the Bear and Harrow Tavern in 1731 and was a Grand Steward in 1735. His father-in-law, Sir J. Thornhill, was Senior Grand Warden in 1728.

Brother George W. Speth was of the opinion that the date of Hogarth's famous picture *Night*, that is the occurrence it celebrates, was intended to be May 29, the anniversary of the Restoration of Charles II, as shown by the oak-leaves over the barber's sign and in the hats of two of the figures. The street is probably Hartshorn Lane, Charing Cross, opening into what is now Trafalgar Square and which was Northumberland Street but is now North Avenue in London. Brother Speth suggests the principal figure is that of Sir Thomas de Veil, a member of Hogarth's first Lodge, the one meeting at the Vine in 1729. A sword under the arm of the boon companion and the Masonic apron, large in size, as was typical of these times, are suggestive of the Tyler and have been taken to mean a caricature of Brother Montgomerie, the Grand Tyler, or, as he was then called, "garder of ye Grand Lodge." Note the *snuffers*, useful where candles were a common source of illumination, to be seen hanging at the Tyler's belt in the picture representing *Night*. This engraving was published in 1837.

Brother Hogarth married Jane Thornhill in 1729, daughter of Sir James Thornhill, at whose art school he studied for a time, and who for a long time refused to admit his genius and skill as an artist. It was not until Hogarth finished his series of six pictures depicting *A Harlot's Progress* that his father-in-law was entirely reconciled to the painter who had finally attained the fame warranted by his art. Hogarth painted a number of these series or pictures or illustrated stories, among the most popular being *Marriage à la mode*, *A Rake's Progress* and *Four Times a Day*. Hogarth also met with success as a portrait painter and in 1746 he painted Garrick as Richard III, for which he was handsomely paid for that day and age. His celebrated portrait of himself with his dog Trump is now in the National Gallery at London.

Hogarth died at the age of sixty-eight years and was buried in Chiswick, a tomb having since been erected to him, in 1771, by his admirers. A private house in which he spent many of his summers was purchased in 1902 by Lieutenant-Colonel Shipway of Chiswick and turned into a Hogarth Museum.

HOGG, JAMES. Famous Scottish poet, born 1770; died 1835. Became a Freemason in Canongate Kilwinning Lodge in Scotland, May, 1835 (see *New Age*, May, 1925).

HO-HI. A combination of the two Hebrew pronouns הו, *ho*, meaning *He*, and הי, *hi*, meaning *She*; thus mystically representing the twofold sex of the Creator, and obtained by a Cabalistic transposition or inversion of the letters of the Tetragrammaton יהוה or *Ihoh*. *Ho-hi*, therefore, thus Cabalistically obtained, denotes the male and female principle, the vis genitrix, the phallus and lingam, the point within the circle; the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power.

Thus, one of the names given by the mythological writers to the Supreme Jupiter was ἀρρενοθηλυς, the *man-woman*. In one of the Orphic hymns we find the following line:

Zeus ἀρσεν, γενετο, Zeus ἀμβροτος ἐπλετο νυμφη.

Jove is a male, Jove is an immortal virgin.



Courtesy, Art Institute of Chicago

NIGHT

Brother William Hogarth's celebrated picture of Night in London, 1738, shows the Lodge clothing of the period, the ample aprons, the use of a square as the Master's jewel, the Tyler's sword, his candle-snuffers hanging from waist, etc.

Plutarch, in his *Isis and Osiris*, says, "God, who is a male and female intelligence, being both Life and Light, brought forth another intelligence, the Creator of the world." All the Pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle. "In fact," says Russel, "they may all be included in the one great Hermaphrodite, the ἀρρενοθηλυς, who combines in His nature all the elements of production, and who continues to support the vast creation which originally proceeded from His will." And thus, too, may we learn something of the true meaning of the passage in Genesis (i, 27), where it is said, "So God created man in His own image, in the image of God created He him; male and female created He them." The suggestion of this working of *Ho-hi* out of *Ih-Ho* was put forward by George R. Gliddon, the Egyptologist, who had obtained it from the writings of Lanzi, the Italian antiquary.

HOLINESS TO THE LORD. In Hebrew, קדש ליהוה, *Kodesh Layehovah*. It was the inscription on the plate of gold that was placed in front of the High Priest's miter. The letters were in the ancient Samaritan character (see Exodus xxix, 30).

HOLLAND. The first mention of the Craft in Holland belongs properly to the history of Freemasonry in Austria. In 1731 Francis, Duke of Lorraine, later Emperor of Austria and Germany, was initiated by Doctor Desaguliers at a special Lodge at the Hague. The first regular Dutch Lodge was the Loge du Grand Maître des Provinces Réunies, *Grand Masters Lodge of the Reunited Provinces*, instituted at the Hague with Count Vincent de la Chapelle as Worshipful Master.

Freemasonry in Holland was regarded with disfavor by the Government and suffered much persecution. On December 25, 1756, however, fourteen Lodges attended a Convention to constitute a Grand Lodge and two days later Baron Aerssen Beyeren was elected Grand Master.

A separate Grand Lodge was formed by the Belgian Lodges in 1817 and between the two Grand Bodies there was some dissension. In 1835 a state of peace was at last attained under the leadership of Prince Frederick Wilhelm Karl of the Netherlands.

HOLLAND. See *Netherlands*.

HOLY CITY, KNIGHT OF THE. The Fifth and last of the Degrees of the rectified Rite of the Benevolent Knights of the Holy City, or the Rite of Strict Observance, settled at Wilhelmsbad in 1782.

HOLY GRAAL. See *San Graal*.

HOLY GROUND. A Masonic Lodge is said to be held on *holy ground*, according to the Prestonian lecture, because the first regularly constituted Lodge was held on that holy, consecrated ground wherein the first three grand offerings were made, which afterward met with Divine approbation (see *Ground Floor of the Lodge and Grand Offerings*).

HOLY LODGE. The lectures of the eighteenth century taught symbolically that there were three Lodges opened at three different periods in Masonic history; these were the *Holy Lodge*, the *Sacred Lodge*, and the *Royal Lodge*. The Holy Lodge was opened in the tabernacle in the wilderness, and over it presided Moses, Aholiab, and Bezaleel; the Sacred Lodge was opened on Mount Moriah during the building of the first Temple, and was presided over by Solomon,

King of Israel, Hiram, the King of Tyre, and Hiram the Builder; the Royal Lodge was opened among the ruins of the first Temple, at the building of the second, and was presided over by Joshua, Zerubabel, and Haggai. Though presented as a tradition, it is really only a symbol intended to illustrate three important events in the progress of Masonic science.

HOLY NAME. Freemasonry teaches, in all its symbols and rituals, a reverence for the name of God, which is emphatically called the "*Holy Name*." In the prayer *Ahabath Olam*, first introduced by Dermott, it is said, "because we trusted in Thy holy, great, mighty, and terrible Name"; and in the introductory prayer of the Royal Arch, according to the American system, similar phraseology is employed: "Teach us, we pray Thee, the true reverence of Thy great, mighty, and terrible Name." The expression, if not the sentiment, is borrowed from the Hebrew mysteries.

HOLY OF HOLIES. Every student of Jewish antiquities knows, and every Freemason who has taken the Third Degree ought to know, what was the peculiar construction, character, and uses of the Sanctum Sanctorum or *Holy of Holies* in King Solomon's Temple. Situated in the western end of the Temple, separated from the rest of the building by a heavy curtain, and enclosed on three sides by dead walls without any aperture or window, it contained the sacred Ark of the Covenant, and was secluded and set apart from all intrusion save of the High Priest, who only entered it on certain solemn occasions. As it was the most sacred of the three parts of the Temple, so has it been made symbolic of a Master's Lodge, in which are performed the most sacred rites of initiation in Ancient Craft Freemasonry.

But as modern hierologists have found in all the Hebrew rites and ceremonies the traces of more ancient mysteries, from which they seem to have been derived, or on which they have been modified, whence we trace also to the same mysteries most of the Masonic forms which, of course, are more immediately founded on the Jewish Scriptures, so we shall find in the ancient Gentile temples the type of this same Sanctum Sanctorum or Holy of Holies, under the name of *Adyton* or *Adytum*. And what is more singular, we shall find a greater resemblance between this *Adytum* of the Pagan temples and the Lodge of Master Masons, than we will discover between the latter and the Sanctum Sanctorum of the Solomonic Temple. It will be curious and interesting to trace this resemblance, and to follow up the suggestions that it offers in reference to the antiquity of Masonic rites.

The *Adytum* was the most retired and secret part of the ancient Gentile temple, into which, as into the Holy of Holies of the Jewish Temple, the people were not permitted to enter, but which was accessible only to the priesthood. And hence the derivation of the word from the Greek *Adoein*, meaning *not to enter*, or *that which it is not permitted to enter*. Seclusion and mystery were always characteristic of the *Adytum*, and therefore, like the Holy of Holies, it never admitted of windows.

In the *Adytum* was to be found a *taphos* or tomb, and some relic or image or statue of the god to whom

the temple was dedicated. The tomb reminds us of the characteristic feature of the Third Degree of Freemasonry; the image or statue of the god finds its analogue or similarity in the Ark of the Covenant and the overshadowing Cherubim.

It being supposed that temples owed their first origin to the reverence paid by the ancients to their deceased friends, and as it was an accepted theory that the gods were once men who had been deified on account of their heroic virtues, temples were, perhaps, in the beginning only stately monuments erected in honor of the dead. Hence the interior of the temple was originally nothing more than a cell or cavity, that is to say, a grave regarded as a place of deposit for the reception of a person interred, and, therefore, in it was to be found the *soros* or *coffin*, and the *taphos* or *tomb*, or, among the Scandinavians, the *barrow* or *mound grave*. In time the statue or image of a god took the place of the coffin; but the reverence for the spot, as one of peculiar sanctity, remained, and this interior part of the temple became among the Greeks the *sekos* or *chapel*, among the Romans the *Adytum* or *forbidden place*, and among the Jews the *kodesh kodashim*, or *Holy of Holies*.

"The sanctity thus acquired," says Dudley in his *Naology* (page 393), "by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or relic, or even the symbol of the presence or existence, of a divine personage." Thus it happened that there was in every ancient temple an *Adytum* or *Most Holy Place*.

There was in the Holy of Holies of the Jewish Temple, it is true, no tomb nor coffin containing the relics of the dead. But there was an Ark of the Covenant which was the recipient of the Rod of Aaron, and the Pot of Manna, which might well be considered the relics of the past life of the Jewish nation in the wilderness. There was an analogy easily understood according to the principles of the science of symbolism. There was no statue or image of a god, but there were the sacred cherubim, and, above all, the *Shekinah* or *Divine Presence*, and the *bathkol* or *Voice of God*.

But when Freemasonry established its system partly on the ancient rites and partly on the Jewish ceremonies, it founded its Third Degree as the *Adytum* or *holy of holies* of all its mysteries, the exclusive place into which none but the most worthy—the priesthood of Freemasonry—the Masters in Israel—were permitted to enter; and then going back to the mortuary idea of the ancient temple, it recognized the *reverence for the dead* which constitutes the peculiar characteristic of that Degree. And, therefore, in every Lodge of Master Masons there should be found, either actually or allegorically, a grave, or tomb, and coffin, because the Third Degree is the *inmost sanctuary*, the *kodesh kodashim*, the Holy of Holies of the Masonic temple.

HOLY PLACE. Called also the *Sanctuary*. It was that part of the Temple of Solomon which was situated between the Porch and Holy of Holies. It was appropriated to the purposes of daily worship, and contained the altars and utensils used in that service. It has no symbolic meaning in Freemasonry; although really, as it occupied the ground floor of the Temple, it might be properly considered as represented by an

Entered Apprentice's Lodge, that is to say, by the Lodge when occupied in the ceremonies of the First Degree.

HOLY SEPULCHER, KNIGHT OF THE. See *Knight of the Holy Sepulcher*.

HOM. The tree of life and man in the Zoroastrian doctrine of the Persians.

HOMAGED. First employed by Entick, in his edition of the *Constitutions*, in reference to the installation of the Earl of Kintore, in 1740, as Grand Master: "Who having been *homaged* and duly congratulated according to the forms and solemnity of Masonry." He never repeats the word, using afterward the expression, "received the homage." Noor-thouck adopts this latter expression in three or four instances, but more generally employs the word "recognized" or "selected." The expression "to do homage" to the Grand Master at his installation, although now generally disused, is a correct one—not precisely in the feudal sense of *homagium*, the service of a bondman, but in the more modern one of cheerful reverence, obedience, and loyalty.

HONEST MASON CLUB. An early organization formed by certain members of the Grand Lodge of Scotland in the middle of the eighteenth century for the purpose of instructing the Scottish Brethren in the practise and history of Freemasonry and holding its meetings in Edinburgh. This club, while enthusiastically supported by its projectors, did not meet with success and went out of existence shortly after its inception, only to be revived about twenty-five years later by the forming of a group of Masonic Clubs in various parts of Scotland. These clubs were prohibited by the Grand Lodge because of their unfavorable criticism of the Grand Lodge transactions but in order to further the stated objects of the organization, Grand Lodge resolved to issue "temporary warrants, without fee, for holding Lodges of Instruction in any district or province when a majority of the Masters of the Lodges in the province should petition for it" (see *History of the Lodge of Edinburgh, Mary's Chapel*, Brother David Murray Lyon, 1873, page 402). This offer has never been taken advantage of to any extent which, as Brother Lyon observes, leaves the Brethren of Scotland without any centralized method for the giving and receiving of instruction.

HONORABLE. This was the title formerly given to the Degree of Fellow Craft.

HONORARIUM. When a Degree of Freemasonry is conferred *honoris causâ*, that is, as a mark of respect, and without the payment of a fee, it is said to be conferred as an *honorarium*. This is seldom done in Ancient Craft Freemasonry; but it is not unusual in the advanced Degrees of the Ancient and Accepted Scottish Rite, which have sometimes been bestowed by Inspectors on distinguished Freemasons as an honorarium.

HONORARY DEGREES. 1. The Mark Master's Degree in the American system is called the *Honorary Degree* of Mark Master, because it is traditionally supposed to have been conferred in the Temple upon a portion of the Fellow Crafts as a mark of honor and of trust. The Degrees of Past Master and of High Priesthood are also styled *honorary*, because each is conferred as an honorarium or reward attendant upon

certain offices; that of Past Master upon the elected Master of a Symbolic Lodge, and that of High Priesthood upon the elected High Priest of a Chapter of Royal Arch Masons. 2. These Degrees which are outside of the regular series, and which are more commonly known by the epithet *Side Degrees*, are also sometimes called *Honorary Degrees*, because no fee is usually exacted for them.

HONORARY MASONS. A schismatic Body which arose soon after the revival in the beginning of the eighteenth century, the members of which rejected the established formula of an obligation, and bound themselves to secrecy and obedience by a pledge of honor only. Like the Gregorians and the Gormogons, who arose about the same time, they soon died a natural death. A song of theirs, preserved in Carey's *Musical Century*, is almost the only record left of their existence.

HONORARY MEMBERS. It is a custom in some Lodges to invest distinguished Freemasons with the rank and title of *honorary membership*. This confers upon them, as the by-laws may prescribe, sometimes all the rights of active membership and sometimes only the right of speaking, but always without the exaction of annual dues. Nor does honorary membership subject the person receiving it to the discipline of the Lodge further than to a revocation of the honor bestowed. The custom of electing honorary members is a usage of very modern date, and has not the sanction of the old *Constitutions*. It is common in France; less so, but not altogether unknown, in America and England. Oliver, in the title of one of his works, claimed honorary membership in more than nine Lodges. It may be considered unobjectionable as a method of paying respect to distinguished merit and Masonic services, when it is viewed only as a local regulation, and does not attempt to interfere with Masonic discipline. A Freemason who is expelled forfeits, of course, with his active membership in his own Lodge, his honorary membership in any other Lodge.

HONORARY THIRTY-THIRDS. The Supreme Councils of the Ancient and Accepted Scottish Rite in the United States have adopted the custom of electing honorary members, who are sometimes called *Honorary Thirty-Thirds*. They possess none of the rights of Inspectors-General or Active Members, except that of being present at the meetings of the Council, taking part to a limited extent in its deliberations, except when it holds an Executive Session.

The earliest record that we have been able to discover is a letter of Morris Holbrook, December 24, 1827 (volume x, page 208), *Official Bulletins*, Supreme Council Southern Jurisdiction, Ancient and Accepted Scottish Rite. This letter was written to Brother J. J. Gourgass and, among other things, he says that Jeremy L. Cross was made an honorary member of this Supreme Council. The same Supreme Council provided for Honorary Thirty-thirds in the *Statutes of 1855*. Probably the specific idea in this particular case was to make honorary members of those Brethren of the Supreme Council of Louisiana who surrendered their Supreme Council in that year and amalgamated with the Southern Jurisdiction. From that time onward the Statutes contain provisions for Honorary Members.

The original number of Honorary Members in the United States of America was nine Sovereign Grand Inspectors-General comprising a Supreme Council. The additional Thirty-third Degree Members were made only by vacancies occasioned by the death of one of the original nine.

The necessity arising from the circulation of the Ancient Accepted Scottish Rite Degrees in America brought about the appointment of Deputy Inspectors-General, assigned sometimes to States; at other times at large. Some of the records of these Deputy Inspectors-General notably omitted the numerical designation of Degree. As time passed on and the organization of Supreme Councils by the several factions proceeded, the number of Thirty-thirds grew. Thirty-three was the number set for a "regular" Supreme Council. After the union of the two Supreme Councils of the Northern Masonic Jurisdiction in 1867, sixty-six was set as the limit and these were expressly defined to be Active Members. The proceedings of the early seventies indicate the differences of opinion resulting in the adjustment of the rite privileges to Honorary Members of the Supreme Council.

In the Northern Masonic Jurisdiction of the Ancient and Accepted Scottish Rite there is but one Thirty-third Degree and persons elected under the provisions of Article 17 of the Constitution became honorary members of the Supreme Council, not Honorary Thirty-third Degree Members—and this subject was carefully dealt with in the *Proceedings of 1923* (pages 48 to 50).

Practically the same rule governs in the Southern Jurisdiction except that Honorary Members are invested with a different title, Inspectors-General Honorary (see Article 4, Section 8, of *The Statutes*).

HONOR, FEES OF. See *Fees of Honor*.

HONORS, GRAND. The *Grand Honors* of Freemasonry are those peculiar acts and gestures by which the Craft have always been accustomed to express their homage, their joy, or their grief on memorable occasions. In the Symbolic Degrees of the American Rite, they are of two kinds, the private and public, which are used on different occasions and for different purposes.

The Private Grand Honors of Freemasonry are performed in a manner known only to Master Masons, since they can only be used in a Master's Lodge. They are practised by the Craft only on four occasions; when a Masonic Hall is to be consecrated, a new Lodge to be constituted, a Master Elect to be installed, or a Grand Master, or his Deputy, to be received on an official visitation to a Lodge. They are used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by Master Masons, it is evident that every consecration of a hall, or constitution of a new Lodge, every installation of a Worshipful Master, and every reception of a Grand Master, must be done in the Third Degree. It is also evident, from what has been said, that the mode and manner of giving the private Grand Honors can only be personally communicated to Master Masons. They are among the *aporrheta*—the things forbidden to be divulged.

The Public Grand Honors, as their name imports, do not partake of this secret character. They are

given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of corner-stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially in funerals. They are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely, on the breast, on the palms of the hands, and on the thigh making nine concussions in all, the Grand Honors are technically said to be given "by three times three." On the occasion of funerals, each one of these honors is accompanied by the words, *The will of God is accomplished; so mote it be*, audibly pronounced by the Brethren.

These Grand Honors of Freemasonry have undoubtedly a classical origin, and are but an imitation of the plaudits and acclamations practised by the ancient Greeks and Romans in their theaters, their senates, and their public games. There is abundant evidence in the writings of the ancients, that in the days of the empire, the Romans had circumscribed the mode of doing homage to their emperors and great men when they made their appearance in public, and of expressing their approbation of actors at the theater, within as explicit rules and regulations as those that govern the system of giving the Grand Honors in Freemasonry. This was not the case in the earlier ages of Rome, for Ovid, speaking of the Sabines, says that when they applauded, they did so without any rules of art, *In medio plausu, plausus tunc arte carebat*.

Propertius speaks, at a later day, of the ignorance of the country people, who, at the theaters, destroyed the general harmony by their awkward attempts to join in the modulated applauses of the more skilful citizens.

The ancient Romans had carried their science on this subject to such an extent as to have divided these *honors* into three kinds, differing from each other in the mode in which the hands were struck against each other, and in the sound that thence resulted. Suetonius, in his life of Nero (chapter xx), gives the names of these various kinds of applause, which he says were called *bombi*, *imbrices*, *testoe*, and Seneca, in his *Quaestionum Naturalium*, gives a description of the manner in which they were executed. The *bombi*, or *hums*, were produced by striking the palms of the hands together, while they were in a hollow or concave position, and doing this at frequent intervals, but with little force, so as to imitate the humming sound of a swarm of bees. The *imbrices*, or *tiles*, were made by briskly striking the flattened and extended palms of the hands against each other, so as to resemble the sound of hail pattering upon the tiles of a roof. The *testae*, or *earthen vases*, were executed by striking the palm of the left hand, with the fingers of the right collected into one point. By this blow a sound was elicited which imitated that given out by an earthen vase when struck by a stick.

The Romans, and other ancient nations, having invested this system of applauding with all the

accuracy of a science, used it in its various forms, not only for the purpose of testifying their approbation of actors in the theater, but also bestowed it, as a mark of respect or a token of adulation, on their emperors, and other great men, on the occasion of their making their appearance in public. Huzzas and cheers have, in this latter case, been generally adopted by the moderns, while the manual applause is only appropriated to successful public speakers and declaimers.

The Freemasons, however, have altogether preserved the ancient custom of applause, guarding and regulating its use by as strict, though different rules as did the Romans; and thus showing, as another evidence of the antiquity of their Institution, that the Grand Honors of Freemasonry are legitimately derived from the *plausus*, or applaudings, practised by the ancients on public occasions. In the advanced Degrees, and in other Rites, the Grand Honors are different from those of Ancient Craft Freemasonry in the American Rite as, indeed, are those of England from those of the United States.

HOODWINK. A symbol of the secrecy, silence, and darkness in which the mysteries of our art should be preserved from the unhallowed gaze of the profane. It has been supposed to have a symbolic reference to the passage in Saint John's Gospel (i, 5), "And the light shineth in darkness; and the darkness comprehended it not." But it is more certain that there is in the *hoodwink* a representation of the mystical darkness which always preceded the rites of the ancient initiations.

HOPE. The second round in the theological and Masonic ladder, and symbolic of a *hope in immortality*. It is appropriately placed there, for, having attained the first, or *faith in God*, we are led by a belief in His wisdom and goodness to the *hope of immortality*. This is but a reasonable expectation; without it, virtue would lose its necessary stimulus and vice its salutary fear; life would be devoid of joy, and the grave but a scene of desolation. The ancients represented Hope by a nymph or maiden holding in her hand a bouquet of opening flowers, indicative of the coming fruit; but in modern and Masonic iconology, the science of Craft illustrations and likenesses, it is represented by a virgin leaning on an anchor, the anchor itself being a symbol of hope (see *Immortality of the Soul*).

HOPE MANUSCRIPT. A manuscript copy of the old *Constitutions*, which is in the possession of the Lodge of Hope at Bradford, in England. The parchment roll on which this Constitution is written is six feet long and six inches wide, and is defaced and worn away at the lower edge. Its date is supposed to be about 1680. From a transcript in the possession of the late Brother A. F. A. Woodford, whose correctness is certified to by the Master of the Lodge, Brother Hughan first published it in his *Old Charges of the British Freemasons*.

HORN OF PLENTY. The jewel of the Steward of a Lodge (see *Cornucopia*).

HORNS OF THE ALTAR. In the Jewish Temple, the altars of burnt-offering and of incense had each at the four corners four horns of shittim wood, shittim being a species of acacia having yellowish wood. Among the Jews, as well as all other ancient

peoples, the altar was considered peculiarly holy and privileged; and hence, when a criminal, fleeing took hold of these horns, he found an asylum and safety. As the Masonic altar is a representation of the altar of the Solomonic member, it should be constructed with these horns; and Brother Cross has very properly so represented it in his *Hieroglyphic Chart*.

HOSCHEA. The word of acclamation used by the French Freemasons of the Ancient and Accepted Scottish Rite. In some of the *Cahiers* it is spelled *Ozee*. It is, as Brother Mackey believed, a corruption of the word *huzza*, which has been used by the English and American Freemasons of the same Rite.

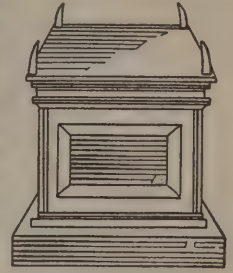
HOSMER, HESIKIAH LORD. First Chief Justice of Montana, appointed by President Lincoln, 1864, he organized orderly justice from frontier violence. Born at Hudson, New York, December 10, 1814, he died at San Francisco, California, October 31, 1893. Studied law at Cleveland, Ohio; was editor of the *Toledo Blade*, and author of the novel "Octoroon," 1859, prompting Boucicault's play of that name. Hosmer in 1861 was at Washington as Secretary of House Committee on Territories. Judge Hosmer published in 1887 "Bacon and Shakespeare in the Sonnets." Made a Freemason in Wood County Lodge No. 112, Ohio, 1843, going ten miles into the forest for the Degrees, the Morgan excitement still causing much bitterness; exalted in Circleville Chapter No. 20, Ohio, 1845, and knighted, Toledo Commandery No. 7, 1847. At Toledo he was Master of Rubicon Lodge No. 237; High Priest, Fort Meigs Chapter No. 29, and for several years Eminent Commander, Toledo Commandery No. 7. He became Grand King, Grand Chapter of Ohio; Grand Orator and then Deputy Grand Master, Grand Lodge of Ohio; at Cleveland, 1851, delivering an eloquent address to the Grand Lodge. In Montana in 1865 he was first Master of Montana Lodge No. 2, and six years Eminent Commander of Virginia City Commandery No. 1. In the Grand Lodge of Montana he was for several years Chairman, Foreign Correspondence Committee, and for two years, 1870-1, Grand Secretary. At death he had been thirteen years Prelate of Golden Gate Commandery No. 16, San Francisco, and ten years Grand Prelate of the Grand Commandery of California. An accomplished and impressive ritualist, an able civic and Masonic official (see *Proceedings*, Grand Lodge of Montana, 1903, page 62, and volume iii, *Transactions*, Historical Society of Montana, 1890).

HOSPITALER. An officer in each of the Bodies of the Ancient and Accepted Scottish Rite, and in the Modern French Rite, one whose duty it is to collect obligatory contributions of the members, and, as the custodian, to disburse the same, under the advisement of the Master, to needy Brethren, or even worthy profanes who may be in distress. The fund is entirely a secret one, and is reserved apart from all other receipts and disbursements.

HOSPITALER, KNIGHT. See *Knight Hospitaller*.

HOSPITALERS OF JERUSALEM. In the middle of the eleventh century, some merchants of Amalfi, a rich city of the kingdom of Naples, while trading in Egypt, obtained from the Calif Monstaser Billah permission to establish hospitals in the city of

Jerusalem for the use of poor and sick Catholic pilgrims. A site was assigned to them close to the Holy Sepulcher, on which they erected a chapel dedicated to the Virgin, giving it the name of *Saint Mary ad Latinos*, to distinguish it from those churches where the service was performed according to the Greek ritual. The building was completed in the year 1048; and at the same time two hospitals, one for either sex, were erected in the vicinity of the chapel for the reception of pilgrims. Subsequently each of these hospitals had a separate chapel annexed to it; that for the men being dedicated to Saint John the Almoner, and that for the women to Saint Mary Magdalen. Many of the pilgrims



MASONIC ALTAR

who had experienced the kindness so liberally bestowed upon all wayfarers, abandoned all idea of returning to Europe, and formed themselves into a band of charitable assistants, and, without assuming any regular, religious profession, devoted themselves to the service of the hospital and the care of its sick inmates. The chief cities of the south of Europe subscribed liberally for the support of this institution; and the merchants of Amalfi who were its original founders acted as the stewards of their bounty, which was greatly augmented from the favorable reports of grateful pilgrims who had returned home, and the revenues of the hospital were thus much increased. The associates assumed the name of *Hospitalers of Jerusalem*. Afterward, taking up arms for the protection of the holy places against the Saracens, they called themselves *Knights Hospitalers*, a title which they subsequently changed to that of *Knights of Rhodes*, and finally to that of *Knights of Malta*.

HOSPITALITY. This virtue has always been highly esteemed among Freemasons. Nothing is more usual in diplomas or certificates than to recommend the bearer "to the hospitality of all the Brethren wheresoever dispersed over the globe"; a recommendation that is seldom disregarded. All of the old *Constitutions* detail the practise of hospitality, as one of the duties of the Craft, in language like this: "Every Mason shall receive and cherish strange fellows when they come over the countreye."

HOST, CAPTAIN OF THE. See *Captain of the Host*.

HOUDON, JEAN ANTOINE. Celebrated French sculptor; born March 20, 1741, at Versailles; died at Paris on July 16, 1828. His name appears on the list of members of the Lodge of the Nine Sisters at Paris for 1779, 1783, 1784 and those of 1806, where he is designated as the "Imperial Sculptor, Member of the Institute, and Professor." At twelve entered the Royal School of Sculpture, won the Prize of Rome at twenty, and became famous for his statues and busts of prominent people. Came to the United States with Franklin and was for a time with Washington at Mount Vernon. His statues of Washington and Voltaire are especially well known.

HOUEL. An officer of the Grand Orient of France in 1804. Grand Orator of the Grand Chapter in 1814.

HOUEL, JEAN PIERRE LOUIS LAURENT. French engraver and painter, born at Rouen about 1735, studied painting and engraving in Italy, and also wrote four volumes entitled *Voyage Pittoresque de Sicile, de Malte, et de Lipari, 1782-7*. His name is listed on the rosters of the Lodge of the Nine Sisters at Paris for the years 1783, 1784, 1806. Brother Houël died on November 14, 1813, at Paris.

HOURL-GLASS. An emblem connected with the Third Degree, according to the Webb lectures, to remind us by the quick passage of its sands of the transitory nature of human life. As a Masonic symbol it is of comparatively modern date, but the use of the *hour-glass* as an emblem of the passage of time is older than our oldest known rituals. Thus, in a speech before Parliament, in 1627, it is said: "We may dandle and play with the hour-glass that is in our power, but the hour will not stay for us; and an opportunity once lost cannot be regained." We are told in *Notes and Queries* (First Series, v, page 223) that in the early part of the eighteenth century it was a custom to inter an hour-glass with the dead, as an emblem of the sand of life being run out.

There is in Sir John Soane's Museum, Lincoln's Inn Fields, London, a manuscript account book, of 1614-41, once owned by Nicholas Stone, Mason to King James I and Charles I, which on the title page has the following written note:

In time take time while time doth last,
For time is no time when time is past.

A few sad and studious lines written in his Bible by Sir Walter Raleigh are found in Cayley's biography of him (volume ii, chapter ix):

E'en such is time! which takes in trust
Our youth, our joys, and all we have;
And pays us naught but age and dust,
Which, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
And from which grave, and earth, and dust,
The Lord will raise me up, I trust.

Longfellow, in his "Sand of the Desert in an Hour-glass," has written thus:

A handful of red sand from the hot clime
Of Arab deserts brought,
Within the glass becomes the spy of Time,
The minister of Thought.

An hour-glass is in the possession of the Lodge at Alexandria, Virginia, of which our Brother George Washington was Master. That old treasure, a measure of the flying moments, well exhibits the changing methods brought about in time.

HOURS, MASONIC. The language of Freemasonry, in reference to the hours of labor and refreshment, is altogether symbolical. The old lectures contained a tradition that our ancient Brethren wrought six days in the week and twelve hours in the day, being called off regularly at the hour of high twelve from labor to refreshment. In the French and German systems, the Craft were said to be called from labor at low twelve, or midnight, which is therefore the supposed or fictitious time at which a French or German Lodge is closed. But in the English and American systems the Craft are supposed to be called off at high twelve, and when called on again the time for recommencing labor is said to be "one hour past high twelve": all this refers to Ancient

Craft Freemasonry. In some of the advanced Degrees the hours designated for labor or rest are different. So, too, in the different Rites: thus, in the system of Zinnendorf, it is said that there are in a Mason's Lodge five hours, namely, twelve struck, noon, high noon, midnight, and high midnight; which are thus explained: Twelve struck, is before the Lodge is opened and after it is closed; noon is when the Master is about to open the Lodge; high noon, when it is duly open; midnight, when the Master is about to close it; and high midnight, when it is closed and the uninitiated are permitted to draw near.

HOURS OF INITIATION. In Masonic Lodges, as they were in the Ancient Mysteries, initiations are always at night. No Lodges ever meet in the daytime for that purpose, if it can be avoided.

More recently than the time of Brother Mackey there have been in the United States and in Europe a number of Masonic Bodies which meet in the afternoon because of greater convenience, the majority of the members being connected with the Stage, the Press, and similar businesses (see *Night*).

HOUSTON, SAM. Born March 2, 1792; died July 26, 1863. First president of the Republic of Texas in 1836 and later governor of Texas under American rule in 1861. Made a Freemason in 1817, in Cumberland Lodge No. 8, Nashville, Tennessee, and became affiliated with Holland Lodge No. 1, Houston, in 1837. He presided over the Masonic Convention held to create the first Grand Lodge of Texas (see *New Age Magazine*, March, 1924; also Mackey's *History of Freemasonry*, page 1613).

HOW GO SQUARES? The question was one of the earliest of the tests which were common in the eighteenth century. In the *Grand Mystery*, published in 1724, we find it in the following form:

Q. How go squares?
A. Straight.

It is noteworthy, that this phrase has an earlier date than the eighteenth century, and did not belong exclusively to the Freemasons. In Thomas May's comedy of *The Old Couple*, published in 1658, Act iv, scene i (see also Dodsley's *Collection of Old Plays*, volume 10), will be found the following passage:

Sir Argent Scraps. Ha! Mr. Frightful, welcome.
How go squares? What do you think of me to make a bridegroom? Do I look young enough?

H.: R.: D.: M.:. An abbreviation of *Heredom* or *Herodem*.

HU. The name of the chief god among the Druids, commonly called *Hu Gadarn*, or *Hu the Mighty*. He is thus described by one of the Welsh bards: "The smallest of the small, Hu is the mighty in the world's judgment; yet he is the greatest and Lord over us and our God of mystery. His course is light and swift, his car is a particle of bright sunshine. He is great on land and sea, the greatest whom I shall behold, greater than the worlds. Offer not indignity to him, the Great and Beautiful." Bryant and Davies, in accordance with their arkite theory, think that he was Noah deified; but the Masonic scholar will be reminded of the *Hi-hu* taken by the Cabalists out of the name of Jehovah.

HUETTE. A word equivalent among the Stone-Masons of Germany, in the Middle Ages, to the English word *Lodge*. Findel defines it as "a booth

made of boards, erected near the edifice that was being built, where the stone-cutters kept their tools, carried on their work, assembled, and most probably occasionally ate and slept." These *Hütten* accord exactly with the *Lodges* which Wren describes as having been erected by the English Masons around the edifice they were constructing.

HUGHAN, WILLIAM JAMES. This able and well-known Masonic scholar was born on February 13, 1841, and died on May 20, 1911. His father was a native of Dunscore, in Scotland, who had settled at East Stonehouse in Devonshire, where Brother Hughan was born. At the age of fifteen he was apprenticed to a draper at Devonport; at nineteen he entered a wholesale firm at Plymouth, going thence to Manchester and Truro, at which latter place he remained until 1883, when he retired from business and settled at Torquay, where he died. He was initiated in 1863 in the Saint Aubyn Lodge, No. 954, at Devonport; in the following year he joined the Emulation Lodge of Improvement in London, and on removing to Truro in 1864 he joined the Phenix Lodge of Honor and Prudence, No. 331, of which he was for a time Secretary, and in 1866 the Fortitude Lodge, No. 131, of which he was Worshipful Master in 1868 and 1878. In 1865 he was exalted in the Glasgow Chapter, No. 60, and joined Kilwinning Chapter, Ayr, No. 80, in 1868, becoming its Z., the chief officer, in 1873, and he was appointed Past Assistant Grand Sojourner of England in 1883; at various times he took most, if not all, of the Degrees worked in England and Scotland. In 1869 he was appointed Provincial Grand Secretary for Cornwall, which post he held for two years, and in 1874 he received the rank of Past Senior Grand Deacon of England, in recognition of his literary labors in the service of the Craft, this honor being the first of its kind to be so bestowed. In 1876 he was given the rank of Past Senior Grand Warden of the Grand Lodge of Egypt, which was followed by many similar honors from various foreign Masonic Bodies, including Senior Grand Warden of the Grand Lodge of Iowa.

Brother Hughan was devoted to Masonic study and research ever since he first saw the light of Freemasonry, and the Masonic periodicals of both hemispheres contain innumerable articles from his pen. His chief published works are: *Constitutions of the Freemasons*, 1869; *History of Freemasonry in York*, 1871; *Unpublished Records of the Craft*, 1871; *Old Charges of British Freemasons*, 1872; *Memorials of the Masonic Union of 1813*, 1874; *Numerical and Medallie Register of Lodges*, 1878; *Origin of the English Rite of Freemasonry*, 1884 and 1909; *Engraved List of Regular Lodges for 1734*, 1889; *History of the Apollo Lodge and the R. A. York*, 1889; *History of the Lion and Lamb Lodge*, 1894; *Old Charges of British Freemasons*, 1895; *Constitutions of the Freemasons, 1723-1896*, 1899; and *The Jacobite Lodge at Rome, 1735-7*, 1910. His writings cover the whole range of Freemasonry, but he gave special attention to the *Old Charges*, in the search for which he was indefatigable. The copyright in his books now belongs to the Lodge of Research, Leicester, England.

HUMILITY. The Divine Master has said, "He that humbleth himself shall be exalted" (Luke, xiv, 2), and the lesson is emphatically taught by a portion

of the instructions of the Royal Arch Degree. Indeed, the first step toward the acquisition of truth is a humility of mind which teaches us our own ignorance and our necessity for knowledge, so that thus we may be prepared for its reception. Doctor Oliver has erred in saying (*Landmarks* ii, 471) that bare feet are a Masonic symbol of humility. They are properly a symbol of reverence. The true Masonic symbol of humility is bodily prostration, and it is so exemplified in the Royal Arch Degree.

HUMMELL, JOHANN NEPOMU. German composer. Born on November 14, 1778, at Pressburg, Hungary, and died at Weimar, Germany, in 1837. Member of the Lodge Amalia at Weimar and a pupil of Mozart's. Became celebrated pianoforte player and composer and in the music book published by the Lodge where he was initiated, 1820, there are two songs by him.

HUND, BARON VON. Carl Gotthelf, Baron von Hund, was born in Oberlausitz, in Germany, on September 11, 1722. He was a nobleman and hereditary landed proprietor in the Lausitz. He is said to have been upright in his conduct, although beset by vanity and a love of adventure. But Findel is scarcely correct in characterizing him as a man of moderate understanding, since the position which he took among his Masonic contemporaries—many of whom were of acknowledged talent—and the ability with which he defended and maintained his opinions, would indicate the possession of very respectable intelligence. In religious faith he was a Protestant. That rare work, the *Anti-Saint-Nicaise*, contains in its first volume a brief biography of Brother von Hund, from which some details of his personal appearance and character may be obtained. He was of middling stature, but well formed; never dressed sumptuously, but always with taste and neatness; and although himself a moderate liver, was distinguished for his hospitality, and his table was always well supplied for the entertainment of friends and visitors. The record that his servants were never changed, but that those who were employed in his domestic service constantly remained with him, is a simple but conclusive testimony to the amiability of his character.

The scanty details of the life of Hund, which are supplied by Clavel in his *Histoire Pittoresque*; by Thory, in the *Acta Latomorum*; by Ragon, in his *Orthodoxie Maçonnique*; by Robison, in his *Proofs of a Conspiracy*; by Lenning and Gädicke, in the *Encyclopédie* of each; by Oliver, in his *Historical Landmarks*; and by Findel, in his *History*, vary so much in dates and in the record of events, that he who should depend on their conflicting authority for information would be involved in almost inextricable confusion in attempting to follow any connected thread of a narrative. As Thory, however, writes as an annalist, in chronological order, it may be presumed that his dates are more to be depended on than those of the looser compilers of historical essays. He, therefore, will furnish us with at least an outline of the principal Masonic events in the life of Hund, while from other writers we may derive the material facts which the brevity of Thory does not provide. But even Thory must sometimes be abandoned, where he has evidently neglected to note a particular circumstance, and his omission must be supplied from some other source.

On the 20th of March, 1742, when still lacking some months of being twenty years of age, he was initiated into the mysteries of Freemasonry, in the Lodge of the Three Thistles at Frankfort-on-the-Main. Findel places the date of his initiation in the year 1741; but, for the reason already assigned, Brother Mackey preferred the authority of Thory, with whom Lenning concurs. The First and Second Degrees were conferred on the same day, and in due time his initiation into the Symbolic Degrees was completed.

Soon after his initiation, the Baron von Hund traveled through England and Holland, and paid a visit to Paris. Robison, who speaks of the Baron as "a gentleman of honorable character," and whose own reputation secures him from the imputation of wilful falsehood, although it could not preserve him from the effects of prejudice, says that Hund, while in Paris, became acquainted with the Earl of Kilmarnock and some other gentlemen, who were adherents of the Pretender, and received from them the new Degrees, which had been invented, it is said, for political purposes by the followers of the exiled house of Stuart. Gädicke states that while there he also received the Order of the Mopses, which he afterward attempted, but without success, to introduce into Germany. This must, however, be an error; for the Order of the Mopses, an androgynous institution, which subsequently gave birth to the French Lodges of Adoption, was not established until 1776, long after the return of Hund to his native country.

This entire article is by Brother Mackey except where otherwise plainly indicated and here we may insert a comment by Brother Hawkins who says the Order of the Mopses was established in 1738 (see *Mopses*).

While he resided in Paris he received, says Findel, some intimations of the existence of the Order of Knights Templar in Scotland. The legend, which it is necessary to say has been deemed fabulous, is given to us by Clavel (*Histoire Pittoresque*, page 184), who tells us that, after the execution of Jacques de Molay, Pierre d'Aumont, the Provincial Grand Master of Auvergne, accompanied by two Commanders and five Knights, escaped to Scotland, assuming during their journey, for the purpose of concealment, the costume of Operative Masons. Having landed on one of the Scottish Islands, they met several other companions, Scottish Knights, with whom they resolved to continue the existence of their Order, whose abolition had been determined by the Pope and the King of France. At a Chapter held on Saint John's Day, 1313, Aumont was elected Grand Master, and the Knights, to avoid in future the persecutions to which they had been subjected, professed to be Freemasons, and adopted the symbols of that Order. In 1361, the Grand Master transported his See to the city of Aberdeen, and from that time the Order of the Temple spread, under the guise of Freemasonry, throughout the British Islands and the Continent.

The question now is not as to the truth or even the probability of this legend. It is sufficient for our present purpose to say, that the Baron von Hund accepted it as a veritable historical fact. He was admitted, at Paris, to the Order of Knights Templar, Clavel says, by the Pretender, Charles Edward, who

was the Grand Master of the Order. Of this we have no other evidence than the rather doubtful authority of Clavel. Robison intimates that he was inducted by the Earl of Kilmarnock, whose signature was attached to his diploma. Gädicke says that he traveled over Brabant to the French army, and was there made a Templar by high chiefs of the Order. And this statement might be reconciled with that of Robison, for the high chiefs, *hohe Obere*, of Gädicke were possibly the followers of the Pretender, some of whom were likely to have been with the French army. The point is not, however, worth the trouble of an investigation.

Two things have been well settled, namely: That in 1743 von Hund was initiated as a Knights Templar, and that at the same time he received the appointment of a Provincial Grand Master, with ample powers to propagate the Order in Germany. He returned to his native country, but does not appear to have been very active at first as a missionary of Templarism, although he continued to exhibit his strong attachment to Ancient Craft Freemasonry. In the year 1749 he erected, at his own expense, a Lodge on his estates at Kittlitz, near Lobau, to which he gave the name of the *Lodge of the Three Pillars*. At the same time he built there a Protestant church, the corner-stone of which was laid by the Brethren, with the usual Masonic ceremonies.

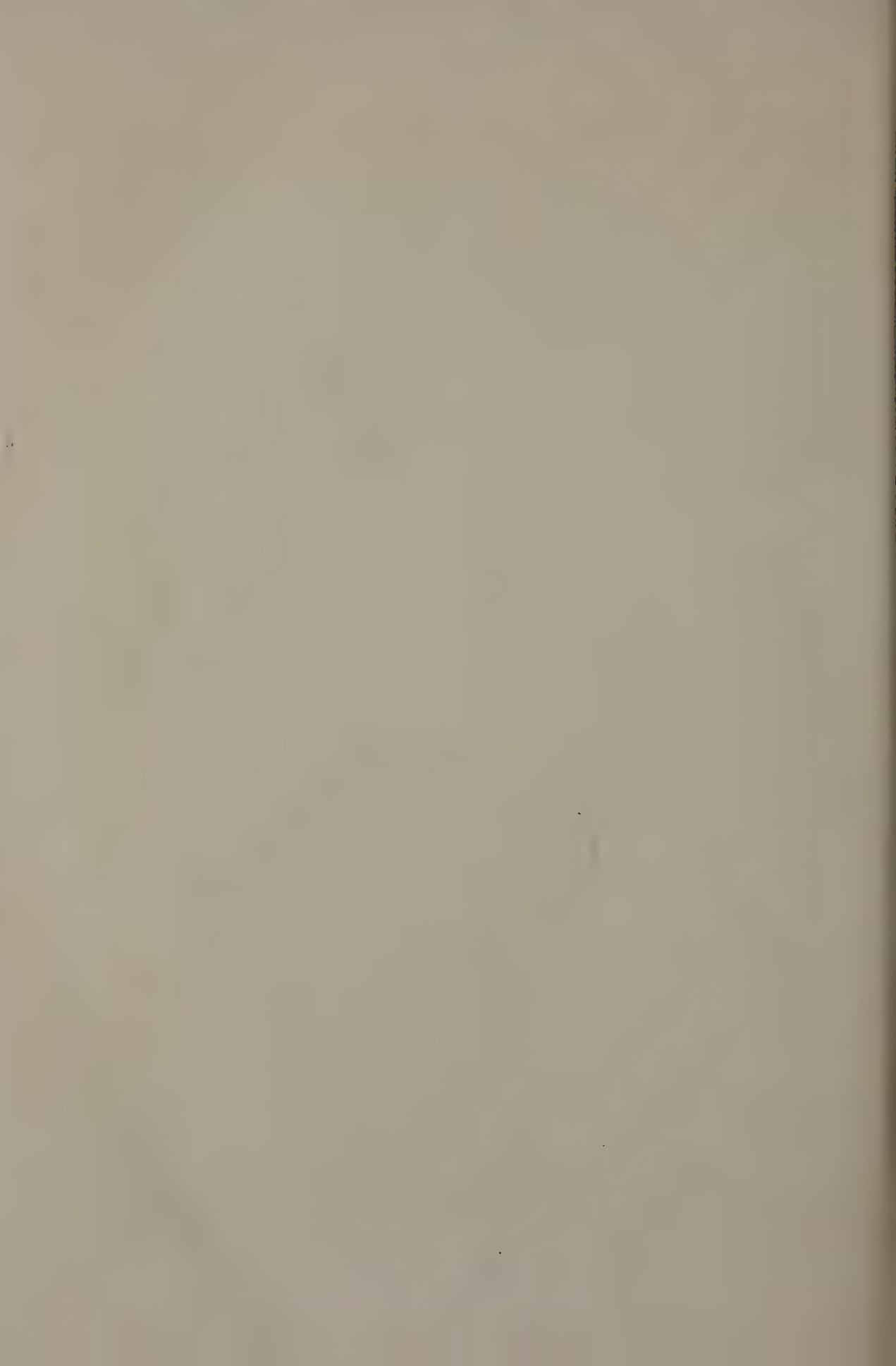
We are compelled to suppose, from incidents in his life which subsequently occurred, that Hund must have visited Paris a second time, and that he was there in the year 1754. On November 24, in that year, the Chevalier de Bonneville, supported by some of the most distinguished Freemasons of Paris, instituted a Chapter of the High Degrees, which received the name of the *Chapter of Clermont*, and into which he introduced the Templar system, that is, the system which finds the origin of Freemasonry in Templarism. In this Chapter Baron von Hund, who was then in Paris, received the Degrees of the Clermont system, and there, says Thory, he learned the doctrine upon which he subsequently founded his new Rite of Strict Observance. This doctrine was, that Freemasonry owes its existence to Knights Templarism, of which it is the natural successor; and, therefore, that every Freemason is a Templar, although not entitled to all the privileges of the Order until he has attained the highest Degree.

Von Hund returned to Germany possessed of powers, or a Deputation granted to him in Paris by which he was authorized to disseminate the advanced Degrees in that country. He was not slow to exhibit these documents, and soon collected around him a band of adherents. He then attempted what he termed a reform in primitive Freemasonry or the simple English system of the three Symbolic Degrees, which alone most of the German Lodges recognized. The result was the establishment of a new system, well known as the Rite of Strict Observance.

But here we again encounter the embarrassments of conflicting authorities. The distinctive feature of the Rite of Strict Observance was, that Freemasonry is the successor of Templarism; the legend of Aumont being unhesitatingly accepted as authentic. The author of *Anti-Saint-Nicaise*, the book already referred to, asserted that between the years 1730 and



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1740, there was already in Lusatia a Chapter of Templars; that he knew one, at least, who had been there initiated before the innovation of the Baron von Hund; and that the dignities of Prior, Sub-Prior, Prefect, and Commander, which he professed to introduce into Germany for the first time, had been known there at a long antecedent period. Ragon also asserts that the Templar system of Ramsay was known in Germany before the foundation of the Chapter of Clermont, whence von Hund derived his information and his powers; that it consisted of six Degrees, to which Hund added a seventh; and that at the time of von Hund's arrival in Germany this régime had Baron von Marshall as its head, to whom Hund's superiors in Paris had referred him. This seems to be the correct version of the affair; and so the Rite of Strict Observance was not actually established, but only reformed and put into more active operation, by von Hund.

One of the peculiarities of this Rite was, that every member was called a *Knight*, or *Eques*; the classical Latin for a Roman knight being, by a strange inconsistency, adopted by these professed Templars, instead of the medieval word *Miles*, which had been always appropriated to the military knights of chivalry. To this word was appended another, and the title thus formed was called the *characteristic name*. Lists of these characteristic names, and of the persons whom they represented, are given in all the registers and lists of the Rite. Von Hund selected for himself the title of *Eques ab Ense*, or *Knight of the Sword*; and, to show the mixed military and Masonic character of his régime, chose for his seal a square and sword crossed, or, in heraldic language, saltier-wise. Von Hund divided Europe into nine provinces, and called himself the Grand Master of the Seventh Province, which embraced Lower Saxony, Prussian Poland, Livonia, and Courland. He succeeded in getting the Duke Ferdinand of Brunswick to place himself at the head of the Rite, and secured its adoption by most of the Lodges of Berlin and of other parts of Prussia. After this he retired into comparative inactivity, and left the Lodges of his Rite to take care of themselves.

But in 1763 he was aroused by the appearance of one, Johnson, on the Masonic stage. This man, whose real name was Leucht, was a Jew, and had formerly been the secretary of the Prince of Anhalt-Bernburg, under the assumed name of Becker. But, changing his name again to that of Johnson, he visited the city of Jena, and proclaimed himself to the Freemasons there as possessed of powers far more extensive than those of von Hund, which he pretended to have received from "Unknown Superiors" at Aberdeen, Scotland, the supposed seat of the Templar Order, which had been revived by Aumont. Von Hund at first admitted the claims of Johnson, and recognized him as the Grand Prior of the Order.

Ragon says that this recognition was a fraud on the part of von Hund, who had really selected Johnson as his agent, to give greater strength to his Rite. I am reluctant to admit the truth of this charge, and am rather disposed to believe that the enthusiasm and credulity of von Hund had made him for a time the victim of Johnson's ostentatious pretensions. If this be so, he was soon undeceived, and, discovering the

true character as well as the dangerous designs of Johnson, he proclaimed him to be an adventurer. He denied that Johnson had been sent as a delegate from Scotland, and asserted anew that he alone was the Grand Master of the Order in Germany, with the power to confer the high Degrees. Johnson, accused of abstracting the papers of a Lord of Courland, in whose service he had been, and of the forgery of documents, was arrested at Magdeburg through the influence of von Hund, on the further charges of larceny and counterfeiting money, and died in 1775 in prison.

Von Hund now renewed his activity as a Freemason, and assembled a Congress of the Rite at Altenberg, where he was recognized as Grand Master of the Templars, and augmented his strength by numerous important initiations. His reappearance among the Brethren exerted as much surprise as joy, and its good effects were speedily seen in a large increase of Chapters; and the Rite of Strict Observance soon became the predominating system in Germany. But dissatisfaction began to appear as a consequence of the high claims of the members of the Rite to the possession of superior knowledge. The Knights looked haughtily upon the Freemasons who had been invested only with the primitive Degrees, and these were offended at the superciliousness with which they were treated. A Mother Lodge was established at Frankfort, which recognized and worked only the three Degrees. Other systems of advanced Degrees also arose as rivals of the Rite, and von Hund's régime began to feel sensibly the effects of this compound antagonism.

Hitherto the Rite of Strict Observance had been cosmopolitan in its constitution, admitting the believers in all creeds to its bosom, and professing to revive only the military and chivalric character of the ancient Templars, without any reference to their religious condition. But in 1767, von Starck, the Rector at Wismar, proposed to engraft upon the Rite a new branch, to be called the clerical system of Knights Templar. This was to be nominally spiritual in character; and, while announcing that it was in possession of secrets not known to the chivalric branch of the Order, demanded as preliminary to admission, that every candidate should be a Roman Catholic, and have previously received the Degrees of the Strict Observance. Starck wrote to von Hund, proposing a fusion of the two branches; and he, "because," to borrow the language of Findel (*History of Freemasonry*, page 279), "himself helpless and lacking expedients, eagerly stretched out his hand to grasp the offered assistance, and entered into connection with the so-called clergy." He even, it is said, renounced Protestantism and became a Catholic, so as to qualify himself for admission.

In 1774, a Congress assembled at Kohlo, the object of which was to reconcile the difference between these two branches of the Rite. Here von Hund appears to have been divested of some portion of his dignities, for he was appointed only Provincial Superior of Upper and Lower Alsace, of Denmark and of Courland, while the Grand Mastership of the Rite was conferred on Frederick, Duke of Brunswick. Another Congress was held in 1775, at Brunswick, where Hund again appeared. Here Findel, who seems to have no

friendly disposition toward von Hund, charges him with "indulgence in his love of outward pomp and show," a charge that is not consistent with the character given him by other writers, who speak of his modesty of demeanor. The question of the *Superiores Incogniti*, or *Unknown Superiors*, from whom von Hund professed to derive his powers, came under consideration. He denied that he was bound to give any explanations at all, and asserted that his oath precluded him from saying anything more. Confidence in him now declined, and the Rite to which he was so much attached, and of which he had been the founder and the chief supporter, began to lose its influence. The clerical branch of the Rite seceded, and formed an independent Order, and the Lodges of Strict Observance thenceforward called themselves the *United German Lodges*.

With his failure at Brunswick, the functions of von Hund ceased. He retired altogether from the field of Masonic labor, and died, in the fifty-fifth year of his life, on November 8, 1776, at Meiningen, in Prussia. The members of the Lodge Minerva, at Leipsic, struck a medal in commemoration of him, which contains on the obverse an urn encircled by a serpent, the symbol of immortality, and on the reverse a likeness of him, which is said to be exceedingly accurate. A copy of it may be found in the *Taschenbuche der Freimaurerei*, and in the *American Quarterly Review of Freemasonry*. For this amiable enthusiast, as he certainly was—credulous but untiring in his devotion to Freemasonry; deceived but enthusiastic; generous and kind in his disposition; whose heart was better than his head—we may not entertain the profoundest veneration; but we cannot but feel an emotion of sympathy. We know not how much the antagonism and contest of years, and final defeat and failure, may have embittered his days or destroyed his energy; but we do know that he ceased the warfare of life while still there ought to have been the promise of many years of strength and vigor.

HUNGARY, NATIONAL GRAND LODGE OF. See *Austria Hungary and Czecho-Slovakia*.

HUR. The Hebrew word *חור*, liberty. A term used in the Fourth Degree of Perfect Mistress in the French Rite of Adoption.

HUTCHINSON, WILLIAM. Of all the Masonic writers of the eighteenth century there was no one who did more to elevate the spirit and character of the Institution than William Hutchinson of Barnard Castle, in the county of Durham, England. To him are we indebted for the first philosophical explanation of the symbolism of the Order, and his *Spirit of Masonry* still remains a priceless boon to the Masonic student. Hutchinson was born in 1732, and died April 7, 1814, at the ripe age of eighty-two years. He was by profession a solicitor; but such was his literary industry, that a very extensive practise did not preclude his devotion to more liberal studies. He published several works of fiction, which, at the time, were favorably received. His first contribution to literature was *The Hermitage, a British Story*, which was published in 1772. This was followed, in 1773, by a descriptive work, entitled *An Excursion to the Lakes of Westmoreland and Cumberland*. In 1775, he published *The Doubtful Marriage*, and in 1776 *A Week in a Cottage and A Romance after the Fashion of*

the Castle of Ontranto. In 1778, he commenced as a dramatic writer, and besides two tragedies, *Pygmalion*, *King of Tyre* and *The Tyrant of Onia*, which were never acted, he also wrote *The Princess of Zanzara*, which was successfully performed at several of the provincial theaters.

Hutchinson subsequently devoted himself to archaeological studies, and became a prominent member of the Royal Society of Antiquaries. His labors in this direction were such as to win for him from Nichols the title of "an industrious antiquary." He published in 1776, *A View of Northumberland*, in two volumes; in 1785, 1787, and 1794, three consecutive quarto volumes of *The History and Antiquities of the County Palatine of Durham*; and in 1794, in two quarto volumes, *A History of Cumberland*—works which are still referred to by scholars as containing valuable information on the subjects of which they treat, and are an evidence of the learning and industry of the author. But it is as a Masonic writer that Hutchinson has acquired the most lasting reputation, and his labors as such have made his name a household word in the Order. He was for some years the Master of Barnard Castle Lodge, where he sought to instruct the members by the composition and delivery of a series of Lectures and Charges, which were so far superior to those then in use as to attract crowds of visitors from neighboring Lodges to hear him and to profit by his instructions. Some of these were from time to time printed, and won so much admiration from the Craft that he was requested to make a selection, and publish them in a permanent form.

Accordingly, he applied, in 1774, for permission to publish, to the Grand Lodge—which then assumed to be a rigid censor of the Masonic press—and, having obtained it, he gave to the Masonic world the first edition of his now celebrated treatise entitled *The Spirit of Masonry, in Moral and Elucidatory Lectures*; but the latter part of the title was omitted in all the subsequent editions. The sanction for its publication, prefixed to the first edition, has an almost supercilious sound, when we compare the reputation of the work—which at once created a revolution in Masonic literature—with that of those who gave the sanction, and whose names are preserved only by the official titles, which were affixed to them. The sanction is in these words:

Whereas, Brother William Hutchinson has compiled a book, entitled *The Spirit of Masonry*, and has requested our sanction for the publication thereof; we, having perused the said book and finding it will be of use to this Society, do recommend the same.

This approval is signed by the Grand Master and his Deputy, also by the Grand Wardens, and the Grand Treasurer and Secretary. But their judgment, though tamely expressed, was not amiss. A century has since shown that the book of Hutchinson has really been "of use to the Society." It opened new thoughts on the symbolism and philosophy of Freemasonry, which, worked out by subsequent writers, have given to Freemasonry the high rank it now holds, and has elevated it from a convivial association, such as it was in the beginning of the eighteenth century, to that school of religious philosophy which it now is. To the suggestions of Hutchinson, Hem-

ming undoubtedly owed that noble definition, that "Freemasonry was a science of morality veiled in allegory, and illustrated by symbols."

The first edition of *The Spirit of Masonry* was published in 1775, the second in 1795, the third in 1802, the fourth in 1813, the fifth in 1814, and the sixth in 1815, all except the last in the lifetime of the author. Several subsequent editions have been published both in the United States and in Great Britain. In 1780, it was translated into German, and published at Berlin under the title of *Der Geist der Freimaurerei, in moralischen und erläuternden Vorträgen*. Of this great work the Craft appear to have had but one opinion. It was received on its first appearance with enthusiasm, and its popularity among Masonic scholars has never decreased. Doctor Oliver says of it:

It was the first efficient attempt to explain, in a rational and scientific manner, the true philosophy of the Order. Doctor Anderson and the writer of the Gloucester sermon indicated the mine, Calcott opened it, and Hutchinson worked it. In this book he gives to the science its proper value. After explaining his design, he enters copiously on the rites, ceremonies, and institutions of ancient nations. Then he dilates on the Lodge, with its ornaments, furniture, and jewels; the building of the Temple; geometry; and after explaining the Third Degree with a minuteness which is highly gratifying, he expatiates on secrecy, charity, and brotherly love; and sets at rest all the vague conjectures of cowans and unbelievers, by a description of the occupations of Masons and a masterly defense of our peculiar rites and ceremonies.

The peculiar theory of Hutchinson in reference to the symbolic design of Freemasonry is set forth more particularly in his ninth lecture, entitled "The Master Mason's Order." His doctrine was that the Lost Word was typical of the lost religious purity, which had been occasioned by the corruptions of the Jewish faith. The piety which had planted the Temple at Jerusalem had been expunged, and the reverence and adoration due to God had been buried in the filth and rubbish of the world, so that it might well be said "that the guide to heaven was lost, and the master of the works of righteousness was smitten." In the same way he extends the symbolism. "True religion," he says, "was fled. Those who sought her through the wisdom of the ancients were not able to raise her. She eluded the grasp, and their polluted hands were stretched forth in vain for her restoration. Those who sought her by the old law were frustrated, for death had stepped between, and corruption defiled the embrace."

Hence the Hutchinsonian theory is, that the Third Degree of Freemasonry symbolizes the new law of Christ, taking the place of the old law of Judaism, which had become dead and corrupt. With him, Hiram or Huram is only the Greek *huramen*, meaning *I have found it*, and *acacia*, from the same Greek, signifies *freedom from sin*; and "thus the Master Mason represents a man, under the Christian doctrine

saved from the grave of iniquity and raised to the faith of salvation." Some of Hutchinson's etymologies are unquestionably inadmissible; as, when he derives Tubal Cain from a corruption of the Greek, *tumbon choeo*, "I prepare my sepulcher," and when he translates the Substitute Word as meaning "I ardently wish for life." But fanciful etymologies are the besetting sin of all antiquaries. So his theory of the exclusive Christian application of the Third Degree will not be received as the dogma of the present day. But such was the universally recognized theory of all his contemporaries. Still, in his enlarged and elevated views of the symbolism and philosophy of Freemasonry as a great moral and religious science, he was immeasurably in advance of his age. In his private life, Hutchinson was greatly respected for his cultivated mind and extensive literary acquirements, while the suavity of his manners and the generosity of his disposition secured the admiration of all who knew him. He had been long married to an estimable woman, whose death was followed in only two days by his own, and they were both interred in the same grave.

HUZZA. The acclamation in the Ancient and Accepted Scottish Rite. In the old French manuscripts it is generally written *Hoschea*.

HYMNS, MASONIC. In the *History of the Provincial Grand Lodge of Northamptonshire and Huntingdonshire*, England, by Brother Phipps Doran, 1912, we are told that Brother W. Clegg, a member of the Lodge of Harmony, No. 272, Boston, Lincolnshire, was the author of the hymns *Hail Eternal* and *Now the Evening Shadows Falling*, which are in frequent use at the opening and closing of many Lodges.

HAIL ETERNAL!

Hail, Eternal! by whose aid
All created things are made,
Heav'n and earth thy vast design;
Hear us, Architect Divine!
May our work begun in Thee,
Ever blest with order be.

And may we, when labors cease,
Part in harmony and peace,
By Thy glorious Majesty,
By the trust we place in Thee,
By the badge and mystic sign,
Hear us Architect Divine!

NOW THE EVENING SHADOWS FALLING

Now the evening shadows falling
Warn from toil to peaceful rest;
Mystic arts and rites reposing
Sacred in each faithful breast.
God of Light! whose love unceasing,
Doth to all Thy works extend.

Crown our Order with Thy blessing;
Build, sustain us to the end.
Humbly now we bow before Thee,
Grateful for Thine aid Divine;
Everlasting pow'r and glory,
Mighty Architect! be Thine.

I. The ninth letter in the alphabets of Western Europe, called by the Greeks *Iota*, after its Shemitic name. The Hebrew equivalent is י, of the numerical value of 10, and signifies a *hand*. The oldest forms of the letter, as seen in the Phenician and Samaritan, have a rude resemblance to a hand with three fingers, but by a gradual simplification, the character came to be the smallest in the alphabet, and *iota*, or *jot*, is a synonym for a *trifle*. The thumb and two fingers are much used, and are of great significance, in religious forms, as well as in Freemasonry. It is the position of the hand when the Pope blesses the congregation, and signifies the *Three in One*. The Hebrew letter *ain*, י, with the numerical value



SYMBOLISM OF THE IOTA OR I

of 70, possesses and gives the English sound of the letter *i*.

I. A. A. T. Reghellini (i, 29) says that the Rose Croix Freemasons of Germany and Italy always wear a ring of gold or silver, on which are engraved these letters, the initials of *Ignis, Aer, Aqua, Terra*, in allusion to the Egyptian mystical doctrine of the generation, destruction, and regeneration of all things by the four elements, *fire, air, water, and earth*; which doctrine passed over from the Egyptians to the Greeks, and was taught in the philosophy of Empedocles. But these Rose Croix Freemasons, probably borrowed their doctrine from the Gnostics.

I AM THAT I AM. The name which the Great Architect directed Moses to use (Exodus iii, 14), that he might identify himself to the Israelites as the messenger sent to them by God. It is one of the modifications of the Tetragrammaton, and as such, in its Hebrew form of אהיה אהיה אשר אהיה, *ehyeh asher ehyeh*, the *e* pronounced like a *in fate*, has been adopted as a significant word in the higher Degrees of the York, American, and several other Rites. The original Hebrew words are actually in the future tense, and grammatically mean *I will be what I will be*; but all the versions give a present signification. Thus, the Vulgate has it, *I am who am*; the Septuagint, *I am he who exists*; and the Arabic paraphrase, *I am the Eternal who passes not away*. The expression seems intended to point out the eternity and self-existence of God, and such is the sense in which it is used in Freemasonry (see *Ehyeh asher ehyeh*).

IATRIC FREEMASONRY. From the Greek word *ιατρική*, the art of medicine. Ragon, in his *Orthodoxie Maçonnique* (page 450), says that this system was instituted in the eighteenth century, and that its adepts were occupied in the search for the

universal medicine. It must therefore have been a Hermetic Rite. Ragon knew very little of it, and mentions only one Degree, called the *Oracle of Cos*. The island of Cos was the birthplace of Hippocrates, the father of medicine, and to him the Degree is dedicated. The Order or Rite has no longer any existence.

I-COLM-KILL. An island south of the Hebrides, once the seat of the Order of the Culdees, containing the ruins of the monastery of Saint Columba, founded 565 A.D. Tradition plants the foundation of the Rite of Heredom on this island.

ICONOCLASTS. From the Greek words *eikon*, meaning *image*, and *klazo*, *I break*. The name used to designate those in the Church, from the eighth century downward, who have been opposed to the use of sacred images, or, rather, to the paying of religious honor or reverence to such representations. Image-worship prevailed extensively in the sixth and seventh centuries in the Eastern Empire. The iconoclast movement commenced with the Imperial Edict issued, in 726, by the Emperor Leo III, surnamed the Isaurian, who allowed images only of the Redeemer. The second decree was issued in 730. This was opposed strenuously by Popes Gregory II and III, but without avail.

ICONOLOGY. The science which teaches the doctrine of images and symbolic representations. It is a science collateral with Freemasonry, and is of great importance to the Masonic student, because it is engaged in the consideration of the meaning and history of the symbols which constitute so material a part of the Masonic system.

IDAHO. The Grand Lodge of Oregon granted a Dispensation to Idaho Lodge, No. 35, on July 7, 1863, and on June 21, 1864, a Charter was issued. At a Convention held in Idaho City on December 16, 1867, for the purpose of organizing a Grand Lodge, members of the four chartered Lodges in the State, namely, Idaho, No. 35; Boise City, No. 37; Placer, No. 38, and Pioneer, No. 12, were present. It was agreed that members of Owyhee Lodge, U. D., should be admitted and permitted to vote. On December 17, 1867, Grand Officers were elected and installed, and, adopting the Constitution of the Grand Lodge of Oregon, the Grand Lodge of Idaho was opened in Ample Form.

Idaho Chapter in Idaho City, was granted a Charter on June 18, 1867, by the Grand Chapter of Oregon which was under the impression that the General Grand Chapter had ceased to exist. The General Grand Chapter, when considering the above Charter acknowledged that the petitioners acted in good faith and granted a Charter to Idaho Chapter, No. 1, on September 18, 1868. Ten Chapters in all were also chartered by the General Grand Chapter in this State. The eleven Chapters organized the Grand Chapter of Idaho on June 16, 1908.

The first Council in Idaho, Idaho Council at Pocatello, was issued a Dispensation by the Officers

of the General Grand Council on December 15, 1896. This Dispensation was annulled on October 11, 1897. On January 24, 1912, however, the General Grand Council issued a Dispensation to Idaho Council, No. 1, and chartered it on September 10, 1912.

Five Commanderies were instituted in Idaho before the Grand Commandery was organized. The first of these was Idaho, No. 1, at Boise, which was granted a Dispensation May 24, 1882, and a Charter September 13, 1882. With four other Commanderies, Lewiston, No. 2; Moscow, No. 3; Gate City, No. 4; Coeur d'Alene, No. 5, and Idaho, No. 1, the Grand Commandery was organized on August 21, 1904.

A Lodge of Perfection, a Chapter of Rose Croix, a Council of Kadosh, and a Consistory, Ancient and Accepted Scottish Rite, Southern Jurisdiction, were established at Lewiston by the Supreme Council as Lewiston, No. 1, by Charters dated respectively June 15, 1895; January 18, 1898; April 29, 1899; and June 27, 1899.

IDIOT. Idiocy is one of the main disqualifications for initiation. This does not, however, include a mere dullness of intellect and indocility of apprehension. These amount only to stupidity, and "the judgment of the heavy or stupid man," as Doctor Good has correctly remarked, "is often as sound in itself as that of the man of more capacious comprehension." The *idiot* is defined by Blackstone as "one that hath had no understanding from his nativity; and therefore is by law presumed never likely to attain any." A being thus mentally imperfect is incompetent to observe the obligations or to appreciate the instructions of Freemasonry. It is true that the word does not occur in any of the old *Constitutions*, but from their general tenor it is evident that idiots were excluded, because "cunning," or knowledge and skill, are everywhere deemed essential qualifications of a Freemason. But the law of the ritual is explicit on the subject.

IDOLATRY. The worship paid to any created object. It was in some one of its forms the religion of the entire ancient world except the Jews. The forms of idolatry are generally reckoned as four in number. 1. *Fetichism*, the lowest form, consisting in the worship of animals, trees, rivers, mountains, and stones. 2. *Sabianism* or *Sabaism*, the worship of the sun, moon, and stars. 3. *Shintoism*, or the worship of deceased ancestors or the leaders of a nation. 4. *Idealism*, or the worship of abstractions or mental qualities. Brother Oliver and his school have propounded the theory that among the idolatrous nations of antiquity, who were, of course, the descendants, in common with the monotheistic Jews, of Noah, there were the remains of certain legends and religious truths which they had received from their common ancestor, but which had been greatly distorted and perverted in the system which they practised. This system, taught in the Ancient Mysteries, he called the *Spurious Freemasonry* of antiquity.

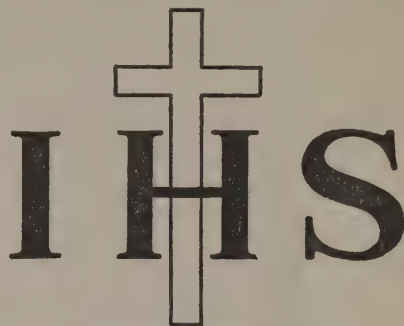
IGNE NATURA RENOVATUR INTEGRA. A Latin phrase meaning *By fire, nature is perfectly renewed* (see I. N. R. I.).

IGNORANCE. The ignorant Freemason is a drone and an encumbrance in the Order. He who does not study the nature, the design, the history, and character of the Institution, but from the hour of his initiation neither gives nor receives any ideas that

could not be shared by a profane, is of no more advantage to Freemasonry than Freemasonry is to him. The true Freemason seeks light that darkness may be dispelled, and knowledge that ignorance may be removed. The ignorant aspirant, no matter how loudly he may have asked for light, is still a blind groping in the dark.

IH-HO. The Cabalistic mode of reading *Ho-hi*, one of the forms of the Tetragrammaton (see *Ho-hi*).

I. H. S. A monogram, to which various meanings have been attached. Thus, these letters have been supposed to be the initials of *In hoc signo*, words which surrounded the cross seen by Constantine. But that inscription was in Greek; and besides, even in a Latin translation, the letter V, for *vinces*, would be required to complete it. The Church has generally



A SACRED MONOGRAM, I. H. S.

accepted the monogram as containing the initials of *Jesus Hominum Salvator*, a Latin expression meaning *Jesus the Savior of Men*; a sense in which it has been adopted by the Jesuits, who have taken it in the form here illustrated, as the badge of their society. So, too, it is interpreted by the Masonic Templars, on whose banners it often appears. A later interpretation is advocated by the Cambridge Camden Society in a work published by them on the subject. In this work they contend that the monogram is of Greek origin, and is the first three letters of the Greek name, *ΙΗΣΟΥΣ*, *JESUS*. But the second of these interpretations is the one most generally received.

IJAR. יאר. The eighth month of the Hebrew civil year. It corresponds to a part of the months of April and May.

ILLINOIS. The Anti-Masonic movement had so great an effect on Freemasonry in Illinois that it practically died. After the agitation ceased the Craft appeared again with renewed vigor. There are thus two early Lodges and two Grand Lodges to be considered in an account of the growth of Freemasonry in this State. On September 4, 1805, a Dispensation for six months was issued to Western Star Lodge, No. 107, while Illinois was still in Indian Territory. The Lodge was chartered and on September 13, 1806, was duly constituted. A Convention was held at Vandalia on December 9, 1822, to consider the organization of a Grand Lodge for the State. At another meeting held December 1, 1823, eight Lodges were represented and a Grand Lodge was opened with Brother Shadrach Bond as Grand Master. In 1827, this Grand Lodge ceased operations and after June 24, 1827, all the Lodges in the State went out of existence. A Warrant

was issued on August 30, 1838, to Bodley Lodge, No. 97, by the Grand Lodge of Kentucky, there being at that time no other working Lodge in Illinois. At a Convention held at Jacksonville on April 6, 1840, six of the eight chartered Lodges in the State were present and one under Dispensation was represented. The Grand Lodge officers were elected and the Grand Lodge then opened. For some time, however, several Lodges in Illinois paid allegiance to Missouri because their business in St. Louis made it more convenient for the Brethren to attend the Grand Lodge of Missouri.

A Dispensation was granted by the Deputy General Grand High Priest to Springfield Chapter, on July 19, 1841, and in the following September a Charter was issued. Seven Chapters were given permission subsequently by the General Grand King to organize a Grand Chapter. On April 10, 1850, six of these Chapters held a Convention and opened the Grand Chapter of Illinois.

Degrees of the Cryptic Rite were conferred in some of the Royal Arch Chapters in this State. Then several Councils were chartered from 1852 by the Grand Council of Kentucky, the first being Illinois Council No. 15. A Charter was granted to Alton Council at Alton in 1853. Springfield Council at Springfield was not chartered until February, 1854, though the Convention to form a Grand Council was assembled on September 29, 1853, and during the adjourned meeting at Springfield the various Councils were arranged as Illinois Council No. 1; Springfield Council No. 2, and Alton Council No. 3. Any misunderstanding was cleared up by a second Convention at Springfield, March 10, 1854, when the Constitution was readopted and the Grand Council constituted by representatives of the three Councils.

Apollo Encampment, later Apollo Commandery, was organized at Chicago under Dispensation dated May 5, 1845, issued by Deputy Grand Master Joseph K. Stapleton of Baltimore. It received a Charter dated September 17, 1847. The Grand Commandery was organized on October 27, 1857, under authority of Grand Master W. B. Hubbard of the Grand Encampment, by three Commanderies: Apollo, No. 1; Belvidere, No. 2, and Peoria, No. 3. At the Conclave of 1858, Sir Hosmer A. Johnson presented a piece of the Charter Oak received from the Hon. Isaac W. Stewart of Hartford, Connecticut, which was afterwards made into a Patriarchal Cross for the use of the Grand Commanders as a Jewel of Office.

As early as 1857, appeared the first Body of the Ancient and Accepted Scottish Rite in Illinois, when Van Rensselaer Lodge of Perfection was chartered on May 14, at Chicago. On that date also Chicago Council of Princes of Jerusalem, Gourgass Chapter of Rose Croix, and Oriental Consistory were established in the same city.

ILLITERACY. The word illiteracy, as signifying an ignorance of letters, an incapability to read and write, suggests the inquiry whether illiterate persons are qualified to be made Freemasons. There can be no doubt, from historic evidence, that at the period when the Institution was operative in its character, the members for the most part—that is, the great mass of the Fraternity—were unable to read or write. At a time when even kings made at the foot of docu-

ments the sign of the cross, *pro ignorantia litterarum*, because they could not write their names, it could hardly be expected that an Operative Mason should be gifted with a greater share of education than his sovereign. But the change of the Society from Operative to Speculative gave to it an intellectual elevation, and the philosophy and science of symbolism which was then introduced could hardly be understood by one who had no preliminary education. Accordingly, the provision in all Lodges, that initiation must be preceded by a written petition, would seem to indicate that no one is expected or desired to apply for initiation unless he can comply with that regulation, by writing, or at least signing, such a petition. The Grand Lodge of England does not leave this principle to be settled by implication, but in express words requires that a candidate shall know how to write, by inserting in its Constitution the provision that a candidate, "previous to his initiation, must subscribe his name at full length to a declaration." The official commentary on this, in an accompanying note, is, that "a Person who cannot write is consequently ineligible to be admitted into the Order," and this is now the very generally accepted law. The Latin words *ne varietur* in Masonic diplomas, which follows the signature in the margin, indicates that the holder is required to know how to sign his name.

ILLUMINATED THEOSOPHISTS. A modification of the system of Pernetty instituted at Paris by Benedict Chastanier, who subsequently succeeded in introducing it into London. It consisted of nine Degrees, for an account of which see *Chastanier*.

ILLUMINATI. This is a Latin word, signifying *the enlightened*, and hence often applied in Latin Diplomas as an epithet of Freemasons.

ILLUMINATI OF AVIGNON. See *Avignon, Illuminati of*.

ILLUMINATI OF BAVARIA. A secret society, founded on May 1, 1776, by Adam Weishaupt, who was Professor of Canon Law at the University of Ingolstadt. Its founder at first called it the *Order of the Perfectibilists*; but he subsequently gave it the name by which it is now universally known. Its professed object was, by the mutual assistance of its members, to attain the highest possible degree of morality and virtue, and to lay the foundation for the reformation of the world by the association of good men to oppose the progress of moral evil. To give to the Order a higher influence, Weishaupt connected it with the Masonic Institution, after whose system of Degrees, of esoteric instruction, and of secret modes of recognition, it was organized. It has thus become confounded by superficial writers with Freemasonry, although it never could be considered as properly a Masonic Rite. Weishaupt, though a reformer in religion and a liberal in politics, had originally been a Jesuit; and he employed, therefore, in the construction of his association, the shrewdness and subtlety which distinguished the disciples of Loyola; and having been initiated in 1777 in a Lodge at Munich, he also borrowed for its use the mystical organization which was peculiar to Freemasonry. In this latter task he was greatly assisted by the Baron Von Knigge, a zealous and well-instructed Freemason, who joined the Illuminati in 1780, and

soon became a leader, dividing with Weishaupt the control and direction of the Order.

In its internal organization the Order of Illuminati was divided into three great classes, namely, 1. The Nursery; 2. Symbolic Freemasonry; and 3. The Mysteries; each of which was subdivided into several Degrees, making ten in all, as in the following table:

I. Nursery. After a ceremony of preparation it began:

1. Novice.
2. Minerval.
3. Illuminatus Minor.

II. Symbolic Freemasonry. The first three Degrees were communicated without any exact respect to the divisions, and then the candidate proceeded:

4. Illuminatus Major, or Scottish Novice.
5. Illuminatus Dirigens, or Scottish Knight.

III. The Mysteries. This class was subdivided into the Lesser and the Greater Mysteries.

The Lesser Mysteries were:

6. Presbyter, Priest, or Epopt.
7. Prince, or Regent.

The Greater Mysteries were:

8. Magus.
9. Rex, or King.

Anyone otherwise qualified could be received into the Degree of Novice at the age of eighteen; and after a probation of not less than a year he was admitted to the Second and Third Degrees, and so on to the advanced Degrees; though but few reached the Ninth and Tenth Degrees, in which the inmost secret designs of the Order were contained, and, in fact, it is said that these last Degrees were never thoroughly worked up. The Illuminati selected for themselves Order Names, which were always of a classical character. Thus, Weishaupt called himself *Spartacus*, Knigge was *Philo*, and Zwack, another leader, was known as *Cato*. They gave also fictitious names to countries. Ingolstadt, where the Order originated, was called *Eleusis*; Austria was *Egypt*, in reference to the Egyptian darkness of that kingdom, which excluded all Freemasonry from its territories; Munich was called *Athens*, and Vienna was *Rome*. The Order had also its calendar, and the months were designated by peculiar names; as, *Dimeh* for January, and *Bemeh* for February. They had also a cipher, in which the official correspondence of the members was conducted. The character $\square$, now so much used by Freemasons to represent a Lodge, was invented and first used by the Illuminati.

The Order was at first very popular, and enrolled no less than two thousand names upon its registers, among whom were some of the most distinguished men of Germany. It extended rapidly into other countries, and its Lodges were to be found in France, Belgium, Holland, Denmark, Sweden, Poland, Hungary, and Italy. The original design of Illuminism was undoubtedly the elevation of the human race. Knigge, who was one of its most prominent working members, and the author of several of its Degrees, was a religious man, and would never have united with it had its object been, as has been charged, to abolish Christianity. But it cannot be denied, that in process of time abuses had crept into the Institution and that by the influence of unworthy men the system became corrupted; yet the coarse accusations of such writers as Barruel and Robison are known to be exaggerated, and some of them altogether false. The *Conversations-Lexicon*, for instance, declares that the society had no influence whatever on the French

Revolution, which is charged upon it by these as well as other writers. But Illuminism came directly and professedly in conflict with the Jesuits and with the Roman Church, whose tendencies were to repress the freedom of thought. The priests became, therefore, its active enemies, and waged war so successfully against it, that on June 22, 1784, the Elector of Bavaria issued an Edict for its suppression. Many of its members were fined or imprisoned, and some, among whom was Weishaupt, were compelled to flee the country. The Edicts of the Elector of Bavaria were repeated in March and August, 1785, and the Order began to decline, so that by the end of the eighteenth century it had ceased to exist. Adopting Freemasonry only as a means for its own more successful propagation, and using it only as incidental to its own organization, it exercised while in prosperity no favorable influence on the Masonic Institution, nor any unfavorable effect on it by its dissolution.

ILLUMINATI OF STOCKHOLM. An Order but little known; mentioned by Ragon in his *Catalogue* as having been instituted for the propagation of Martinism.

ILLUMINISM. The system or Rite practised by the German Illuminati is so called.

ILLUSTRIOUS. A title commonly used in addressing Brethren of the Thirty-Third Degree in the Ancient and Accepted Scottish Rite. Formerly the word had a more extended usefulness among the Craft. For example, there is a Minute Book preserved in the Museum of the Grand Lodge Zur Sonne at Bayreuth, Germany. This record is written in French as a report of the inauguration of the Lodge Eleusis at Bayreuth on December 4, 1741. A translation of the memorandum is as follows:

The fourth of the month of December our Very Worshipful Lodge has installed the new Lodge in the City at the Golden Eagle. The procession was arranged with beautiful ceremonies.

1. Two Bearers carrying gloves.
2. Two Stewards or Marshalls with their insignia and white batons or staffs in hand.
3. The Grand Sword Bearers of the Grand Lodge.
4. The Secretary of the Grand Lodge.
5. Our Very Illustrious Master—Margrave Friedrich von Brandenburg—Bayreuth—as Grand Master of our Order, between the Wardens.
6. The new Master of the new Lodge, between his Wardens.
7. All the Brethren, fifty in number.

Before the entrance to the Golden Eagle was posted a Sentinel, on the staircase was another. Music of very agreeable kind was heard. We made some Brethren and Masters. After supper the Procession returned in the same manner that it had arrived.

The student of Freemasonry will not only note the early use of the word *Illustrious* but also the prominence given to the gloves on this occasion (see *Gloves*).

ILLUSTRIOUS ELECT OF THE FIFTEEN. The title now generally given to the *Elect of Fifteen*, which see.

IMAUM. The appellation given to the most honored teacher of Mohammedanism. The title of the Sultan, as the spiritual chief of all Moslems.

IMITATIVE SOCIETIES. A title sometimes given to those secret societies which, imitating the general organization of Freemasonry, differ from it entirely in their character and object. In the eight-

eenth century, when at one time they abounded, were the Bucks, the Sawyers, the Gormogons, and the Gregorians; and, in the nineteenth century, the Odd Fellows, the Good Templars, and the Knights of Pythias. Most of them imitate the Freemasons in their external appearance, such as the wearing of aprons, collars, and jewels, and in calling their places of meeting, by a strange misnomer, Lodges. But in these points is their only resemblance to the original Institution.

IMMANUEL. A Hebrew word signifying *God with us*, from *מן*, *immanu*, meaning *with us*, and *אל*, *el*, *God*. It was the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah as the sign which God would give of their deliverance from their enemies, and afterward applied by the Apostle Matthew to the Messiah born of the Virgin. As one of the appellations of Christ, it has been adopted as a significant word in modern Templarism, where, however, the form of *Emanuel* is most usually employed.

IMMATERIALISM. A doctrine relating to the quality of God and of the human soul, showing that He forms an absolute contrast to matter, and is the basis of the qualities of eternity, omnipotence, and unchangeableness. The immateriality of the soul includes simplicity as another of its qualities.

IMMEMORIAL. Applied to ancient Masonic Bodies of unknown age, the term "from time immemorial" then meaning *beyond all memory*.

IMMORTALITY OF THE SOUL. Very wisely has Max Müller said (*Chips from a German Workshop* i, page 45) that "without a belief in personal immortality, religion is surely like an arch resting on one pillar, like a bridge ending in an abyss"; and he cites passages from the Vedas to show that to the ancient Brahmans the idea was a familiar one. Indeed, almost all the nations of the earth with whose religious faith we are acquainted recognize the dogma, although sometimes in vague and, perhaps, materialistic forms. It was the professed teaching of the Ancient Mysteries, where, in the concluding rites of their initiation, the restoration of the hero of their legend was a symbol of the immortal life. So, too, the same doctrine is taught by a similar legendary and symbolic method in the Third Degree of Freemasonry.

Archdeacon Mant thus describes the differences, in the teaching of this doctrine of immortality, between what he calls, after the school of Brother Oliver, the spurious and the true Freemasonry:

Whereas the heathens had taught this doctrine only by the application of a fable to their purpose, the wisdom of the pious Grand Master of the Israelitish Masons took advantage of a real circumstance, which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all Brethren.

It will be doubted by some of our modern skeptics whether the Hiramic myth is entitled to more authenticity as a historic narrative than the Osiric or the Dionysian; but it will not be denied that, while they all taught the same dogma of immortality, the method of teaching by symbolism was in all the same.

In reply to an inquiry, Brother Robert I. Clegg offered in the *Builder* (December, 1915, page 300), such proofs as in his judgment demonstrated the immortality of the soul as a fact. Aside from faith in

the revealed Word of God in the Great Light, the assurances may briefly be outlined thus:

We are taught as Fellow Crafts the symmetry and order of Nature. Order indicates purpose, the design of the Grand Architect. Seeing in life much that is incomplete, rewards and punishments various and mysterious, seemingly ill-assorted and unequal, there is the more reason for belief that the Designer will adjust and finish the work. Men of all tongues and times, the wise and the simple, have accepted the probability of immortality. This universal hope may be classed with the axioms of geometry. Force is eternal. Nature ebbs and flows. The round of existence in the falling rain, the rising evaporation from ocean and lake, the dropping of seed into soil, the upward growing plant, in material forces of moving water and vegetable life we see an analogy of the soul, as the lower so the higher, and thereby the further hope of eternity. Lastly, by ripened knowledge we discover as adults what was hidden in youth. Facts at first are few and unrelated. Finally we see unity. Scientists by observation of facts, few or many, establish relations between them and formulate laws. Astronomers probe into darkness to explain variations in star motion, chemists to define elements, physicists to bound the interplay of atoms, these and other scientists go forward into the unknown with faith founded on the scanty available systematized truths. All truth is but related uniformities. Beyond these we look farther and confidently. From isolated facts we unearth the general law. To us the present is a promise, the bud is the unopened flower. Immortality is the fact that scientifically satisfies. Here in part are the restful rocks on which at least one Freemason builds his expectancy of meeting those he loved who have gone before.

IMMOVABLE JEWELS. See *Jewels of a Lodge*.

IMPLEMENTS. The Operative Freemasons of the Middle Ages gave to certain of their *implements*—the most important of which were the square, the compasses, the stone-mason's hammer, or gavel, and the foot-rule—a special symbolic meaning. When the Operative Institution was merged in the Speculative, the custom of thus spiritualizing, as it was called, these implements was continued; but the system of symbolic instruction has been so greatly enlarged and improved as to constitute, in fact, the characteristic feature of modern Freemasonry—a feature which widely distinguishes it from all other societies, whether secret or open.

Thus, in Freemasonry the twenty-four-inch gage and gavel are bestowed upon the Entered Apprentice because these are the implements used in the quarries in hewing the stones and fitting them for the builder's use, an occupation which, for its simplicity, is properly suited to the unskilled apprentice. The square, level, and plumb are employed in the still further preparation of these stones and in adjusting them to their proper positions. This is the labor of the Craftsmen, and hence to the Fellow Craft are they presented. But the work is not completed until the stones thus adjusted have been accurately examined by the Master Workman, and permanently secured in their places by cement. This is accomplished by the trowel, and hence this implement is entrusted to the Master Mason. Thus, the tools attached to each Degree admonish the Freemason, as an Apprentice, to prepare his mind for the reception of the great truths which are hereafter to be unfolded to him; as a Fellow Craft, to mark their importance and adapt them to their proper uses; and as a Master, to adorn their beauty by the practise of brotherly love and kindness, the cement that binds all Freemasons in one common Fraternity.

There is no doubt, as Findel says (*History*, page 68), that the stone-masons were not the first who symbolized the implements of their craft. But they had reason, above all other gilds, for investing them with a far higher worth, and associating them with a spiritual meaning, on account of the sacred calling to which they were devoted. By the erection of churches, the Master Mason not only perpetuated his own name, but assisted in giving glory to God, in spreading the knowledge of Christianity, and in stimulating to the practise of the Christian virtues. And hence the Church-building Freemasons naturally gave a more sacred signification in their symbolism to the implements employed in such holy purposes. And thus it was that they transmitted to their successors, the Speculative Freemasons, the same sacred interpretation of their symbols. Modern Freemasonry has been derived from an association of church architects, and this accounts for the religious character of its symbolism. Had it been the offspring of the Templars, as Ramsay contends, its symbolism would have been undoubtedly military, somewhat like that employed by Saint Paul in his Epistle to the Ephesians.

IMPOST. The point where an arch rests on a wall or column. Husebeth says *imposts* were "members of a secret Society of Tyrian artists who were hired by King Solomon to erect the temple, in order to distinguish them from the Jews, who performed the more humble labors, were honored with the epithet of *free* annexed to the name of Builder or Mason, and, being talented foreigners, were freed from the usual imposts paid to the state by the subjects of Solomon."

IMPOSTORS. Impostors in Freemasonry may be either Profanes who, never having been initiated, yet endeavor to pass themselves for regular Freemasons, or Freemasons who, having been expelled or suspended from the Order, seek to conceal the fact and still claim the privileges of members in good standing. The false pretensions of the former class are easily detected, because their real ignorance must after a proper trial become apparent. The latter class, having once been invested with the proper instructions, can stand the test of an examination; and their true position must be discovered only by information derived from the Lodges which have suspended or expelled them. The Tiler's Oath is intended to meet each of these cases, because it requires every strange visitor to declare that he has been lawfully initiated, and that he is in good standing. But perjury added to imposture will easily escape this test. Hence the necessity for the utmost caution, and therefore the *Charges* of 1722 say, "You are cautiously to examine a strange Brother in such a method as prudence shall direct you, that you may not be imposed on by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge" (see *Constitutions*, 1723, page 55). The Masonic rule is, that it is better that ninety and nine true Brethren be rejected than that one impostor be admitted.

IN ACTIVITY. When a Lodge is performing all its duties and functions and is regularly represented in the Grand Lodge, it is said to be *in activity*, in contradistinction to a Lodge which has ceased to work or hold communications, which is said to be *dormant*.

INAUGURATION. A word applied by the ancient Romans to the ceremony by which, after the *Augurs* or official prophets had been consulted, some thing or person was solemnly consecrated. The consecration of a Master of a Lodge to his office, which is equivalent to the ancient inauguration of a priest or king, is in Masonic language called an *Installation*, which see.

INCENSE. The use of *incense* as a part of the Divine worship was common to all the nations of antiquity. Among the Hebrews, the Egyptians, and the Hindus it seems to have been used for no other purposes; but the Persians burnt it also before the king. The Roman Catholic Church has borrowed the usage from the ancients; and the burning of incense in certain sacred rites is also practised in Freemasonry, especially in the advanced Degrees. In Scripture, incense is continually spoken of both in the Old and the New Testaments, as a symbol of prayer. Thus the Psalmist says (cxli, 2), "Let my prayer be set before thee as incense." It has in Freemasonry a similar signification; and hence the Pot of Incense has been adopted as a symbol in the Third Degree, typifying the pure heart from which prayers and aspirations arise, as incense does from the pot or incensory, as an acceptable sacrifice to the Deity.

INCENSE, REGULATIONS FOR USE OF. From the Talmud we learn that the mixture of the perfume of incense was composed of balm, mycha, galbanum, frankincense, of each an equal weight, namely, 70 manehs; myrrh, cassia, spikenard, and saffron, of each an equal weight, 16 manehs; costus, 12 manehs; the rind of an odoriferous tree, 3 manehs; cinnamon, 9 manehs; soap of Carsina, 9 kabs; wine of capers, 3 seahs and 3 kabs, and if caper wine could not be had, strong white wine was substituted for it; salt of Sodom, the fourth part of a kab, and of an herb called *maa-a-lay o-shon*, a small quantity. Rabbi Nathan said a small quantity of the Amber of Jordan. If honey was mixed with it, it was profane; and if it was deficient in any one of its ingredients, the priest was accounted worthy of death. Rabbi Simeon, the son of Gamliel, says that the balm issues from an incision in the tree called *balsamon*. The soap of Carsina was to refine the omycha, that it might have a handsome appearance. The wine of capers was brought to soak the cloves or mycha therein, that it might become hard. And though the "water from the feet" was proper for the purpose, yet it was not used because it was not decent to bring it into the temple.

INCHOATE LODGES. From the Latin word, *inchoatus*, meaning *unfinished*, *incomplete*. Lodges working under the dispensation of the Grand Master are said to be *inchoate* or incomplete, because they do not possess all the rights and prerogatives that belong to a Lodge working under the Warrant of Constitution of a Grand Lodge. The same term is applied to Chapters which work under the Dispensation of a Grand High Priest (see *Lodges*).

INCOMMUNICABLE. The Tetragrammaton; so called because it was not common to, and could not be bestowed upon, nor shared by, any other being. It was proper to the true God alone. Thus Drusius, *Tetragrammaton, sive de Nomine Dei proprio* (page 108) says, "*Nomen quatuor litterarum proprie et absolute non tribui nisi Deo vero. Unde doctores*

catholici dicunt incommunicabile—not common—esse creaturae.” That is: “The name of four letters, which is not to be attributed, properly and absolutely, except to the true God. Whence the Catholic Doctors say that it is *incommunicable*, not common to or to be shared, by any creature.”

Brother Oliver, in his *Symbolic Dictionary*, commits a curious blunder in supposing that the *Incommunicable Name* is the Name not to be communicated to or pronounced by anyone; thus incorrectly confounding the words *incommunicable* and *ineffable*. Although the two epithets are applied to the same name, yet the qualities of incommunicability and ineffability are very different.

INCORPORATION. By an act of incorporation, the supreme legislature of a country creates a corporation or body politic, which is defined by Kyd (*Corporations* i, page 13) to be “a collection of many individuals united in one body, under a special denomination, having perpetual succession under an artificial form, and vested by the policy of the law with a capacity of acting in several respects as an individual, particularly of taking and granting property, contracting obligations, and of suing and being sued; of enjoying privileges and immunities in common, and of exercising a variety of political rights.” Some Grand Lodges in America have been incorporated by Act of the General Assembly of their respective States; others are not, and these generally hold their property through Trustees.

In 1768, an effort was made in the Grand Lodge of England to petition Parliament for Incorporation, and after many discussions the question was submitted to the Lodges; a large majority of whom having agreed to the measure in 1772, a Bill was introduced in Parliament by the Deputy Grand Master, but, being approved on its second reading, at the request of several of the Fraternity, who had petitioned the House against it, it was withdrawn by the mover, and thus the design of an Incorporation fell to the ground.

Perhaps the best system of Masonic incorporation in existence is that of the Grand Lodge of South Carolina. There the Act, by which the Grand Lodge was incorporated, in 1817, delegates to that Body the power of incorporating its subordinates; so that a Lodge, whenever it receives from the Grand Lodge a Warrant of Constitution, acquires thereby at once all the rights of a corporate body, which it ceases to exercise whenever the said Warrant is revoked by the Grand Lodge.

Objections have been made to the Incorporation of Lodges in consequence of some of the legal results which would follow. An incorporated Lodge becomes subject to the surveillance of the Courts of Law, from which an unincorporated Lodge is exempt. Thus, a Freemason expelled by an unincorporated Lodge must look for his redress to the Grand Lodge alone. But if the Lodge be incorporated, he may apply to the Courts for a restoration of his franchise as a member. Masonic discipline would thus be seriously affected. The objection to incorporation of Lodges is, it seems, founded on good reasons.

The incorporation of the Grand Lodge of England was proposed by its Grand Master, the Duke of Beaufort, in 1768, 168 Lodges declared for it and 43

against it, the motion being carried in Grand Lodge in 1769 by a great majority. A petition was presented to the House of Commons in February, 1772, permission was granted for the bringing in of a bill and on March 4 of the same year this bill was read for the second time. On March 11 another petition, this time against the bill, was submitted by a strong party in the Craft who were able to postpone further consideration of the proposed incorporation until April 1, on which day the bill was withdrawn by motion of one of its original introducers and nothing further was ever done in this direction.

With regard to the practise followed in the United States of America, about which there has not been any uniformity, we may state in general that:

The Grand Lodge of Massachusetts was incorporated in 1859 by the following enactment of the Senate and House of Representatives of that State in General Court assembled:

Section 1. John T. Heard, Grand Master, and his associates, the Grand Wardens and Members of the Voluntary Association known as the Grand Lodge of Free and Accepted Masons in Massachusetts, and their successors, are hereby incorporated, and made a body politic, by the name of “The Master, Wardens and Members of the Grand Lodge of Masons in Massachusetts,” for the purpose of managing and administering the charity funds belonging to said voluntary association, with power to have a common seal, to sue and be sued, to make and ordain, from time to time, By-Laws, Rules and Regulations for the government and management of the Corporation, provided the same be not repugnant to the Constitution and Laws of the Commonwealth; and that they have all the privileges, and be subject to all the liabilities set forth in the forty-fourth chapter of the Revised Statutes, so far as the same are applicable to Corporations for charitable purposes.

Section 2. The said Corporation may take by purchase, gift, grant, or otherwise, and hold real estate not exceeding the value of Two Hundred Thousand Dollars and personal estate not exceeding the value of Fifty Thousand Dollars.

Section 3. John T. Heard is hereby authorized to call the first meeting of said Corporation, by advertisement in two newspapers printed in Boston one week previous thereto, and appoint the time and place thereof, at which meeting the mode of calling future meetings shall be regulated.

Section 4. This Act shall take effect on and after its passage.

In 1866, 1896 and 1916, the second section of the above Act has been amended so that now the Master, Wardens and Members of the Grand Lodge may take and hold real estate not exceeding in value five million dollars, and personal estate not exceeding one million dollars. An Act of 1884 incorporated the Masonic Education and Charity Trust of the Grand Lodge and in 1916 this Act was amended so that the Trust might take and hold funds and property not exceeding in value five million dollars.

The Grand Lodge of Mississippi has been incorporated under the Laws of the State of Mississippi.

The Grand Lodge of New Jersey is incorporated under an Act of the Senate and General Assembly of the State of New Jersey, approved March 7, 1866. As a matter of interest a copy of the Act follows:

I. Be it enacted by the Senate and General Assembly of the State of New Jersey, That William Silas Whitehead, John Hopper, Robert Rusling, James H. Stevens, Jonathan S. Fish, Joseph H. Hough, Joseph Trimble, Daniel B. Bruen, David Naar, William S. Bowen, Henry R. Cannon, David S. Plume, Thomas J. Corson, William E. Pine and James S. Gamble, and their associates,

officers and members of the Grand Lodge of Free and Accepted Masons of the State of New Jersey, and their successors, be and are hereby constituted and declared to be a body corporate and politic in law by the name, style and title of "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey," and by that name they and their successors shall and may at all times hereafter be capable in law of having, purchasing and holding any lands, tenements, hereditaments and personal estate purchased, devised or bequeathed by any person or persons, body corporate or politic, capable to devise or bequeath the same; and also to have a common seal and the same to use at pleasure, and to enact a constitution and by-laws for their own government, and to alter and amend the same, and to make and ordain such rules and regulations and to appoint such agent or agents at their regular stated meetings as may seem to them necessary and proper for the management and disposal of their property, whether real or personal; *provided always*, that the said corporation or body politic shall not at any time hold or possess property, real, personal or mixed, the net income of which shall exceed the sum of ten thousand dollars per annum.

2. And be it enacted, That this act shall be deemed a public act, and shall take effect immediately.

The Grand Lodge of New York is not incorporated of itself, but the Trustees are incorporated, and they act under the Laws of the State of New York.

The matter of incorporation was taken up in the Communication for 1916 of the Grand Lodge of North Dakota, and after much discussion was referred to the constituent Bodies and the question was finally defeated.

The Grand Lodge of Ohio was incorporated on March 12, 1844, by the following Act:

Section 1. Be it enacted by the General Assembly of the State of Ohio, That William B. Thrall, David T. Disney, W. B. Hubbard, George Keifer, James D. Caldwell, J. G. Willock, Theophilus Keckeler, Geo. D. Palmer, A. D. Bigelow, M. Z. Kreider, Sam'l Reed, William P. Strickland, Geo. P. (W.) Claspill, John W. Milligan, J. S. Burr, and George Johnson, the present Officers of the Grand Lodge of Free and Accepted Masons of Ohio, and their successors in Office, be, and hereby are, incorporated by the name of the Grand Lodge of Ohio, and by which name they shall be capable of suing and being sued, pleading and being impleaded, in all Courts, the same as natural persons; and with power to hold and convey real and personal property, and to do any and all other things usually done by corporations, and subject to the act now in force, entitled, An Act Instituting Proceedings Against Corporations not Possessing Banking Powers and the Visitorial Powers of Courts, and to Provide for the Regulation of Corporations Generally, passed March 7, 1842.

Section 2. That the said corporators, and their successors, of the Grand Lodge of Ohio, shall have power to hold in its name property, as Trustee, for any Subordinate Lodge of this State.

The Grand Lodge of Pennsylvania has never been incorporated.

The Grand Lodge of West Virginia appoints a Board of Trustees who organize as a Corporation under the Laws of that State. A full statement of the authority and duties of this Board will be found in Article IV of the General Laws and Regulations of the Grand Lodge of West Virginia.

INCREASE OF WAGES. The French phrase is *Augmentation de gages*. To ask for an increase of wages, is, in the technical language of French Freemasonry, to apply for advancement to a higher Degree.

INDEFEASIBLE. Unavoidable, that which cannot be voided or taken away. The word is thus used in the second of the *Charges* of 1722, where, speaking

of a Brother who has been guilty of treason or rebellion, it is said that he cannot for this cause be expelled from the Lodge, and that "his relation to it remains *indefeasible*" (see *Constitutions*, 1723, page 50). It is a law term, which is usually applied to an estate or right which cannot be defeated.

INDELIBILITY. The indelibility of the Masonic character, as expressed in the often-repeated maxim, "Once a Freemason, always a Freemason," is universally admitted. That is to say, no voluntary or even forced withdrawal from the Order can cancel certain obligations which have been contracted, and place the person withdrawing in precisely the same relative position toward the Institution that he had occupied before his initiation.

INDENTED TARSEL. In the old lectures these words were used for what is now called the Tessellated Border (see *Tarsel*).

INDENTED TESSEL. The ornamented border which surrounds the Mosaic pavement (see *Tessellated Border*).

INDENTURE. This was an old form of contract which was executed in duplicate on the one sheet, between the two parties, the two halves of the document being separated along a notched or waving line. The separation in this tooth-like manner gave the document its name, *Indenture*, coming from a Latin term meaning to give a jagged edge like teeth. The irregular separation of the documents permitted them to tally together as good proof of their bona fide character whenever they were matched in this way to show their original identity. The expression continues at the present time, no matter whether the deed or contract has or has not an indented edge to show its relationship to a duplicate of it. Such a term is very often applied to a contract of apprenticeship.

INDEPENDENT AND REGULAR NATIONAL GRAND LODGE OF FRANCE AND THE FRENCH COLONIES. The French title of this organization is *Grande Loge Nationale Indépendante et Régulière pour la France et les Colonies Françaises*. Grand Master D. E. Ribaucourt sent us the following information:

"Desirous of working in France outside of all compromise of political or atheistical character, some Brother French Freemasons had in 1910 revived the practise of the old Rite of the Rectified Regime, which is a deistic system. This regular Rite among us had been practised in France by numerous Lodges since the commencement of the eighteenth century. Lodges of that type have been put to sleep in France since 1841. They bequeathed their powers to the Grand Rectified Directory of Geneva, Switzerland, in order that the Lodges of France should be awakened when the time was opportune. That was done in 1910 by the Grand Rectified Directory of Geneva, which created the Respectable Rectified Lodge *Le Centre des Amis* at the Orient of Paris. Thereupon the Grand Orient of France, preoccupied with the foundation of a new order of things, proposed to us a double Constitution guaranteeing the integrity of our Rituals of 1782, and the free exercise of the symbols of the Grand Architect of the Universe. During these three years, 1910-3, our Rite made much progress in France. In June, 1913, the Council of the Order of the Grand Orient of France violated

the solemn promises of 1910 and imposed upon us new rituals, in which the opening and closing invocations had the symbol of the Grand Architect of the Universe suppressed. We carried our case before the Masonic Convent of the Grand Orient in 1913, and we were forbidden to use our old-time rituals. The Orator of the Convent of the Grand Orient of France declared at that time amid the plaudits of the assemblage that the symbol of the Grand Architect of the Universe was contrary to the Constitution of the Grand Orient of France. To defend our menaced Masonic faith and to safeguard the traditions of our Order, we have been obliged to constitute ourselves in October, 1913, into the Independent and Regular National Grand Lodge. The Respectable Rectified Lodge, *Le Centre des Amis* of Paris, of which records exist as far as 1762, took the initiative and was promptly followed by the Respectable Lodge, *L'Anglais* No. 204, at Bordeaux, which existed in 1732. Some new Lodges have combined with us, and will adhere to the course of our action. We shall work after a just and perfect fashion in order to afford a sanctuary in France to Brothers believing in the Grand Architect of the Universe, loving and respecting His symbol, and also to resume with those abroad the chain of union so unfortunately broken between French Freemasons and those of other lands. We have imposed and shall impose upon our Lodges the following obligations:

1. During the work, the Bible shall be constantly open upon the altar at the first chapter of Saint John.
2. The ceremonies shall strictly conform to the Ritual of the Rectified Regime which we practise, revised in 1778 and approved in 1782.
3. The communications shall always be opened and closed with the invocation and in the name of the Grand Architect of the Universe, and Lodges shall insert in a space in their announcements, documents, the inscription A. L. G. D. G. A. D. l'U, these being the initials of the French words meaning, *to the glory of the Grand Architect of the Universe*.
4. No religious or political discussion shall be allowed in the Lodges.
5. The Brethren shall never officially as a Lodge take part in political matters, but each Brother shall reserve and guard his entire liberty of action.
6. Lodges of this Obedience only receive as visitors the Brethren belonging to the regular Obediences recognized by the Grand Lodge of England.

"In answer to our appeal, the Grand Lodge of England and its very Respectable Grand Master recognized us on November 20, 1913, as the only regular Masonic Power in France, and the announcement was made at the Centenary of that very Respectable Grand Lodge on December 3, 1913" (see *France*).

INDIA. An extensive peninsula of Southern Asia. The Grand Lodge of England authorized Brother George Pomfret in 1728 to open a Lodge in Bengal. Captain Ralph Farwinter, Pomfret's successor, was appointed Provincial Grand Master of India in 1730. The records of this Provincial Grand Lodge are not extant but even previous to this time Lodges had been constituted at various places.

A Dutch Body, the Grand Lodge of Solomon at Chinsura, was always most friendly to the Bengal Lodge and at times the two worked a joint ceremony.

January 25, 1781, was the date of the last meeting of the Bengal Provincial Grand Lodge before the war

in the Carnatic proved the cause of the downfall of all but Industry and Perseverance Lodge in Calcutta. July 18, 1785, the Provincial Grand Lodge reopened and Freemasonry began an uphill struggle to regain its former strength. In 1794 the Provincial Grand Lodge controlled nine Lodges, from the first two of which its officers were always chosen. This caused ill feeling and a secession of several Lodges took place. It disappeared for a time but was re-established in 1813 by the Earl of Moira. The Provincial Grand Master returned to England in 1826 and the loss of all proper authority gradually brought about a failure of communication between the Bengal Provincial Grand Lodge and the Grand Lodge of England.

The earlier groupings of the Lodges overseas in India and other countries were designated as in the records of the Grand Lodge as *Provinces* but since 1866 these have been termed *Districts* to distinguish them from the Provinces in England itself.

The Grand Lodge of Ireland issued a Charter for a Lodge in 1837 at Kurnaul but this did not survive.

A Lodge at Madras was chartered from England in 1755, and in 1766 a Provincial Grand Master, Captain Edmond Pascal, was appointed.

A Lodge was warranted for Bombay under English authority in 1758 and Brother James Todd was appointed Provincial Grand Master in 1763.

The Grand Lodge of Scotland in 1836 appointed Dr. James Burnes of the Indian Medical Service as Provincial Grand Master of Western India and its Dependencies, and a Provincial Grand Lodge came into being on January 1, 1838. A Provincial Grand Lodge of Eastern India was also created to control Masonic matters on behalf of the Grand Lodge of Scotland and of this Body also Doctor Burnes became the head, and in 1846 he was duly invested as Provincial Grand Master for all India. He was the author of a *Sketch of the History of the Knights Templar* in 1844 and was also the founder of a fraternal organization having three classes of members, Novice, Companion, and Officer, and known as the Brotherhood of the Olive Branch of the East.

Natives of India joined the Craft, and Rising Star Lodge at Bombay and Saint Andrew's Lodge at Poona were set up West and East in 1844 for that purpose and soon followed by others. Some prominent natives of India have become Freemasons. Among these are the son of the Nabob of Arcot, Umdat-ul-Umara, Prince Keyralla, Khan of Mysore, Prince Shadad Khan, the former Ameer of Scinde, Maharajah Duleep, and Maharajah Rundeer Sing.

INDIANA. The first Lodge in Indiana was organized at Vincennes by Dispensation from the Grand Lodge of Kentucky, August 27, 1807, as Vincennes Lodge, No. 15. Prior to this, however, Freemasonry had been introduced by Brethren belonging to Lodges in the army on the northwestern frontier. A Convention of representatives of the following Lodges of Ancient York Masons was held at Corydon on December 3, 1817, to consider the establishment of a Grand Lodge: Vincennes, No. 15; Lawrenceburg, No. 44; Madison Union, No. 29; Blazing Star, No. 36; Melchizedeck, No. 43; Pisgah, No. 45. Three Lodges under Dispensation, Switzerland, Rising Sun and Brookville Harmony, also sent representatives and it was resolved to open a Grand Lodge. On

January 12, 1818, arrangements were completed. The following day Grand Officers were elected with M. W. Alexander Buckner as Grand Master, and the Grand Constitution was adopted January 15. Since 1828 this Grand Lodge has had permanent quarters at Indianapolis but before then it met at Charlestown and elsewhere.

According to the proceedings of the General Grand Chapter on September 14, 1826, a Charter was granted to Vincennes Chapter on May 13, 1820. At the twelfth Convocation of the General Grand Chapter in 1844, permission was granted for a Convention of Chapter representatives to assemble on November 18, 1845, and the Grand Chapter of Indiana was duly constituted on December 25, 1845. At the meeting of the General Grand Chapter the General Grand Secretary stated that, according to the records of 1819, Dispensations were said to have been granted for Chapters at Madison and Brookville which were not ratified and therefore the Chapters ceased to exist in a legal sense. They were supposed, however, to have continued their labors for some years and, with another Chapter established at Vincennes, to have organized a Grand Chapter in 1823. Of this there was no documentary evidence, but the General Grand Chapter granted Madison Chapter a legal Charter on September 12, 1844.

The Council Degrees in Indiana were at first given in the Chapter work but, after the General Grand Chapter decided in 1853 to give up control of the Cryptic Degrees, Councils were chartered by the Grand Council of Kentucky, August 30, 1854, and by the Grand Council of Ohio, October 18, 1855. The three Councils thus organized sent delegates to a meeting on December 20, 1855, when the Grand Council of Indiana was formed.

The first Commandery to be organized in Indiana was Roper, No. 1, at Indianapolis, which was granted a Dispensation May 14, 1848. It was chartered October 16, 1850. With three others, Greensburg, No. 2; La Fayette, No. 3, and Fort Wayne, No. 4, this Commandery organized the Grand Commandery of Indiana on May 16, 1854, by authority of the Grand Encampment.

On May 19, 1865, the Ancient and Accepted Scottish Rite became part of the Masonic life of Indiana when the Adoniram Lodge of Perfection, the Saraiah Council of Princes of Jerusalem, the Indianapolis Chapter of Rose Croix, and the Indiana Consistory were established at Indianapolis by the Supreme Council, Northern Masonic Jurisdiction.

INDIAN CALENDAR. An Indian or Hindu year begins in April, thus: First Vaisakha, April 13; First Jyaishta, May 14; First Ashadha, June 14; First Sravana, July 16; First Bhadrpada, August 16; First Asvina, September 16; First Kartika, October 17; First Agrahayana or Margasirsha, November 16; First Pansha, December 15; First Magha, January 13; First Phalguna, February 15; First Caitra, March 13. The days of the week, commencing with Sunday, are Aditya, Soma, Mangala, Budha, Guru, Sukra, and Sani. The Hindu Era, until April 13, 1885, was 1937.

INDIAN FAITH. See *Buddhism*.

INDIAN FREEMASONRY. There is no doubt that Indians have been Freemasons, and devoted ones. But the claim has been made that there are

Indian customs of so decided Masonic a character that a Freemason would at once assume their identity with the ceremonies of the Craft. The subject has been treated in a book, *Indian Masonry*, by Brother Robert C. Wright, who describes a number of Indian signs, for example, and he arrives at this conclusion (page 18):

It can thus be readily understood that Masonic signs, which are simply gestures given to convey ideas, no doubt have taken their origin from the same signs or like signs now corrupted but which meant something different in the beginning. Were we able to trace these signs we would then at once jump to the conclusion that the people who used them were Freemasons the same as we ourselves. The signs which have just been mentioned as given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason, more anxious to find what he thinks is in them than to indulge in sober analysis of the sign and its meaning. A ceremonial sign for peace, friendship, or brotherhood was made by the extended fingers, separated, interlocked in front of the breast, the hands horizontal with the backs outward. When this sign is represented as a pictograph, we have on the Indian chart what corresponds exactly to the clasped hands on the Masonic chart, which means the same thing.

On the next page Brother Wright gives some attention to the study of things that may resemble each other and yet not be identical. For instance, he says:

Charles Frush, a Freemason who spent many years among the Indians of Oregon and Washington, told me he had never seen any Masonic sign given by Indians, and if any one claimed he had seen such, it was misunderstood and was for conversational purposes. In response to an inquiry about a report that Indians who had gone East many years ago, upon returning to Lewiston, Idaho, had formed a Masonic Lodge, T. W. Randall, Grand Secretary of A. F. & A. M. in Idaho, wrote me as follows: "I was in Lewiston as early as 1862 and heard of Indian Freemasons but was never able to trace this to a reliable source. I have frequently discussed this question with old pioneers of Oregon and Washington but never found a person who was a Freemason, and who believed the Indians ever were Freemasons or had a Lodge. That some Tribes have certain signs by which they can recognize each other, there can be no doubt, but those signs are not Masonic signs so far as I can learn." Brother Randall has thus correctly determined that the signs he refers to are nothing more than conversational signs. The different Tribes had a sign which stood for their totem or the name of their Tribe, and it is very easily understood that an Indian of the same Tribe on seeing his tribal sign, would recognize the one giving it as a fellow tribesman. Indians of a different Tribe, familiar with it, would also recognize the sign and in turn could give their own sign and thus each know where the other "hails from." There is nothing strange about it.

The closing chapter by Brother Wright sums up the "Lessons," as he heads it, we may derive from a Masonic study of the American Indian. He says on pages 108 and 109:

There is no Indian Freemasonry. There is Indian Freemasonry. This wide difference I make clear when I say, no Indian Freemasonry as the average man understands it, but there is a deep Indian Freemasonry for him who seeks to find it. Shall we Freemasons, who tell the E. A. of the universality of Freemasonry, dare to say that the Indian is not a Freemason? An interesting institution was found among the Wyandottes and some other tribes—that of fellowship. Two young men agree to be friends forever, or more than Brothers. Each tells the other the secrets of his life, advises him on important matters and defends him from wrong and violence and at his death is his chief mourner. Here are, in full reality, all the elements of a Masonic Lodge. Those men were Freemasons in their hearts. There is no Indian Freemasonry in that small and narrow sense which most of

us think of; that is, one who pays Lodge dues, wears an apron like ours and gives signs so nearly like ours that we find him perforce a Freemason in any degree or degrees we know, and which degrees we are too prone to watch, just as we do a procession of historical floats, which casually interest us, and maybe a little more so if we can but secure a place at the head of the procession the true meaning of which we have but a faint idea about. This makes our own Freemasonry as meaningless as the interpretation of Indian signs by an ignorant trapper.

In a paper on the *North American Indians, their Beliefs and Ceremonies Akin to Freemasonry*, read by Brother F. C. Van Duzer on April 10, 1924, at a meeting of the Metropolitan College, London, England, and printed in the *Transactions* of that year (pages 18 to 27), the author examines several interesting kindred customs of the Indians of North America and the Masonic Craft. He also furnishes some valuable particulars of the initiation of North American Indians into Freemasonry according to the Rites of the Craft. Brother Van Duzer says:

The first American Indian, of whom there is a definite record of having become a Master Mason, is Joseph Brant, the famous Mohawk, Iroquois, Chief, whose native name was *Thayendanegea*, and who was a brother-in-law of Sir William Johnson, who married as his second wife Molly Brant, Joseph Brant's sister. Brant was born in Ohio in 1742, and was the son of Nickus, Indian for Nicholas, a full-blooded Mohawk of the Wolf family, who is said to be a grandson of one of the five Sachems who visited England in 1710 and was presented to Queen Anne. He was initiated in the Hiram's Cliftonian Lodge, No. 417, Moderns, holden in Princes Street, in Leicester Fields, London, on April 26, 1776. His Grand Lodge Certificate was signed by Joseph Heseltine, Grand Secretary of the Grand Lodge of the Moderns. He was a member of Lodge No. 10, Hamilton, Canada, and No. 11, Mohawk Village, of which he was first Master. He translated, among other works, the Gospel of Saint Mark into the Mohawk language in 1776. Brother Brant was buried in the Mohawk Church, Mohawk Village, and the Freemasons restored the vault or tomb in 1850, placing an appropriate inscription on it. It is stated that Brant's Masonic apron was presented to him by King George III. The Lodge at Hudson, New York, has upon its walls a painting of Brother Brant, and in its archives is the story of his friendship for Colonel McKinstry, whose life he once saved through recognition of the Sign of D. It is also related of Brother Brant that during General John Sullivan's raid on the Iroquois in 1779 he recognized the Sign of D, as given by Lieutenant Boyd, who with Sergeant Parker, was captured by the Indians. He saved them from immediate death, but having been called away, the captives were placed in the charge of the noted Tory, Butler, who, exasperated because they would give him no information with regard to their Army, handed them over to the Indians, who tortured them to death.

It is further claimed that the famous Seneca orator, Red Jacket, a contemporary of Brother Brant, was a Freemason, but the probability is that he was only an Entered Apprentice. Certain it is that on the village sites of the Iroquois of Colonial times, Masonic emblems have been discovered that have evidently been in possession of the Indians. There is in the Tioga Point Museum at Athens, Pennsylvania, an emblem of the Royal Arch, found in an Indian grave in the immediate vicinity, and which probably dates from the period of the American Revolution. It is known that a great Masonic student in America has in his possession two somewhat conventional Masonic emblems, showing the square and compasses hammered and cut from a silver coin by an Iroquois silversmith, and it was obtained from the Seneca Indians. Many other similar emblems have been seen and noted among the Indians.

Masonic history holds records of a number of Delaware Indians who were Freemasons. One of these was a member of the Munsey division who was named John Konkerpot, who impoverished himself to help the American cause during the Revolution, and who later

received Masonic aid. George Copway, the Ojibway, was an ardent Freemason. Shabbonee, the Pottawatomie, who saved the early settlers of Chicago from the Sauk chief, Black Hawk, is known to have been a Freemason; and tradition claims the famous Black Hawk himself as such but that is doubtful. General Eli S. Parker, the Seneca Chief, who entered the American Civil War as a private and came out as Aide-de-Camp and Secretary to General Grant, is a very good example of an American Indian Freemason. His distinguished nephew, Archie C. Parker, State Archaeologist of New York, whose native name was *Gawasawana* or *Great Star Shaft*, has recently been elevated to the Thirty-Third Degree, perhaps the first American Indian to receive that signal honor.

I should like to refer to one or two other prominent Freemasons, and among them the Cherokee Chiefs, Ross, Bushyhead, Mayes and Pleasant Porter. Gabe E. Parker, Registrar of the United States Treasury, a Chickasaw Indian, and James Murie, a Pawnee, may also be mentioned. On November 10, 1923, Kenwood Lodge, No. 303, of Milwaukee, Wisconsin, conferred the Degree of Master Mason upon Amos Oneerod, whose native name was *Jingling Cloud* a full-blooded Sioux Indian. They conferred this Degree on behalf of Hiawatha Lodge, No. 434, of Mount Vernon, New York. Amos Oneerod comes of a distinguished stock. His grandfather, Blue Medicine, was the first of his Tribe to welcome the white man to their country, and his Chief's medal, together with an American Flag with thirteen stars and a Certificate of good character, are still treasured by his descendants. Brother Oneerod's father, Peter Oneerod, was a warrior of great distinction, having earned practically every honor that is possible to the Sioux and Dakota Nations. It is related that once, at the head of a small party, he completely overwhelmed a large body of the warriors of the Ponca Tribe and personally killed both of their Chiefs. In other accounts it is stated that he dared the fire of the enemy to secure the body of a wounded comrade. Again, he rescued an Indian girl from freezing, carrying her ninety miles on his back over the snow-swept plain. Brother Oneerod had the advantage of a good education. He was a graduate of the Haskell Institute, at Lawrence, Kansas, and of the Bible Teachers' Training School in New York; and he became an ordained minister of the Presbyterian Church. He has been a good and steadfast friend. In fact, that is the literal meaning of his name, for *One Road* signifies *steadfast* among the Sioux.

Thus from primitive and ancient rites akin to Freemasonry, which had their origin in the shadows of the distant past, the American Indian is graduating into Free and Accepted Masonry as it has been taught to us. It is an instructive example of the universality of human belief in fraternity, morality and immortality. General Eli S. Parker, the Seneca Chief, to whom I have previously referred, in alluding to himself at a banquet, said, "I am almost the sole remnant of what was once a noble race, which is rapidly disappearing as the dew before the morning sun. I found my race melting away and I asked myself, 'Where shall I find home and sympathy when our last Council fire is extinguished?' I said, 'I will knock at the door of Freemasonry and see if the white race will recognize me as they did my ancestors when we were strong and the white man weak.' I knocked at the door of the Blue Lodge and found Brotherhood around its altar. I went before the Great Light in the Chapter and found companionship beneath the Royal Arch. I entered the Encampment and found there valiant Sir Knights willing to shield me without regard to race or nation. If my race shall disappear from the continent I have a consoling hope that our memory shall not perish. If the deeds of my ancestors shall not live in stories their memories will remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten. I am happy; I feel assured that when my glass is run out I shall follow the footsteps of my departed race, Masonic sympathisers will cluster around my coffin and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting."

Brother Van Duzer says further: "I desire to express my grateful thanks to R. W. Brother Alanson Skinner, the eminent anthropologist of Milwaukee,

United States of America, for the great assistance he has rendered me."

INDIFFERENTS, THE. This organization flourished in the middle of the eighteenth century in France. The rites were of a quasi-Masonic character and both men and women were eligible to membership. The badge was a ribbon, striped black, white and yellow, and the device was an imitation of an icicle. One of the oaths taken by the members was to fight against Love, whose power they renounced. Mdle. Salle, a famous danseuse, was President for a time.

INDISCHE MYSTERIEN or INDIAN MYSTERIES. In the German *Cyclopedia* we find the following:

The East Indians have still their mysteries, which it is very probable they received from the ancient Egyptians. These mysteries are in the possession of the Brahmans, and their ancestors were the ancient Brachmen.

It is only the sons of these priests who are eligible to initiation. Had a grown-up youth of the Brachmen sufficiently hardened his body, learned to subdue his passions, and given the requisite proofs of his abilities at school, he must submit to an especial proof of his fortitude before he was admitted into the mysteries, which proofs were given in a cavern. A second cavern in the middle of a high hill contained the statues of nature, which were neither made of gold, nor of silver, nor of earth, nor of stone, but of a very hard material resembling wood, the composition of which was unknown to any mortal.

These statues are said to have been given by God to His Son, to serve as models by which He might form all created beings. Upon the crown of one of these statues stood the likeness of Bruma, who was the same with them as Osiris was with the Egyptians. The inner part, and the entrance also into this cavern, was quite dark, and those who wished to enter into it were obliged to seek the way with a lighted torch. A door led into the inner part, on the opening of which the water that surrounded the border of the cavern broke loose. If the candidate for initiation was worthy, he opened the door quite easily, and a spring of the purest water flowed gently upon him and purified him. Those, on the contrary who were guilty of any crime, could not open the door; and if they were candid, they confessed their sins to the priest, and besought him to turn away the anger of the gods by praying and fasting.

In this cavern, on a certain day, the Brachmen held their annual assembly. Some of them dwelt constantly there; others came there only in the spring and harvest—conversed with each other upon the doctrines contained in their mysteries, contemplated the hieroglyphics upon the statues and endeavored to decipher them. Those among the initiated who were in the lowest degrees, and who could not comprehend the sublime doctrines of one God, worshipped the sun and other inferior divinities. This was also the religion of the common people. The Brahmans, the present inhabitants of India, those pure descendants of the ancient Brachmen, do not admit any person into their mysteries without having first diligently inquired into his character and capabilities, and duly proved his fortitude and prudence. No one could be initiated until he had attained a certain age; and before his initiation the novice had to prepare himself by prayer, fasting, and almsgiving, and other good works, for many days.

When the appointed day arrived he bathed himself and went to the Guru, or chief Brahman, who kept one of his own apartments ready in which to perform this ceremony. Before he was admitted he was asked if he earnestly desired to be initiated—if it was not curiosity which induced him to do so—if he felt himself strong enough to perform the ceremonies which would be prescribed to him for the whole of his life, without the exception of a single day. He was at the same time advised to defer the ceremony for a time, if he had not sufficient confidence in his strength. If the youth continued firm in his resolution, and showed a zealous

disposition to enter into the paths of righteousness, the Guru addressed a charge to him upon the manner of living, to which he was about to pledge himself for the future. He threatened him with the punishment of heaven if he conducted himself wickedly; promised him, on the contrary, the most glorious rewards if he would constantly keep the path of righteousness. After this exhortation, and having received his pledge, the candidate was conducted to the prepared chamber, the door of which stood open, that all those who assembled might participate in the offering about to be made.

Different fruits were thrown into the fire, while the High Priest, with many ceremonies, prayed that God might be present with them in that sacred place. The Guru then conducted the youth behind a curtain, both having their heads covered, and then gently pronounced into his ear a word of one or two syllables, which he was as gently to repeat into the ear of the Guru, that no other person might hear it. In this word was the prayer which the initiated was to repeat as often as he could for the whole day, yet in the greatest stillness and without ever moving the lips. Neither durst he discover this sacred word unto any person. No European has ever been able to discover this word, so sacred is this secret to them. When the newly initiated has repeated this command several times, then the chief Brahman instructs him in the ceremonies, teaches him several songs to the honor of God, and finally dismisses him with many exhortations to pursue a virtuous course of life (see *Pitris*).

INDO-CHINA, FRENCH. Southeast of Asia and south of China, including the protectorates of Annam, Tongking and Cambodia, the colony of Cochinchina, and part of the Laos country. At Saigon, Cochinchina, the Grand Orient of France established a Lodge in 1868, *Le Réveil de l'Orient*, meaning in English *The Awakening of the East*, and the Grand Lodge of France also warranted a Lodge there in 1908, *La Ruche d'Orient*, meaning *The Beehive of the East*. On December 8, 1886, the Grand Orient of France erected a Lodge at Hanoi, *La Fraternité Tonkinoise*, a title meaning *The Tonking Brotherhood*; a Lodge at Haiphong on July 21, 1892, *L'Etoile du Tonking*, meaning in English *The Star of Tonking*, and on March 20, 1906, another at Phnom-Penh, *L'Avenir Khmer*, meaning *The Coming Cambodia*, Phnom-Penh being the capital of Cambodia or Khmer.

INDUCTION. This word has more than one meaning:

1. The Master of a Lodge, when installed into office, is said to be *inducted* into the Oriental Chair of King Solomon. The same term is applied to the reception of a candidate into the Past Master's Degree. The word is derived from the language of the law, where the giving a clerk or parson possession of his benefice is called his *induction*.

2. Induction is also used to signify initiation into the Degree called *Thrice Illustrious Order of the Cross*.

INDUCTOR. The Senior and Junior Inductors are officers in a Council of the Thrice Illustrious Order of the Cross, corresponding to the Senior and Junior Deacons.

INDUSTRY. A virtue inculcated amongst Freemasons, because by it they are enabled not only to support themselves and families, but to contribute to the relief of worthy distressed Brethren. "All Masons," say the *Charges* of 1722, "shall work honestly on working days that they may live creditably on holy days" (*Constitutions*, 1723, page 52). The Masonic symbol of industry is the beehive, which is used in the Third Degree.

INEFFABLE DEGREES. From the Latin word, *ineffabilis*, that which can not or ought not to be spoken or expressed. The Degrees from the Fourth to the Fourteenth inclusive, of the Ancient and Accepted Scottish Rite, which are so called because they are principally engaged in the investigation and contemplation of the Ineffable Name.

INEFFABLE NAME. It was forbidden to the Jews to pronounce the Tetragrammaton or sacred name of God; a reverential usage which is also observed in Freemasonry. Hence the Tetragrammaton is called the *Ineffable Name*. As in Freemasonry, so in all the secret societies of antiquity, much mystery has been attached to the Divine Name, which it was considered unlawful to pronounce, and for which some other word was substituted. Adonai was among the Hebrews the substitute for the Tetragrammaton.

INEFFABLE TRIANGLE. The two triangles intercrusted one upon the other, containing the Ineffable



INEFFABLE
TRIANGLE

Name in Enochian characters, represented in the Eleventh Grade of the Ineffable Series. Good and evil, light and darkness, life and death, are here not wanting in symbolism, foreshadowing the philosophic Degrees, and furnishing the true original of the two interlaced triangles adopted in modern Freemasonry (see *Enochian Alphabet*).

INELIGIBLE. Who are and who are not ineligible for initiation into the mysteries of Freemasonry is treated of under the head of *Qualifications of Candidates*, which see.

INFORMATION, LAWFUL. One of the modes of recognizing a stranger as a true Brother, is from the *lawful information* of a third party. No Freemason can lawfully give information of another's qualifications unless he has actually tested him by the strictest trial and examination, or knows that it has been done by another. But it is not every Freemason who is competent to give lawful information. Ignorant and unskilful Brethren cannot do so, because they are incapable of discovering truth or of detecting error. A rusty Freemason should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the same time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Freemason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must

say something to this effect: "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

INFRINGING UPON FREEMASONRY. The reader will see under *Imitative Societies* certain observations with regard to these organizations that in some ways resemble the Craft. As imitation is said to be a sincere form of flattery, such resemblances may be deemed a compliment to the reputation and the character of the Masonic Institution. Where the features maintained in common by the imitator and the imitated are employed innocently and perhaps for an object thoroughly devoid of any purpose to defame or in any particular to injure the Masonic Institution, the infringing organization is on an entirely distinct and different foundation than if it were guilty of the theft and misuse of a good name. So identified is that name with a recognized and highly respected Institution that any who attempt to take unauthorized liberties with the exclusive use of it do so at some risk of at least a rebuke and a refusal of legal permission to proceed. An instance is afforded in the case of the *American Masonic Federation*, which will be found concisely explained elsewhere in this work (see *Clandestine*). Another case where a Charter was sought to use a couple of significant words in combination with the name of a proposed organization is mentioned briefly here.

Brother Thomas G. Price, Past Potentate of Mecca Temple, New York City, contributed to the *Meccan*, September, 1921, a decision handed down on August 5 of that year by Justice Gannon of the Part II, Supreme Court of New York, to the effect that the words *Masonic Rite* are the property of the established Masonic Order and are not to be encroached upon by other organizations of any kind. Such a decision reserves to the Masonic Fraternity the right to the use of the word *Masonic* in connection with *Rite* and denies its use elsewhere no matter how it may be qualified by other words. Brother Price wrote that so far as he was able to ascertain, Justice Gannon was not a member of the Craft and in making this decision he was guided solely by the law and not by any personal bias. While the decision is given here to show the trend of judicial thought and not because of any claim for its value in law as a general precedent, it should have some influence on the activities of organizations claiming to be Masonic. The decision reads as follows:

In regard to Masonic Adriatic Rite—Certain citizens have presented a proposed Certificate, under Section 41 of the Membership Corporation Law, for my approval. The objects stated are patriotic and entirely laudable, but the name presents an objection that I am not able to overcome. The title, *Masonic Adriatic Rite*, containing two words suggestive of a very ancient and familiar organization, cannot but lead to the conclusion that the proposed corporation is connected with and duly sanctioned by Masonic authority. The organizers concede that this is not the case, and they contend that the qualifying word *Adriatic* removes this apparent identity. I cannot subscribe to this view. A title containing the words *Masonic* and *Rite*, however separated, cannot but be objectionable to the Masonic Order, with which they have been connected from time immemorial, and it is not fitting that these objections should be challenged. Thousands of words descriptive and arbitrary are avail-

able. The organizers must upon reflection see the reasonableness of these observations. Approval of the Certificate under the present title is withheld.

A few references are given here to show the tendency of court decisions, and incidentally, against the unauthorized use of emblems:

The term "Freemasons" includes all members of any regular Body of the Fraternity known as "Free and Accepted Masons" or "Ancient Free and Accepted Masons." They have a peculiar system of jurisprudence which, in determining legal questions concerning them, is considered and applied by the courts.

Smith v. Smith, 3 Desaus (S. C.), 566.

Connely v. Masonic Mutual Benefit Assn. (Conn.), 18 Am. St. Rep., 296.

It is almost the exclusive province of an Order like Freemasons to impose its own terms of membership, and the courts will not interfere to compel recognition as a member of a Masonic Lodge of one who affiliates with a Rite of Masonry different from that recognized by the Grand Lodge.

Burt v. Grand Lodge, 66 Mich., 85.

Lawson v. Hewell, 188 Cal., 613.

Seceders have no particular rights which the courts are required to recognize.

Washington v. White, 27 Pittsburgh Legal Journal, New Style 338.

Curien v. Sam Tini, 16 La. Ann., 27.

Polar Star Lodge No. 1 v. Polar Star Lodge No. 1, 16 La. Ann., 53.

Smith v. Smith, 3 Desaus (S. C.), 357.

It is now universally held that the expulsion of a Freemason from a Blue Lodge will effect a like result as regards his membership in any of the higher Bodies in which he may belong.

Commonwealth v. O'Donnell, 188 Pa. St., 14.

In cases involving the examination of ceremonies and rituals of the Masonic Order, members are allowed to state their opinions on the points involved without being obliged to discuss any of the secrets of Freemasonry.

Smith v. Smith, 3 Desaus (S. C.), 563.

The acts of the defendants and those under whom they hold in assuming to adopt the name, insignia, badges, etc., claimed by petitioners and those with whom they are associated, are contrary to the public policy of the State of Georgia on the subject of counterfeiting, as disclosed by Section 1989, et seq., Civil Code, and Sections 254-8 of the Criminal Code.

Creswell v. Knights of Pythias, 133 Ga., 837.

Lane v. Evening Star Society, 120 Ga., 355.

The Good Samaritans and Sons of Samaria Case, 139 Ga., 835.

The Odd Fellows Case, 140 Ga., 423.

It is also contrary to the whole spirit of the age on the subject of counterfeiting.

See 3 Ann. Cases 32, and note.

Hammer v. State, 21 Ann. Cases, 1034.

(See also *Clandestine*, and *Square*.)

INHERENT RIGHTS OF A GRAND MASTER.

This has been a subject of fertile discussion among Masonic jurists, although only a few have thought proper to deny the existence of such rights. Upon the theory which, however recently controverted, has very generally been recognized, that Grand Masters existed before Grand Lodges were organized, it must be evident that the rights of a Grand Master are of two kinds—those, namely, which he derives from the Constitution of a Grand Lodge of which he has been made the presiding officer, and those which exist in the office independent of any Constitution, because they are derived from the landmarks and ancient usages of the Craft. The rights and prerogatives which depend on and are prescribed by the Constitution may be modified or rescinded by that instru-

ment. They differ in various Jurisdictions, because one Grand Lodge may confer more or less power upon its presiding officer than another; and they differ at different times, because the Constitution of every Grand Lodge is subject, in regard to its internal regulations, to repeated alteration and amendment. These may be called the *accidental* rights of a Grand Master, because they are derived from the accidental provisions of a Grand Lodge, and have in them nothing essential to the integrity of the office. It is unnecessary to enumerate them, because they may be found in varied modifications in the Constitutions of all Grand Lodges. But the rights and prerogatives which Grand Masters are supposed to have possessed, not as the presiding officers of an artificial Body, but as the Rulers of the Craft in general, before Grand Lodges came into existence, and which are dependent, not on any prescribed rules which may be enacted today and repealed tomorrow, but on the long-continued usages of the Order and the concessions of the Craft from time out of mind, inhere in the office, and cannot be augmented or diminished by the action of any authority, because they are landmarks, and therefore unchangeable. These are called the *inherent rights* of a Grand Master. They comprise the right to preside over the Craft whenever assembled, to grant Dispensations, and, as a part of that power, to make Freemasons at sight (see Doctor Mackey's revised *Jurisprudence of Freemasonry*).

IN HOC SIGNO VINCES. On the Grand Standard of a Commandery of Knights Templar these words are inscribed over "a blood-red Passion Cross," and they constitute in part the motto of the American branch of the Order. Their meaning, *By this sign thou shalt conquer*, is a substantial, but not literal, translation of the original Greek, ἐν τούτῳ νίκη. For the origin of the motto, we must go back to a well-known legend of the Church, which has, however, found more doubters than believers among the learned. Eusebius, who wrote a life of Constantine says that while the emperor was in Gaul, in the year 312, preparing for war with his rival, Maxentius, about the middle hours of the day, as the sun began to verge toward its setting, he saw in the heavens, with his own eyes, the sun surmounted with the trophy of the cross, which was composed of light, and a legend annexed, which said "*by this conquer*." This account Eusebius affirms to be in the words of Constantine. Lactantius, who places the occurrence at a later date and on the eve of a battle with Maxentius, in which the latter was defeated, relates it not as an actual occurrence, but as a dream or vision; and this is now the generally received opinion of those who do not deem the whole legend a fabrication. On the next day Constantine had an image of this cross made into a banner, called the *labarum*, which he ever afterward used as the imperial standard. Eusebius describes it very fully. It was not a Passion Cross, such as is now used on the modern Templar standard, but the monogram of Christ. The shaft was a very long spear. On the top was a crown composed of gold and precious stones, and containing the sacred symbol, namely, the Greek letter rho or P, intersected by the chi or X, which two letters are the first and second of the name ΧΡΙΣΤΟΣ, or Christ. If, then, the Templars retain the motto on their banner, they should, for the sake of

historical accuracy, discard the Passion Cross, and replace it with the Constantinian Chronogram, or Cross of the Labarum. But the truth is, that the ancient Templars used neither the Passion Cross, nor that of Constantine, nor yet the motto *in hoc signo vinces* on their standard. Their only banner was the black and white Beauseant, and at the bottom of it was inscribed their motto, also in Latin, *Non nobis Domine, non nobis, sed nomini tuo da gloriam*, meaning *Not unto us, O Lord, not unto us, but unto Thee give the glory*. This was the song or shout of victory sung by the Templars when triumphant in battle.

INIGO JONES MANUSCRIPT. Brother R. F. Gould (*History of Freemasonry*, volume i, page 63) informs us that this manuscript was published only in the *Masonic Magazine*, July, 1881. A very curious folio manuscript, ornamented title and drawing by Inigo Jones, old red morocco, gilt leaves, dated 1607, was sold by Puttick & Simpson, November 12, 1879, and described as *The Ancient Constitutions of the Free and Accepted Masons*. Brother Woodford became its possessor, who mentions it as "a curious and valuable manuscript *per se*, not only on account of its special verbiage, but because it possesses a frontispiece of Masons at work, with the words *Inigo Jones delin.* at the bottom. It is also highly ornamented throughout, both in the capital letters and with finials. It is of date 1607. . . . It is a peculiarly interesting manuscript in that it differs from all known transcripts in many points, and agrees with no one copy extant." Brother Gould remarks, "This, one of the latest discoveries, is certainly to be classed amongst the most valuable of existing versions of our manuscript *Constitutions*." It is now the property of the Provincial Grand Lodge of Worcestershire, and has been reproduced by the Quatuor Coronati Lodge. It was probably a copy of a much earlier manuscript, and is considered to belong to the latter half of the seventeenth century, and never to have belonged to Inigo Jones.

INITIATE. The Latin is *Initiatus*. 1. The Fifth and last Degree of the Order of the Temple; 2. The Eleventh Degree of the Rite of Philalethes; 3. The Candidate in any of the Degrees of Freemasonry is called an *Initiate*.

INITIATE IN THE EGYPTIAN SECRETS. The Second Degree in the Rite of African Architects.

INITIATE IN THE MYSTERIES. The Twenty-first Degree in the Metropolitan Chapter of France.

INITIATE IN THE PROFOUND MYSTERIES. The Sixty-second Degree of the collection of the Metropolitan Chapter of France.

INITIATE INTO THE SCIENCES, THE. Brother Kenneth Mackenzie, in the *Royal Masonic Cyclopaedia*, informs us that this is the title of the Second Degree of a Masonic system founded on the doctrines and principles of Pythagoras.

INITIATED KNIGHT AND BROTHER OF ASIA. The Thirty-second Degree of the Order of Initiated Brothers of Asia (see *Asia, Initiated Knights and Brothers of*).

INITIATION. A term used by the Romans to designate admission into the mysteries of their sacred and secret rites. It is derived from the word *initia*, which signifies the first principles of a science. Thus Justin (Liber or book xi, chapter 7) says of Midas,

King of Phrygia, that he was initiated into the mysteries by Orpheus, *Ab Orpheo sacrorum solemnibus initiatus*. The Greeks used the term *μυσταγωγία*, from *μυστηριον*, a *mystery*. From the Latin, the Freemasons have adopted the word to signify a reception into their Order. It is sometimes specially applied to a reception into the First Degree, but he who has been made an Entered Apprentice is more correctly said to be *Entered* (see *Mysteries*).

INITIATION, BABYLONIAN RITE OF. Professor Sayce, in his Hibbert Lecture, on the origin and growth of religion as illustrated by the religion of the ancient Babylonians (page 241), tells us of a tablet which describes the initiation of an Augur, a prophet, a soothsayer or fortune-teller, one foretelling future events by interpreting omens and giving advice upon these things, and states how one of these must be "of pure lineage, unblemished in hand or foot," and speaks thus of the vision which is revealed to him before he is "initiated and instructed in the presence of Samas and Rimmon in the use of the book and stylus" by the "scribe, the instructed one, who keeps the oracle of the gods." He is made to descend into an artificial imitation of the lower world and there beholds "the altars amid the waters, the treasures of Anu, Bel, and Ea, the tablets of the Gods, the delivery of the oracle of Heaven and Earth, and the cedar-tree, the beloved of the great gods, which their command has caused to grow."

IN MEMORIAM. Latin, meaning *As a memorial*. Words frequently placed at the heads of pages in the *Transactions* of Grand Lodges on which are inscribed the names of Brethren who have died during the past year. The fuller phrase, in Latin, of which they are an abbreviated form, is *In perpetuam rei memoriam*, meaning, *As a perpetual memorial of the event*. Words often inscribed on pillars erected in commemoration of some person or thing.

INNER GUARD. An officer of a Lodge, according to the English system, whose functions correspond in some particulars with those of the Junior Deacon in the American Rite. His duties are to admit visitors, to receive candidates, and to obey the commands of the Junior Warden. This officer is unknown in the American system.

INNER ORDER. Name of the sixth grade of Von Hund's Templar system.

INNOVATIONS. There is a well-known maxim of the law which says *Omnis innovatio plus novitate perturbat quam utilitate prodest*, that is, every innovation occasions more harm and disarrangement by its novelty than benefit by its actual utility. This maxim is peculiarly applicable to Freemasonry, whose system is opposed to all *innovations*. Thus Doctor Dalcho says, in his *Ahiman Rezon* (page 191), "Antiquity is dear to a Mason's heart; innovation is treason, and saps the venerable fabric of the Order." In accordance with this sentiment, we find the installation charges of the Master of a Lodge affirming that "it is not in the power of any man or body of men to make innovations in the body of Masonry." By the "body of Masonry" is here meant, undoubtedly, the landmarks, which have always been declared to be unchangeable. The non-essentials, such as the local and general regulations and the lectures, are not included in this term. The former are changing every

day, according as experience or caprice suggests improvement or alteration. The most important of these changes in the United States has been the tendency to abolition of the Quarterly Communications of the Grand Lodge, and the substitution for them, of an Annual Communication. But, after all, this is, perhaps, only a recurrence to first usages; for, although Anderson says that in 1717 the Quarterly Communications "were revived," there is no evidence extant that before that period the Freemasons ever met except once a year in their General Assembly. If so, the change in 1717 was an innovation, and not that which has almost universally prevailed in the United States.

The lectures, which are but the commentaries on the ritual and the interpretation of the symbolism, have been subjected, from the time of Anderson to the present day, to repeated modifications.

But notwithstanding the repugnance of Freemasons to innovations, a few have occurred in the Order. Thus, on the formation of the Grand Lodge of Antients, as they called themselves in contradistinction to the regular Grand Lodge of England, which was styled the Grand Lodge of Moderns, the former Body, to prevent the intrusion of the latter upon their meetings, made changes in some of the modes of recognition—changes which, although Dalcho has said that they amounted to no more than a dispute "whether the glove should be placed first upon the right hand or on the left" (*Ahiman Rezon*, page 193), were among the causes of continuous acrimony among the two Bodies, which was only healed, in 1813, by a partial sacrifice of principle on the part of the legitimate Grand Lodge, and have perpetuated differences which still exist among the English and American and the Continental Freemasons.

But the most important innovation which sprang out of this unfortunate schism is that which is connected with the Royal Arch Degree. On this subject there have been two theories: One, that the Royal Arch Degree originally constituted a part of the Master's Degree, and that it was dissevered from it by the Antients; the other, that it never had any existence until it was invented by Ramsay, and adopted by Dermott for his Antient Grand Lodge. If the first, which is the most probable and the most generally received opinion, be true, then the regular or Modern Grand Lodge committed an innovation in continuing the disseverance at the Union in 1813. If the second be the true theory, then the Grand Lodge equally perpetuated an innovation in recognizing it as legal, and declaring, as it did, that "Antient Craft Masonry consists of three degrees, including the Holy Royal Arch." But however the innovation may have been introduced, the Royal Arch Degree has now become, so far as the York and American Rites are concerned, well settled and recognized as an integral part of the Masonic system.

About the same time there was another innovation attempted in France. The adherents of the Pretender, Charles Edward, sought to give to Freemasonry a political bias in favor of the exiled house of Stuarts, and, for this purpose, altered the interpretation of the great legend of the Third Degree, so as to make it applicable to the execution or, as they called it, the martyrdom of Charles I. But this attempted

innovation was not successful, and the system in which this lesson was practised has ceased to exist, although its workings are now and then seen in some of the advanced Degrees, without, however, any manifest evil effect.

On the whole, the spirit of Freemasonry, so antagonistic to innovation, has been successfully maintained; and an investigator of the system as it prevailed in the year 1717, and as it is maintained at the present day, will not refrain from wonder at the little change which has been brought about by the long cycle of these many years.

IN PERPETUAM REI MEMORIAM. Latin, meaning *In perpetual memory of the thing.*

I. N. R. I. I. The initials of the Latin sentence which was placed upon the cross: *Jesus Nazarenus Rex Judaeorum*, meaning *Jesus of Nazareth, King of the Jews*. The Rosicrucians used them as the initials of one of their Hermetic secrets: *Ignem Natura Renovatur Integra*, meaning that *By fire, nature is perfectly renewed*. They also adopted them to express the names of their three elementary principles—salt, sulphur, and mercury—by making them the initials of the sentence, *Ignem Nitrum Roris Invenitur*. Ragon finds in the equivalent Hebrew letters וררר the initials of the Hebrew names of the ancient elements: *Iaminim*, water; *Nour*, fire; *Ruach*, air; and *Iebschah*, earth.

INQUISITION. A Court or Tribunal especially established in the twelfth century by Innocent III, to apprehend and punish heretics or persons guilty of any offense against orthodoxy. Freemasonry has always been the subject of much disapproval by the Roman Catholic Church and the Fraternity has been victimized by Papal pronouncements and Bulls issued by one after the other of the popes. Although Freemasonry makes a subscription to a belief in the existence of a Supreme Being a necessity yet the Roman Church chooses to regard its teachings as atheistic and as such has pursued, tortured, imprisoned and burned the Brethren of the Order at every period during the entire course of the Inquisition. Llorente, everywhere regarded as a reliable authority as he was secretary of the Inquisition at Madrid from 1789 to 1791, having access to the original documents and records, says in his *History of the Inquisition*:

The first severe measure against Freemasons in Europe was that decreed on December 14, 1732, by the Chamber of Police of the Chatelet at Paris: it prohibited Freemasons from assembling, and condemned M. Chapelot to a penalty of 6000 livres for having suffered them to assemble in his house. Louis XV commanded that those peers of France, and other gentlemen who had the privilege of the entry, should be deprived of that honour if they were members of a Masonic Lodge. The Grand Master of the Parisian Lodges, being obliged to quit France, convoked an assembly of Freemasons to appoint his successor. Louis XV, on being informed of this, declared that if a Frenchman was elected, he would send him to the Bastille.

INSECT SHERMAH. A Jewish belief that the Solomonian Temple was constructed by Divine means, that the stones were squared and polished by a specially created worm called *samia*, and that the stones by innate power came to the temple ground, and were placed in position by angelic aid. The worm has been designated the *Insect Shermah*.

INSIGNIA. See *Jewels, Official*.

INSPECTOR. See *Sovereign Grand Inspector-General*.

INSTALLATION. The act by which an officer is put in possession of the place he is to fill. In Freemasonry it is, therefore, applied to the induction of one who has been elected into his office. The officers of a Lodge, before they can proceed to discharge their functions, must be installed. The officers of a new Lodge are installed by the Grand Master, or by some Past Master deputed by him to perform the ceremony. Formerly, the Master was installed by the Grand Master, the Wardens by the Grand Wardens, and the Secretary and Treasurer by the Grand Secretary and Treasurer; but now this custom is not continued. At the election of the officers of an old Lodge, the Master is installed by his predecessor or some Past Master present, and the Master Elect then installs his subordinate officers. No officer after his installation can resign. At his installation, the Master receives the Degree of Past Master. It is a law of Freemasonry that all officers hold on to their respective offices until their successors are installed. It is installation only that gives the right to exercise the franchises of an office.

The ceremony is an old one, and does not pertain exclusively to Freemasonry. The ancient Romans installed their priests, their kings, and their magistrates; but the ceremony was called *inauguration*, because performed generally by the *augurs*. The word *installation* is of comparatively modern origin, being medieval Latin, and is compounded of *in* and *stallum*, meaning a *seat*. Priests, after *ordination* or reception into the sacerdotal order, were installed into the churches or parishes to which they were appointed. The term as well as the custom is still in use.

Installation as a Masonic ceremony was early used. We find in the first edition of Anderson's *Constitutions*, a form of *Constituting a New Lodge*, which was practised by the Duke of Wharton, who was Grand Master in 1723. It was probably prepared by Desaguliers, who was Deputy, or by Anderson, who was one of the Wardens, and perhaps by both. It included the ceremony of installing the new Master and Wardens. The words "Shall, in due form, *install* them" are found in this document. The usage then was for the Grand Master, or some Brother for him, to install the Master, and for the Master to install his Wardens; a custom which still exists.

INSTALLED MASTERS. Similar in form and identical in purpose to the Actual Past Masters Degree. Writing on the subject in *Masonic Record*, London, December, 1926, Brother Lionel Vibert says in part that "The full working of the Board of Installed Masters followed by Lodges in all parts of England except perhaps the South East. The present Grand Master states it is unknown to the Scottish Craft. The Minutes of Royal Cumberland No. 41, Bath, prove the use of the ceremony in 1827 (see the 1924 volume of the Somerset Master's *Transactions*, page 268). At Exeter the Minutes show the working in 1823, and it was no new thing. At Bristol there is evidence back to 1773, and in 1827 it was described in the Minutes of a Lodge."

INSTALLED MASTERS, BOARD OF. An expression used in England to designate a Committee

of Masters to whom "the Master Elect is presented that he may receive from his predecessor the benefit of installation." It is the same as the Emergent Lodge of Past Masters assembled in the United States for the same purpose.

INSTALLING OFFICER. The person who performs the ceremony of installation is thus called. He should be of the same official dignity at least; although necessity has sometimes permitted a Grand Master to be installed by a Past Deputy, who in such case acts as *locum tenens*, the holder of the place, of a Grand Master. The Masonic rule is that anyone who has been installed into an office may install others into similar or inferior offices. In this it agrees with the old Rabbinical law as described by Maimonides (*Statute de Sanhedrim*, chapter 4), who says: "Formerly, all Rabbis who had been installed, *hasmochachim*, could install others; but since the time of Hillel the faculty can be exercised only by those who have been invested with it by the Prince of the Grand Sanhedrim; nor then, unless there be two witnesses present, for an installation cannot be performed by less than three." So the strict Masonic rule requires the presence of three Past Masters in the complete installation of a Master and his investiture with the Past Master's Degree.

The first Master of a new Lodge can be installed only by the Grand Master, or by a Past Master especially appointed by him and acting as his proxy.

INSTRUCTION. It is the duty of the Master of the Lodge to give the necessary instruction to the candidate on his initiation. In some of the advanced Degrees and in the Continental Rites these instructions are imparted by an officer called the Orator; but the office is unknown in the English and American systems of Ancient Craft Freemasonry.

INSTRUCTION, LODGE OF. See *Lodge of Instruction*.

INSTRUMENTAL FREEMASONRY. Brother Oliver by this term defines a species of Freemasonry which is engaged in the study of mechanical instruments. But there is no authority in any other writer for the use of the term, nor is its necessity or relevancy apparent.

INSTRUMENTS OF FREEMASONRY. Masonic working tools have been called *Instruments of Freemasonry*.

INTEGRITY. Integrity of purpose and conduct is symbolized by the *Plumb*, which see.

INTEMPERANCE. This is a vice which is wholly incompatible with the Masonic character, and the habitual indulgence in which subjects the offender to the penalty of expulsion from the Order (see *Temperance*).

INTENDANT OF THE BUILDING. The French expression is *Indendant du Bâtiment*. This Degree is sometimes called *Master in Israel*. It is the Eighth in the Ancient and Accepted Scottish Rite. Red is the emblematic color; and its principal officers, according to the old rituals, are a Thrice Puissant, representing Solomon; a Senior Warden, representing the Illustrious Tito, one of the Harodim; and a Junior Warden, representing Adoniram the son of Abda. But in the later rituals of the two Supreme Councils of the United States the three chief officers represent Adoniram, Joabert, and Stolkin; but in the working

of the Degree the Past Officer assumes the character of Solomon. The legend of the Degree is, that it was instituted to supply the place of the chief architect of the Temple.

INTENTION. The obligations of Freemasonry are required to be taken with an honest determination to observe them; and hence the Freemason solemnly affirms that in assuming those responsibilities he does so without equivocation, secret evasion, or mental reservation.

INTERNAL PREPARATION. See *Preparation of the Candidate*.

INTERNAL QUALIFICATIONS. Those qualifications of a candidate which refer to a condition known only to himself, and which are not patent to the world, are called *internal qualifications*. They are: That he comes forward by his own free-will and accord, and unbiased by the solicitations of others; that he is not influenced by mercenary motives, and that he has a disposition to conform to the usages of the Order. The knowledge of these can only be obtained from his own statements, and hence they are included in the preliminary questions which are proposed before initiation.

INTERNATIONAL BUREAU OF MASONIC AFFAIRS. In German the title is *Die Freimaurerische Weltgeschäftsstelle*, and in French *Le Bureau International de Relations Maçonniques*. This was organized by the authority of the Grand Lodge Alpina of Switzerland on January 1, 1903. The officer in charge was Brother Edouard Quartier-la-Tente, of Neuchâtel, where the headquarters were located. He died January 19, 1925. Born in New York in 1855, his father was a founder of La Sincérité Lodge there. Past Grand Master of the Grand Lodge of Alpina of Switzerland, a member of the Supreme Council of the Thirty-third Degree, he had also been General Representative since its organization of the International Bureau for Masonic Affairs. Director of the Secondary and Higher Schools of Neuchâtel, Professor of Theology, and Director of Public Education, he had taken an active part in civic and Masonic life. For fifteen years he edited the *Masonic Journal Alpina*.

The program of the Bureau was announced as the following:

1. Facilitate fraternal intercourse between Masonic Powers.
2. Favor the development of Masonic ideas.
3. Collect all obtainable information about the organization and activity of Freemasonry everywhere.
4. Draw up a list of Grand Orients, Grand Lodges and Supreme Councils.
5. Catalogue the Masonic periodicals of all countries.
6. Collect the documents necessary for an abridged history of Freemasonry everywhere.
7. Acquire new adhesions among the Masonic Powers in favor of the Bureau.
8. Publish the *Bulletin* frequently.
9. Publish in the *Bulletin* the important facts which mark the activity of Freemasonry.
10. Give series of practical and historical questions for discussion in the Lodges.
11. Develop the exchange of interesting works.
12. Spread the knowledge of useful newspapers, documents, and transactions.
13. Found a library of all Masonic works.
14. Study the Masonic Rites and Rituals.
15. Publish a correct Annual of Freemasonry every year.

16. Translate the most useful Masonic works into various languages.

To be admitted as members of the Bureau the regular Masonic Powers only had to send for the Act of Adhesion and sign it, at the same time contributing an optional annual subscription. This gave the right to receive all the publications of the Bureau, and to ask for any information that might be useful to them, without further charge.

But such uncertain donations were insufficient to meet the needs of so ambitious a program. Nevertheless the *Bulletin* appeared, even if irregularly, and was in English, French, and German, with occasional Esperanto, the international or auxiliary language, altogether a polyglot combination that with all these tongues must have proved most perplexing to the Editor. An Annual or Calendar edition was published and this cataloging of Masonic Bodies was praiseworthy though the desired information was difficult to get and therefore the returns were of uneven value as a showing of Freemasonry everywhere. Some pamphlets were produced, as an outline of Freemasonry in Eastern Europe. Yet up to his death Brother La-Tente was at his post, his last effort immediately at his seizure being to append his signature at the office to a message for the writer of these lines. He was succeeded in office by Brother Max Gottschalk of Brussels, Belgium (see the *Masonic International Association*).

INTERNATIONAL COMPACT. An agreement entered into by the Grand Lodges of Scotland and Ireland with the Grand Lodge of England in July, 1814. The object of the Compact was to place on record the fact that the United Grand Lodge of England, formed by a coalition of the Antients and Moderns, was in perfect accord with the other two parties to the agreement. Before the union of the two Grand Lodges of England that known as the Moderns had not been in agreement with Scotland and Ireland. Eight articles were specified in the International Compact pertaining to the Degrees of pure ancient Freemasonry, limits of jurisdiction, etc.

INTERNATIONAL LEAGUE OF FREEMASONS. This was organized in Europe by Masonic officials but independently of Grand Lodges in the hope of securing a permanent peace among the nations, and to that end to promote mutual understanding, cultivate the sense of knowing one another, and strengthen the will for all to again join hands together. Meetings were held annually before the World War for several years and these assemblies were renewed in December, 1924, when Brethren from France, Germany, Holland, Luxembourg and Switzerland met to discuss the possibility of any practical plan of reconciliation. A Board or International Committee was appointed to consist of a representative of every nation active in this movement and National Committees in every separate country were contemplated. A second meeting was held at Basle, Switzerland, in August, 1925.

INTERNATIONAL MAGIAN SOCIETY. Organized in 1919 with headquarters at 813 Republic building, Louisville, Kentucky (see *Light*, March 1-15, 1919, published at Louisville), the main object announced as the practical application of Masonic principles (see also *Magian Society*).

INTIMATE INITIATE. The Latin name is *Intimus Initiatus*. The Fourth Degree of the Order of the Temple.

INTIMATE SECRETARY. The French title is *Secrétaire Intime*. The Sixth Degree in the Ancient and Accepted Scottish Rite. Its emblematic color is black, strewed with tears; and its collar and the lining of the apron are red. Its officers are only three: Solomon, King of Israel; Hiram, King of Tyre; and a Captain of the Guards. Its history records an instance

**Tyrian Lodge, No. 370, H. & A. M.
MASONIC TEMPLE, CLEVELAND**



¶ This is to inform you of your appointment as one of the Investigating Committee upon the petition of:

Name

Residence

Occupation

Place of Business

Recommended by

¶ It is your duty to make diligent inquiry as to the worthiness of the applicant to become a Mason and a member of this Lodge. Ascertain conclusively whether he is God-fearing; a loyal citizen of the United States of America; of sound mind and body; of good character and reputation; temperate in all his habits; honest and trustworthy; courteous and intelligent; of proper educational training; broad-minded and tolerant in his opinions; able and willing to support himself and those dependent upon him, and to contribute to the relief of the widow and orphan as he should; one you would welcome as a friend and associate and a visitor in your home.

¶ Upon your faithful performance of this duty depends the welfare of the Fraternity and our Lodge. Please report at our next stated Communication.

Secretary

FIG. 1. NOTICE TO MEMBER OF APPOINTMENT ON AN INVESTIGATING COMMITTEE

of unlawful curiosity, the punishment of which was only averted by the previous fidelity of the offender. The legend in this Degree refers to the cities in Galilee which were presented by Solomon to Hiram, King of Tyre; and with whose character the latter was so displeased that he called them the *Land of Cabul*.

INTOLERANCE. This is the arch-enemy of Freemasonry. Toleration is one of the chief foundation stones of the Fraternity, and Universality and Brotherly Love are ever taught. Notwithstanding this fact, *Intolerance* has ever had its grip upon the brotherhood, and insidiously does its silent and

undermining work. Human powers are limited or circumscribed. Man by nature is weak, and is largely the creature of early education; yet no institution has such resisting power and is of such avail as Freemasonry against that great enemy of man, which has destroyed more of the human race than any other evil power. The synonym may be found in the Third and Tenth Degrees, Ancient and Accepted Scottish Rite.

INTRODUCTOR AND INTRODUCTRESS. Officers in a Lodge of Adoption, whose functions resemble those of a Master of Ceremonies.

INTRUSTING. A ritualistic word.

INVERSION OF LETTERS. In some of the French documents of the advanced Degrees the letters of some words were inverted—not apparently for concealment, but as a mere caprice. Hence Thory (*Fondation*, page 128) calls them *Inversions Enfantines* meaning *childish inversions*. Thus they wrote *ꝛꝛꝛꝛꝛ* *Rosæ* for *Rosae crucis*. But in all French cahiers and rituals, or, as they call them, *tuilleurs*, words are inverted; that is, the letters are transposed for purposes of secrecy. Thus they would write *Nomolos* for Solomon, and *Marih* for Hiram. This was also a custom among the Cabalists and the Alchemists to conceal secret words.

INVESTIGATION OF CANDIDATES. Reference may well be made in this connection to what is said elsewhere in this work regarding *Candidate*. The subject is of the utmost importance to Freemasons and many Lodges supplement so far as this is deemed proper the work of the usual Investigating Committees. Such additional Committees often carry on an investigation of their own in an independent manner but this is not to say that more or less co-operation of the various Brethren is impracticable in a working combination if this is desired, in fact any and all other available Masonic means are justifiable of making successful inquiries about the qualifications of petitioners for the Degrees.

These supplementary or Advisory Committees, as they are sometimes called, are commonly permanent; that is they are not as in the case of the Investigating Committees specifically appointed to consider but one individual but may examine into all the cases, few or many, referred to them for study. Naturally this task is of such a character that the Advisory Committees frequently are wholly comprised of the older Brethren of the Lodge or they are principally selected from that experienced class of the membership. They may be past or present officers of the Lodge though the doubling or overlapping of responsible duties, active officers of the Lodge serving also on committees, is as a rule avoided in order that Brethren may not be overburdened with exacting labor and that the work may be the better divided among the various members.

Of course the purpose is not to interfere and certainly not to dominate or control the work of the Investigating Committee but to add whatever aid may be at hand, to do just what the words Advisory Committee suggest. Behind this appointment and lending pressure to it is the paramount thought among many Brethren that too much care cannot well be devoted to the preliminary labor, that before the ballot has been passed is a proper time to make all

Tyrian Lodge, No. 370, H. & A. M.

MASONIC TEMPLE, CLEVELAND

Name.....Residence.....
 Born at.....On.....
 Occupation.....Place of Business.....
 Recommended by.....

The applicant should understand that the following questions are asked in all seriousness and are purely for the purpose of protecting the Fraternity from undesirable men, a protection he will share should he become a member.

How long have you resided in Cleveland.....
 Where previously (Give full address).....
 Give occupation the past three years, with names of employers and addresses.....

What is your physical condition.....
 What education have you had.....
 Are you single, married, divorced or widower.....
 Do you live with and support your family.....
 What provision for the future have you made for your family.....
 Do you attend church.....If so, which.....
 What church do or did your parents attend.....
 What church does your wife attend.....
 Where do your children attend school.....
 Are you or have you been a member of any society or organization.....
 If membership dropped, why.....
 What are your reasons for making application.....
 Why did you select this particular Lodge.....
 Does your wife know you are applying and does she approve.....
 Are you conducting your business or profession in a strictly moral and legitimate manner.....
 Do you believe in the ever-living God as revealed in the Holy Scriptures.....
 Name three references as to your character and credit.....

I do solemnly declare without equivocation or mental reservation that the foregoing statements are all true.

Date.....Signed.....

The Advisory Committee reports ^{favorable}
 unfavorable upon the above petition.

Chairman.

the requisite search into the worthiness of the applicant for membership.

The foregoing general statement would not be complete without specimens of the forms used by one of the Lodges employing this co-operative investigation of the Candidate. These are given herewith. First is the notice sent by the Secretary of the Lodge to

nature to the report, favorable or unfavorable as it may be. The questions may be taken as fairly representative though there is no absolute uniformity of practise between the several Lodges known to us that have followed this plan of investigation. Figure 3 is a small blank, loose-leaf style, three by five and a half inches over all, as a convenient pocket memorandum record for the Lodge Secretary, a similar thing would be useful to the Worshipful Master, particularly in a large Lodge, for temporary reference while the Candidate progresses.

INVESTITURE. The presentation of an apron to a candidate in the ceremony of initiation.

INVINCIBLE. The Degree of Knights of the Christian Mark, formerly conferred in the United States, was called the *Invincible Order*, and the title of the presiding officer was *Invincible Knight*.

INVISIBLES, LES. French expression, meaning *The Invisibles*. A secret Order of which little is known. Thory (*Acta Latomorum* i, page 319) quotes a German writer, who says: "*C'est la secte la plus dangereuse; les réceptions des initiés se font la nuit, sous une voûte souterraine, et la doctrine des initiés prêche l'athéisme et le suicide,*" meaning, "This is a most dangerous organization; the candidates are initiated at night, within an underground vault, and the doctrine of the initiated extols atheism and suicide." We need say no more upon this subject, and believe the society "sleeps the sleep that knows no waking."

INWOOD, JETHRO. The Rev. Jethro Inwood was Curate of Saint Paul's at Deptford, in England. He was born about the year 1767, and initiated into Freemasonry in 1785 as a Lewis, according to Brother Oliver. He was soon after appointed Chaplain of the Provincial Grand Lodge of Kent, an office which he held for more than twenty years, during which time he delivered a great number of sermons on festival and other occasions. A volume of these sermons was published in 1799, with a portrait of the author, under the title of *Sermons, in which are explained and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent and Essex*. An edition of these sermons was published by Dr. George Oliver, in 1849, in the fourth volume of his *Golden Remains*. These sermons are written, to use the author's own expression, "in a language that is plain, homely, and searching"; but, in Masonic character, surpass the generality of sermons called Masonic, simply because they have been preached before the Craft. Doctor Oliver describes him as "an assiduous Mason, who permitted no opportunity to pass unimproved of storing his mind with useful knowledge, or of imparting instruction to those who needed it."

IONIAN ISLANDS. A chain of islands along the western and southern shores of Greece. Freemasonry appears to have been founded at Corfu, by a Lodge, *Loge de Saint Napoléon*, under the Grand Orient of France, in 1809, with a second Lodge in 1810.

NAME AND ADDRESS
RECOMMENDED BY
REFERRED TO
ADVISORY COMMITTEE
REC'D
ELECTED E. A.
INITIATED
EXAMINED E. A.
ELECTED F. C.
PASSED
EXAMINED F. C.
ELECTED M. M.
RAISED
EXAMINED M. M.
SIGNED BY-LAWS
MAIL LIST

FIG. 3. LOOSE-LEAF BLANK FOR LODGE SECRETARY'S USE AS A POCKET OR PORTABLE REFERENCE TO APPLICANT'S PROGRESS

the members of the Investigating Committee on their appointment by their Worshipful Master. Such a blank, eight and a half by four and a half inches over all, for the appointment of a member on an Investigating Committee is here reproduced in Figure 1 to illustrate the practise of Tyrian Lodge No. 307 at Cleveland, Ohio. Figure 2 is the blank, eleven by eight and a half inches over all, signed by an applicant at the close of a personal interview before the Advisory Committee, whose Chairman appends his sig-

BOX
171
TRACT

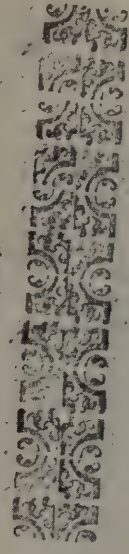
A
LETTER
FROM THE
Grand Mistress
ROYAL IRISH ACADEMY OF
FEMALE FREE-MASONS
HOLIDAY COLLEGE
Mr. Harding the Printer.

Ision the Impious, Lewd Profane,
Bright *funo* Wood but Wood in Vain.
Long had he sigh'd for th' Heavenly Dams,
Till *fove* at length to quench his Flame;
Some say for Fear, some say for Pity,
Sent him a Cloud like *funo* Pretty,
As like as if 'twere drawn by Painters,
On which he got a Race of *Gentauri*.
A Bite quoth VENUS

a. b. 6. Lib. 6th.

DUBLIN:
Printed by John Harding, in *Mole* (swell)'s-
Court in Fishamble-Street, 1724.

(3.)



A
Letter, &c.

Mr. Harding,

SEEING, it is of Late become a Fashion in Town, in Writing to all the World, to Address to YOU, our Society of *Female Free Masons* has also Chosen you for our Printer; and so without Preface, Art, or Embellishment, (for Truth and a sheet Paper needs none of 'em) our *Female Lodge* has the whole Military as well as any Lodge in Europe, with proper Instructions in Writings and what will seem more strange to you, without the least Taint of *Perjury*. By this Time any Reader who is a *Mason*, will, I know, laugh, and not without Indignation. But chat matters, nor much, our Sex has long ow'd yours this good Turn: You refused to admit Queen *Elizabeth*, and even *Semiramis* Queen of *Babylon*, tho' each of 'em (without *Punning*) had a great Deal of *Male Flips* upon their Bodies; but at last you will be forced to own we have it; and thus it was we came by it.

A Gentleman who is a great Friend to all our Members, who has since instructed and form'd us into a *Lodge*, and wh in we therefore call our *Guardian*, fell in lately with a *Lodge of Free Masons* at O—b in D—r. They press'd him hard to come in—

IONIC ORDER. One of the three Grecian Orders, and the one that takes the highest place in Masonic symbolism. Its distinguishing characteristic is the volute of its capital, and the shaft is cut into twenty flutes separated by fillets. It is more delicate and graceful than the Doric, and more simply majestic than the Corinthian. The judgment and skill displayed in its construction, as combining the strength of the former with the beauty of the latter, has caused it to be adopted in Freemasonry as the symbol of Wisdom, and being placed in the East of the Lodge it is referred to as represented by the Worshipful Master.

IOWA. On July 3, 1838, Congress passed a bill for the organization of the Territory of Iowa, and two years later the Brethren in the new State decided to form a Lodge. On November 12, 1840, a meeting was held at which were present Col. Hiram C. Bennett, Evan Evans, William Foye, David Hammer, Robert Martin, J. L. Lockwood, William Thompson, W. D. McCord, Thomas H. Curtis, Chauncey Swan, Theodore S. Parvin and Robert Lucas, Governor of the Territory. The petition for the new Lodge was drawn up and a Dispensation dated November 20, 1840, was received from the Deputy Grand Master of Missouri. Brothers Bennett, Thompson and Evans were named as Worshipful Master, Senior and Junior Wardens. The Dispensation was granted to Burlington Lodge but after the Charter was issued the name was changed to Des Moines Lodge. The Grand Lodge of Iowa was formed by Des Moines Lodge, No. 1; Iowa Lodge, No. 2; Dubuque Lodge, No. 3, and Iowa City Lodge, No. 4, formerly Nos. 41, 42, 62, and 63 of Missouri. Brother Ansel Humphreys presided over the Convention held on January 2, 1844, and Brother John H. McKinney was Secretary. Brothers Oliver Cock and T. S. Parvin were elected Most Worshipful Grand Master and Grand Secretary.

The Deputy General Grand High Priest authorized by proxy the formation of Iowa Chapter at Burlington, by Dispensation dated August 24, 1843. A Charter was granted on September 11, 1844. A Convention of four Chapters, namely, Iowa Chapter, No. 1; Iowa City Chapter, No. 2; Dubuque Chapter, No. 3, and Washington Chapter, No. 4, met at Mount Pleasant on June 8, 1854, and established the Grand Chapter of Iowa. Some time later the Grand Chapter of Iowa opposed the authority of the General Grand Chapter by claiming the privilege of issuing Dispensations for the organization of Chapters wherever no other Grand Chapter was at work. On October 26, 1869, however, it annulled its act of secession passed nine years previously, and since 1871 has been represented in the General Grand Chapter.

When the General Grand Chapter gave up control over Council Degrees in 1855, Companion Theodore S. Parvin journeyed to Alton where, on February 9, 1855, he was empowered by Dispensation to organize Webb Council which was chartered by the Grand Council of Illinois, September 26, 1855. Webb Council, Excelsior Council and Dubuque Council held a Convention at Dubuque on January 2, 1857, and a Grand Council was organized. On October 15, 1878, the Grand Council adopted a plan of consolidation whereby the Degrees were to be conferred in a Royal Arch Chapter. On March 1, 1890, the Grand Chapter

gave up this control of the Cryptic Degrees and therefore representatives from ten chartered Councils met at Des Moines, October 15, 1900, on the invitation of General Grand Master William H. Mayo, and organized a Grand Council.

The De Molay Commandery, No. 1, at Muscatine, was organized by Dispensation March 14, 1855, and chartered, September 10, 1856. Four Commanderies: De Molay, No. 1; Palestine, No. 2; Siloam, No. 3, and Des Moines, No. 4, took part in the organization of the Grand Commandery of Iowa on October 27, 1863, acting upon a Warrant issued by Sir B. B. French, Grand Master of the Grand Encampment.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first established in Iowa at Clinton. On May 12, 1869, a Lodge of Perfection, Iowa, No. 1, was opened; a Council of Kadosh, Hugh de Payens, No. 1, and a Chapter of Rose Croix, Delphic, No. 1, on July 21, 1870, and the De Molay Consistory, No. 1, on March 6, 1877.

IRAM. The Hebrew word spelled *עירם*, and in Latin *Aureum Eccelsus*, or of *Golden Eminence*. The former ruling Prince of Idumea (see Genesis xxxvi 43; First Chronicles i, 54).

IRELAND. The early history of Freemasonry in Ireland is involved in the deepest obscurity. It is vain to look in Anderson, in Preston, Smith, or any other English writer of the eighteenth century, for any account of the organization of Lodges in that kingdom anterior to the establishment of a Grand Lodge.

All the official records of the Grand Lodge of Ireland before the year 1760, and all the Minute Books prior to 1780, have been lost (see volume 6, page 52, *History of the Grand Lodge of Free and Accepted Masons of Ireland*, 1925, Brothers John Heron Lepper and Philip Crossle). Brother Wilhelm Begemann (*Freimaurerei in Ireland*, page 8) alludes to the remarkable circumstance that *Old Constitutions* have not been discovered or traced in Ireland although many copies were found in England and Scotland. The absence of such documents is singular.

Brothers Lepper and Crossle (*History*, page 36) refer to the year 1688 and to the existence then of a Speculative Lodge at Trinity College, Dublin. Of this interesting instance, Brother W. J. Chetwode Crawley first submitted some particulars in the Preface to Brother Sadler's *Masonic Reprints and Revelations*. The following quotation is from the manuscript left by the author John Jones, a friend of the famous Dean Jonathan Swift:

It was lately ordered that for the honour and dignity of the University there should be introduced a society of freemasons, consisting of gentlemen, mechanics, porters (etc., etc.) who shall bind themselves by an oath never to reveal their mighty no-secret, and to relieve whatsoever strolling distressed brethren they meet with, after the example of the fraternity of freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for, a reduced brother, who received their charity as follows.

Then come some academic jokes which in the course of centuries have lost the savor of their salt and finally the writer acknowledges he has offended his acquaintances "I have left myself no friends. . . . The Freemasons will banish me their Lodge, and bar me the happiness of kissing Long Lawrence" (see *The Differences between English and Irish Masonic Rituals*,

treated historically, by Brother J. Heron Lepper, 1920, Dublin).

Weighty as are the items collected by Brothers Lepper and Crossle none have greater romantic lure than those relating to the Lady Freemason, the Hon. Elizabeth Aldworth, about the only instance as the commentators suggest where the supposed initiation of a woman rests upon something more than mere tradition. Essays dealing with this curious ceremony are in *Ars Quatuor Coronatorum*, by Brothers Crawley and Conder, and there is also a pamphlet by Brother John Day of Cork, Ireland, *Memoirs of the Lady Freemason*, 1914. A significant point is that in a portrait of her a small trowel is worn suspended from the left shoulder. This emblem on her breast is still deemed in the United States the distinguishing Masonic jewel of the Craft and its prominence in the day of Mrs. Aldworth and more recently for a like purpose in Ireland is another tie between the Lodges of the two countries. For further information in this direction the reader may consult a paper, *Irish Influence upon American Freemasonry*, by Robert I. Clegg, read at a Belfast communication of the Lodge of Research, No. 202, Dublin.

Briefly as to the Lady Freemason, we may here say she was the only daughter of the first Viscount Doneraile. Born in 1693, married in 1713 to Richard Aldworth, she died in 1773, aged 80. The tradition first printed in 1811 is that as a young girl, before her marriage, she by accident witnessed the meeting of a Masonic Lodge, held at Doneraile House, where her father was Master, and on her discovery was initiated. She is credited with a life-long love of the Craft, her portrait shows her wearing a small trowel and a lambskin apron trimmed with blue silk—still preserved by her descendants, her name appears as a subscriber to Brother Fifield D'Assigny's famous book, the *Serious and Impartial Enquiry*, 1744, and after her death the Freemasons in 1782 toasted the memory of "our Sister Aldworth of New-Market" (*Ahiman Rezon*, Belfast, 1782, page xx). The date of her initiation, neglecting the other details as we may prefer, in connection with the Jones account, indicates an early Masonic activity in Ireland before what is now considered the Grand Lodge era.

But Bro. W. J. Chetwode Crawley, former Grand Treasurer of Ireland and a brilliant student of the Craft has done much to lift the veil from the early Irish Freemasonry. A contemporary newspaper has been discovered, which gives an account of the installation of the Earl of Rosse as Grand Master of Ireland in June, 1725; and this account is so worded as to leave little room for doubt that the Grand Lodge of Ireland had already been in existence long enough to develop a complete organization of Grand Officers with at least six subordinate Lodges under its jurisdiction (see Brother Crawley's *Caementaria Hibernica*, Fasciculus ii).

Brother W. J. Chetwode Crawley (*Caementaria Hibernica*, Fasciculus i, page 3) tells that in the year 1876 the Council-book of the Corporation of Cork was carefully transcribed and edited by Richard Caulfield, LL.D., Librarian of the Queen's College at Cork, an antiquary of more than local repute, who brought to light two entries of Masonic importance. Under the date of December 2, 1725, he found this item, "That

a Charter be granted for the Master Wardens and Society of Free Masons, according to their petition." Two months later, on January 31, 1725-6, he described this entry: "The Charter of Freemasons being this day read in Council, it is ordered that further consideration of this Charter be referred to the next Council, and that Alderman Phillips, Mr. Croker, Foulks, Austin, and Mr. Com. Speaker, do inspect same."

Brother Crawley found that beyond these two, no references are made, before or afterwards, to the Charter, or to Freemasons. He further states that the records of other Corporations in the South of Ireland have been published by the same diligent antiquary, but no similar entries have been found, "though we know the towns were thick-set with Freemasons."

The Minute of the Grand Lodge of Ireland for December 27, 1726, with which the records of the Grand Lodge begin, is not the earliest entry, either in point of time or of position. The transactions of a subordinate Lodge, which evidently acted as a Mother Lodge for Cork, and intermixed, and systematically entered by the same hand, in many cases, on the same page as those of the Grand Lodge. An entry of this sort holds the first page, and shows us the subordinate Lodge in full working order. "With some little pride," Brother Crawley continues, "we can point out that the first recorded transaction of Irish Freemasons is concerned with the relief of 'a poor brother.'" He also points out that "The Minute of Grand Lodge plunges so boldly in *medias res*, that we cannot help harboring the suspicion that this was not its first meeting." The wording of the item is as follows:

At an Assembly and Meeting of the Grand Lodge for the Province of Munster at the Lodge of Mr. Herbert Phaire in Corke on Saint John's Daye being the 27th day of December ano Dni 1726.

The Honble. James O'Brien Esqrs, by unanimous consent elected Grand Master for the ensuing year.

Springett Penn Esqre. appointed by the Grand-Master as his Deputy.

Walter Gould Gent } appointed Grand Wardens.
Thomas Riggs Gent }

The Grand Master was the third son of William, Earl of Inchiquin, and represented Youghall in the Irish Parliament. The Deputy Grand Master, Springett Penn, or Penne, as he signed himself, was a great-grandson of Admiral Penn, the famous Commonwealth Admiral, and grandson of the still more famous Quaker. Born in 1703, he died in 1744. Brother W. Wonnacott, Grand Librarian of England added to the above information by Brother Crawley the further interesting item that Springett Penn was a Brother in 1723 of the Lodge at the Ship behind the Royal Exchange at London as recorded in the Grand Lodge Minute Book No. 1.

In 1731 Lord Kingston, who had been Grand Master of England in 1729, became Grand Master of the Grand Lodge of Munster and also of the Grand Lodge of Ireland, in connection with what appears to have been a reorganization of the latter Body. No more is heard of the Grand Lodge of Munster, and from 1731 to the present date the succession of the Grand Officers of the Grand Lodge of Ireland is plain and distinct (Gould's *Concise History of Freemasonry*, page 273). In the year 1730, *The Constitutions of the*

Freemasons, Containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity. For the use of the Lodges, was published at Dublin. A second edition was published in 1744, and a third, in 1751. In 1749, the *Grand Master's Lodge* was instituted, which still exists; a singular institution, possessing several unusual privileges, among which are that its members are members of the Grand Lodge without the payment of dues, that the Lodge takes precedence of all other Lodges, and that any candidates nominated by the Grand Master are to be initiated without ballot.

In 1772, the Grand Lodge of Ireland recognized the Grand Lodge of the Antients and entered into an alliance with it, which was also done in the same year by the Grand Lodge of Scotland. This does not appear to have given any offense to the regular Grand Lodge of England; for when that Body, in 1777, passed a vote of censure on the Lodges of Antient Freemasons, it specially excepted from the censure the Lodges of Ireland and Scotland.

In 1779, an application was made to the Mother Kilwinning Lodge of Scotland, by certain Brethren in Dublin, for a Charter empowering them to form a Lodge to be called the *High Knights Templar*, that they might confer the Templar Degree. The Kilwinning Lodge granted the petition for the three Craft Degrees only, but at a later period this Lodge became, says Findel, the source of the Grand Encampment of Ireland.

The Grand Lodge holds jurisdiction over all the Blue Lodges. The Mark Degree is worked under the Grand Royal Arch Chapter. Next comes the Royal Arch, which formerly consisted of these three Degrees, the Excellent, Super-Excellent, and Royal Arch—the first two being nothing more than passing the first two veils with each a separate obligation. But that system was abolished some years ago, and a new ritual framed something like the American, except that the King and not the High Priest is made the Presiding Officer. The next Degrees are the Fifteenth, Sixteenth, and Seventeenth, which are under the jurisdiction of the Templar Grand Conclave, and are given to the candidate previous to his being created a Knight Templar. Next to the Templar Degree in the Irish system comes the Eighteenth or Rose Croix, which is under the jurisdiction of the Grand Chapter of Prince Masons or Council of Rites, composed of the first three officers of all the Rose Croix Chapters, the Supreme Council having some years ago surrendered its authority over the Degree. The Twenty-eighth Degree or Knight of the Sun is the next conferred, and then the Thirtieth or Kadosh in a Body over which the Supreme Council has no control except to grant Certificates to its members. The Supreme Council confers the Thirty-first, Thirty-second, and Thirty-third Degrees, there being no Grand Consistory.

The Supreme Council of the Ancient and Accepted Scottish Rite for Ireland was established by a Patent from the Supreme Council of the United States, at Charleston, dated August 13, 1824, by which the Duke of Leinster, John Fowler, and Thomas McGill were constituted a Supreme Council for Ireland, and under that authority it continues to work. Whence the advanced Degrees came into Ireland is not clearly

known. The Rose Croix and Kadosh Degrees existed in Ireland long before the establishment of the Supreme Council. In 1808 Doctor Dalcho's *Orations* were published at Dublin, by "the Illustrious College of Knights of K. H., and the Original Chapter of Prince Masons of Ireland." It is probable that these Degrees were received from Bristol, England, where there are preserved the earliest English records of the Rose Croix.

IRELAND, PRINCE MASONS OF. See *Prince Masons of Ireland*.

MASONS OF IRELAND. These Chapters existed in Paris from the year 1730 to 1740, and were thence disseminated through France. They consisted of Degrees, such as Irish Master, Perfect Irish Master, and Sublime Irish Master, which, it is said, were invented by the adherents of the house of Stuart when they sought to make Freemasonry a political means of restoring the exiled family to the throne of England. The claim has been made but is disputed that Ramsay, when he assumed his theory of the establishment of Freemasonry in Scotland by the Templars, who had fled thither under d'Aumont, took possession of these Degrees (if he did not, as some suppose, invent them himself) and changed their name, in deference to his theory, from Irish to Scottish, calling, for instance, the Degree of *Maitre Irlandais* or *Irish Master*, the *Maitre, Ecossais* or *Scottish Master*.

IRISH COLLEGES. The Irish Chapters are also called by some writers *Irish Colleges*.

IRISH DEGREES. See *Irish Chapters*.

IRISH MASONIC GIRLS SCHOOL. A philanthropic and benevolent Masonic society for rendering assistance to the needy. In 1789 Chevalier Ruspini, State Dentist to George III, established a Royal Masonic Institution for Girls in England with thirty pupils. In 1790 several Irish Brethren met together and made themselves responsible for the school fees only—that is, they did not pay for the board or clothing—of the daughters of some deceased Brethren. From that inauspicious beginning has sprung the present Masonic Female Orphan School of Ireland. In 1792, a small house, affording accommodation for twenty girls, was taken where the pupils were boarded, clothed and educated until such time as they could earn their own living. In 1852, after several removals, Burlington House was opened. An appeal for funds was made to the Brethren and met with a steady response. Great interest was taken in the work by Augustus, third Duke of Leinster, who reigned as Grand Master of Ireland from 1813 to 1874. Such was the quality of the instruction given that the Education Committee was able to select its teachers from among the girls who had been educated in the school.

The first annual grant of one hundred pounds by the Grand Lodge of Ireland was made in 1855, which has been continued ever since. Girls were admitted from six to ten years of age and retained until they reached the age of fifteen, unless they were then drafted on to the domestic staff. An extension of the building and equipment was made in 1860 and a further extension accomplished in 1870, when a public ball was held. Nine years later a more general enlargement became necessary and a more general appeal for funds was made.

In 1880 the foundation stone of the school at Ball's Bridge, Dublin, was laid by James, first Duke of Abercorn, who was Grand Master of Ireland from 1875 to 1885. Practically the entire sum appropriated for this building was subscribed by the Brethren.

In 1853 twenty-one girls were residents of the school; in 1875 there were forty-five; in 1890, eighty; and in 1925 there were one hundred four, but, in addition, more than sixty others were receiving extra grants to assist in their maintenance and education and annual sums are expended for the purpose.

IRON TOOLS. The lectures teach us that at the building of King Solomon's Temple there was not heard the sound of ax, hammer, or other metallic tool. But all the stones were hewn, squared, and numbered in the quarries; and the timbers felled and prepared in the forest of Lebanon, whence they were brought on floats by sea to Joppa, and thence carried by land to Jerusalem, where, on being put up, each part was found to fit with such exact nicety that the whole, when completed, seemed rather the handiwork of the Grand Architect of the Universe than of mere human hands. This can hardly be called a legend, because the same facts are substantially related in the First Book of Kings; but the circumstance has been appropriated in Freemasonry to symbolize the entire peace and harmony which should prevail among Freemasons when laboring on that spiritual temple of which the Solomonic Temple was the arche-type.

ISAAC AND ISHMAEL. The sons of Abraham by Sarah and Hagar. They are recognized, from the conditions of their mothers, as the *free-born* and the *bondman*. According to Brother Oliver, the fact that the inheritance which was bestowed upon Isaac, the son of his free-born wife, was refused to *Ishmael*, the son of a slave woman, gave rise to the Masonic theory which constitutes a Landmark that none but the free-born are entitled to initiation.

ISCHNGI. The Hebrew word *יִשְׁכִּי*, the Latin *salus mea, my aid*. One of the five Masters, according to the Masonic myth, appointed by Solomon after the death of Hiram to complete the Temple.

ISH CHOTZEB. *אִשׁ חֹצֵב*. Literally meaning in Hebrew, *men of hewing*, that is, *hewers*. The phrase was originally used by Anderson in the first edition of the *Constitutions* (page 10), but is not found in the original Hebrew (First Kings v, 18) to which he refers, where it is said that Solomon had fourscore "hewers in the mountains," *Chotzeb Bahar*. But *Ish Chotzeb* is properly constructed according to the Hebrew idiom, and is employed by Anderson to designate the hewers who, with the *Giblim*, or stone-cutters, and the *Bonai*, or builders, amounted to eighty thousand, all of whom he calls (in his second edition, page 11) "bright Fellow Crafts." But he distinguishes them from the thirty thousand who cut wood on Mount Lebanon under Adoniram.

ISH SABBAL. The Hebrew expression *אִשׁ סָבַל*, meaning, *Men of burden*. Anderson thus designates the 70,000 laborers who, in the original Hebrew (First Kings v, 18) are called *Noshe Sabal*, or *bearers of burdens*. Anderson says "they were of the remains of the old Canaanites, and, being bondmen, are not to be reckoned among Masons" (see *Constitutions*, 1738, page 11). But in Webb's system they constitute the Apprentices at the building of the Temple.

ISH SODI. Corruptly, *Ish Soudy*. This expression is composed of the two Hebrew words, *יֵשׁ*, *Ish*, and *סֹד*, *Sod*. The first of these words, *Ish*, means a *man*, and *Sod* signifies primarily a *couch* on which one reclines. Hence *Ish Sodi* would mean, first, a *man of my couch*, one who reclines with me on the same seat, an indication of great familiarity and confidence. Thence followed the secondary meaning given to *Sod*, of familiar intercourse, consultation, or intimacy. Job (xix, 19) applies it in this sense, when, using *Mati*, a word synonymous with *Ish*, he speaks of *Mati Sodi* in the passage which the common version has translated thus: "all my inward friends abhorred me," but which the marginal interpretation has more correctly rendered, "all the men of my secret." *Ish Sodi*, therefore, in this Degree, very clearly means a *man of my intimate counsel, a man of my choice*, one selected to share with me a secret task or labor. Such was the position of every Select Master to King Solomon, and in this view those are not wrong who have interpreted *Ish Sodi* as meaning a *Select Master*.

ISIAC TABLE. Known also as the *Tabula Isiaca*, *Mensa Isiaca*, and *Tabula Bembina*. A monument often quoted by archeologists previous to the discovery and understanding of hieroglyphics. A flat rectangular bronze plate, inlaid with niello and silver, 56 by 36 inches in size. It consists of three compartments of figures of Egyptian deities and emblems; the central figure is Isis. It was sold by a soldier to a locksmith, bought by Cardinal Bembo in 1527, and is now in the Royal Museum in Turin.

ISIS. The sister and the wife of Osiris, and worshiped by the Egyptians as the great goddess of nature. Her mysteries constituted one of the Degrees of the ancient Egyptian initiation (see *Egyptian Mysteries and Osiris*).

ISIS-URANEA TEMPLE. This Body was formed in England of Hermetic students in 1887 to give instruction in the mediaeval occult sciences. The Rituals were written in English from old Rosicrucian Manuscripts supplemented by independent literary researches. Several other Temples emerged from this one, namely: Osiris, Wester-super-Mare; and Horus, Bradford, in England; Amen Ra, Edinburgh, Scotland, and Ahathoor, Paris, France. Following a resignation in 1897, the English Temples lapsed into abeyance.

ISRAFEEL. In the Mohammedan faith, the name of the angel who, on the judgment morn, will sound the trumpet of resurrection.

ITALY. There is said to have been a Lodge in Italy at Naples as early as 1750 but there is no definite evidence to prove this statement. In 1767, however, according to the English "Constitutions," Don Nicholas Manuzzi was appointed Provincial Grand Master for Italy.

A National Grand Lodge was founded by delegates from eight Lodges at a Convention held on February 27, 1764.

The year 1767 opened a period of hardship for the Craft in Italy. Ferdinand IV was hostile to the Brethren and though Queen Caroline, his wife, did all she could to aid them, the Lodges finally in 1783 gave up their activities. Many Lodges and Grand Bodies were formed only to be suppressed and the result was a great confusion.

In 1867 there existed a Grand Orient at Florence, two Supreme Councils at Palermo and a Grand Council at Milan. Brother Garibaldi (see *Garibaldi*), who was Grand Master of a Supreme Council at Palermo, then called a meeting on June 21, 1867, of all the Lodges in Italy. The result was that several of the Grand Bodies united and then combined the functions of a Supreme Grand Council of the Thirty-third Degree, a Symbolic Grand Lodge, and a Supreme Council of the Rite of Memphis.

Brother Oliver Day Street, in his excellent report to the Grand Lodge of Alabama, 1922, quotes from a letter to the International Bureau for Masonic Affairs, Neuchatel, Switzerland, as follows:—"There are in Italy several Grand Lodges that are not recognised by any jurisdiction of other countries. There is a Grand Lodge in Florence, another at Naples; they are practising rites of a rather occultist and mixed character, borrowed of rituals fallen long ago into desuetude."

A Grand Lodge of the Italian Symbolic Rite and a Grand Orient of Italy have been organized separately distinct from each other and there is also independently at work a Supreme Council of Italy, Ancient and Accepted Scottish Rite, founded in 1908. Under the dictatorship of Benito Mussolini, Premier of Italy, a leader of the Fascisti, organized on November 12, 1920, at Naples, and succeeding in gaining Rome and controlling the Italian Government, the Freemasons

have been persecuted, their property destroyed, and prominent Brethren exiled.

ITRATICS, ORDER OF. A society of adepts, engaged in the search for the Universal Medicine, an organization that is now extinct. Mentioned by Fustier. The name is from the Greek and means *healers*.

I. V. I. O. L. The initials of a Latin sentence *Inveni Verbum in Ore Leonis*. Letters of significant words used in the Thirteenth Degree, Ancient and Accepted Scottish Rite. They have reference to the recovery of the key of the Sacred Ark, which contains certain treasures. The Ark and its key having been lost in the forest during a battle which occurred when the Jews were journeying through the wilderness, the key was found in the mouth of a lion, who dropped it upon the ground on the approach of the Israelites. Much symbolical teaching is deduced from the historical myth.

IVORY KEY. The symbolic jewel of the Fourth Degree, Ancient and Accepted Scottish Rite. On the wards of the key is the Hebrew letter *zain* or *Z*.

IZABUD. A corruption of *Zabud*, which see.

IZADS. The twenty-eight creations of the beneficent deity Ormuzd, or Auramazda, in the Persian religious system.

IZRACHIAH. The Hebrew words יְרַחֵם, Latin *orietur Dominus*. A word connected with the Seventh Degree of the Ancient and Accepted Scottish Rite.



J. The tenth letter in the English alphabet. It is frequently and interchangeably used with I, and written in Hebrew as *Yod*, with the numerical value of 10, and having reference to the Supreme.

JAABOROU HAMMAIM. The Hebrew words, יְאִבֹרֹוּ חַמַּיִם, *aquae transibunt*. A word of covered significance in the Fifteenth Degree of the Ancient and Accepted Scottish Rite. It also has reference to the L. D. P. (see *Liber*).

JABESCHEH. The Hebrew word, יֶבֶשֶׁה, *Earth*. Also written *Jebsehah* (see *I. N. R. I.*).

JABULUM. A corrupted word used in two of the Degrees of the Ancient and Accepted Scottish Rite, the Thirteenth and Seventeenth. The true word and its meaning, however, are disclosed to the initiate.

JACHIN. יָכִין. Hence called by Dudley and some other writers, who reject the points, *Ichin*. It is the name of the right-hand pillar facing eastward, that is, on the south, that stood at the porch of King Solomon's Temple. It is derived from two Hebrew words, יָה, *Jah*, meaning *God*, and יָכִין, *iachin*, *will establish*. It signifies, therefore, *God will establish*, and is often called the *Pillar of Establishment*.

JACHINAI. A Gallic corruption of *Shekinah*, to be found only in the French notebooks or cahiers of the advanced Degrees.

JACHIN AND BOAZ. A publication known by this name was brought forth in 1762 and has been

constantly reprinted to the present time, probably having had a larger public sale than any other book treating of the Masonic Fraternity. The name of the author is said to have been Goodall (see *Goodall*; also *Expositions*).

JACKSON, JOHN. Signing the name of *Philanthropos*, he wrote, *An Answer to a certain Pamphlet lately published under the solemn title of "A Sermon, or Masonry the way to Hell,"* 1768. The pamphlet to which he refers is in the British Museum at London and has the title of *Masonry the way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a state of Damnation*, published at London in 1768.

JACOBINS. A political sect that sprang up in the beginning of the French Revolution, and which have origin to the Jacobin clubs, so well known as having been the places where the leaders of the Revolution concocted their plans for the abolition of the monarchy and the aristocracy. Lieber says that it is a most surprising phenomenon that "so large a body of men could be found uniting rare energy with execrable vice, political madness, and outrageous cruelty, committed always in the name of virtue." Barruel, in his *Historie de Jacobinisme*, and Robison, in his *Proofs of a Conspiracy*, both endeavor to prove that there was a coalition of the revolutionary conspirators with the Illuminati and the Freemasons

which formed the Jacobin Clubs, those Bodies being, as they contend, only Masonic Lodges in disguise. The falsity of these charges will be evident to anyone who reads the history of French Freemasonry during the Revolution, and more especially during that part of the period known as the *Reign of Terror*, when the Jacobin Clubs were in most vigor. The Grand Orient, in 1788, declared that a politico-Masonic work, entitled *Les Jesuites chassés de la Maçonnerie et leur Poignard brisé par les Maçons*, meaning *The Jesuits driven from Freemasonry and their weapon broken by the Freemasons*, was the production of a perverse mind, prepared as a poison for the destruction of Freemasonry, and ordered it to be burned. During the Revolution, the Grand Orient suspended its labors, and the Lodges in France were dissolved; and in 1793, the Duke of Orleans, the head of the Jacobins, who was also, unfortunately, Grand Master of the French Freemasons, resigned the latter position, assigning as a reason that he did not believe that there should be any mystery nor any Secret Society in a Republic. It is evident that the Freemasons, as an Order, held themselves aloof from the political contests of that period.

JACOB'S LADDER. The introduction of *Jacob's ladder* into the symbolism of Speculative Freemasonry is to be traced to the vision of Jacob, which is thus substantially recorded in the twenty-eighth chapter of the Book of Genesis: When Jacob, by the command of his father Isaac, was journeying toward Padanaram, while sleeping one night with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and whose top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God.

This ladder, so remarkable in the history of the Jewish people, finds its analogue in all the ancient initiations. Whether this is to be attributed simply to a coincidence—a theory which but few scholars would be willing to accept—or to the fact that these analogues were all derived from a common fountain of symbolism, or whether, as suggested by Brother Oliver, the origin of the symbol was lost among the practises of the Pagan rites, while the symbol itself was retained, it is, perhaps, impossible authoritatively to determine. It is, however, certain that the ladder as a symbol of moral and intellectual progress existed almost universally in antiquity, presenting itself either as a succession of steps, of gates, of Degrees, or in some other modified form. The number of the steps varied; although the favorite one appears to have been seven, in reference, apparently, to the mystical character almost everywhere given to that number.

Thus, in the Persian Mysteries of Mithras, there was a ladder of seven rounds, the passage through them being symbolical of the soul's approach to perfection. These rounds were called *gates*, and, in allusion to them, the candidate was made to pass through seven dark and winding caverns, which process was called the *ascent of the ladder of perfection*. Each of these caverns was the representative of a world, or state of existence through which the soul was sup-

posed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of increasing purity, and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the accompanying table.

7 Gold,	Sun,	Truth.
6 Silver,	Moon,	Mansion of the Blessed.
5 Iron,	Mars,	World of Births.
4 Tin,	Jupiter,	Middle World.
3 Copper,	Venus,	Heaven.
2 Quicksilver,	Mercury,	World of Pre-existence.
1 Lead,	Saturn,	First World.

SYMBOLIC LADDER OF MITHRAS

In the Mysteries of Brahma we find the same reference to the ladder of seven steps. The names of these were not different, and there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Pre-existence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, and the abode of Brahma.

Doctor Oliver thinks that in the Scandinavian mysteries the tree Yggdrasil was the representative of the mystical ladder. But although the ascent of the tree, like the ascent of the ladder, was a change from a lower to a higher sphere—from time to eternity, and from death to life—yet the unimaginative genius of the North seems to have shorn the symbolism of many of its more salient features.

Among the Cabalists, the ladder was represented by the ten Sephiroths, which, commencing from the bottom, were the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown, by which we arrive at the *En Soph*, or the Infinite.

In the advanced Freemasonry we find the Ladder of Kadosh, which consists of seven steps, thus commencing from the bottom: Justice, Equity, Kindness, Good Faith, Labor, Patience, and Intelligence. The arrangement of these steps, for which we are indebted to modern ritualism, does not seem to be perfect; but yet the idea of intellectual progress to perfection is carried out by making the topmost round represent Wisdom or Understanding.

The Masonic Ladder which is presented in the symbolism of the First Degree ought really to consist not of three but seven steps, which thus ascend: Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity; but the earliest examples present it only with three, referring to the three theological virtues, whence it is called the theological ladder. It seems, therefore, to have been settled by general usage that the Masonic Ladder has but three steps.

As a symbol of progress, Jacob's ladder was early recognized. Picus of Mirandola, who wrote in the sixteenth century, in his oration, *De Hominis Dignitate*, says that Jacob's ladder is a symbol of the progressive scale of intellectual communication betwixt earth and heaven; and upon the ladder, as it were, step by step, man is permitted with the angels to ascend

and descend until the mind finds blissful and complete repose in the bosom of divinity. The highest step he defines to be theology, or the study and contemplation of the Deity in His own abstract and exalted nature.

Other interpretations have, however, been given to it. The Jewish writers differ very much in their expositions of it. Thus, a writer of one of the *Midrashes* or *Commentaries*, finding that the Hebrew words for *Ladder* and *Sinai* have each the same numerical value of letters, expounds the ladder as typifying the giving of the law on that mount. Aben Ezra thought that it was a symbol of the human mind, and that the angels represented the sublime meditations of man. Maimonides supposed the ladder to symbolize nature in its operations; and, citing the authority of a Midrash which gives to it four steps, says that they represent the four elements; the two heavier, earth and water, descending by their specific gravity, and the two lighter, fire and air, ascending from the same cause. Abarbanel, assuming the Talmudic theory that Luz, where Jacob slept, was Mount Moriah, supposes that the ladder, resting on the spot which afterward became the holy of holies, was a prophetic symbol of the building of the Temple. And, lastly, Raphael interprets the ladder, and the ascent and the descent of the angels, as the prayers of man and the answering inspiration of God. Fludd, the Hermetic philosopher, in his *Philosophia Mosaica* of 1638, calls the ladder the symbol of the triple world, moral, physical, and intellectual; and Nicolai says that the ladder with three steps was, among the Rosicrucian Freemasons in the seventeenth century, a symbol of the knowledge of nature. Finally, Krause says, in his *drei ältesten Kunsturkunden* (ii, page 481), that a Brother Keher of Edinburgh, whom he describes as a skilful and truthful Freemason, had in 1802 assured the members of a Lodge at Altenberg that originally only one Scottish Degree existed, whose object was the restoration of James II to the throne of England, and that of that restoration Jacob's ladder had been adopted by them as a symbol. Of this fact he further said that an authentic narrative was contained in the Archives of the Grand Lodge of Scotland. Notwithstanding Lawrie's silence on the subject, Krause is inclined to believe the story, nor is it in all its parts altogether without probability.

The old writers believed it is more than likely that the Chevalier Ramsay, who was a warm adherent of the Stuarts, transferred the symbol of the mystical ladder from the Mithraic Mysteries, with which he was very familiar, into his Scottish Degrees, and that thus it became a part of the symbolism of the Kadosh system. But as regards the later conception of Brother Ramsey's connection with Degrees see the article herein about him. In some of the political Lodges instituted under the influence of the Stuarts to assist in the restoration of their house, the philosophical interpretation of the symbol may have been perverted to a political meaning, and to these Lodges it is to be supposed that Keher alluded; but that the Grand Lodge of Scotland had made any official recognition of the fact is not to be believed. Lawrie's silence seems to be conclusive.

In the Ancient Craft Degrees of the York Rite, Jacob's ladder was not an original symbol. It is said

to have been introduced by Dunckerley when he reformed the lectures. This is confirmed by the fact that it is not mentioned in any of the early rituals of the eighteenth century, nor by Hutchinson, who had an excellent opportunity of doing so in his lecture on the *Nature of the Lodge*, where he speaks of the Covering of the Lodge, but says nothing of the means of reaching it, which he would have done, had he been acquainted with the ladder as a symbol. Its first appearance is in a Tracing Board, on which the date of 1776 is inscribed, which very well agrees with the date of Dunckerley's improvements. In this Tracing Board, the ladder has but three rounds; a change from the old seven-stepped ladder of the mysteries; which, however, Preston corrected when he described it as having many rounds, but three principal ones.

As to the modern Masonic symbolism of the ladder, it is, as Brother Mackey has already said, a symbol of progress, such as it is in all the old initiations. Its three principal rounds, representing Faith, Hope, and Charity, present us with the means of advancing from earth to heaven, from death to life—from the mortal to immortality. Hence its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven.

In the Prestonian lecture, which Brother Mackey believed was elaborated out of Dunckerley's system, the ladder is said to rest on the Holy Bible, and to reach to the heavens. This symbolism is thus explained:

By the doctrines contained in the Holy Bible we are taught to believe in the Divine dispensation of Providence, which belief strengthens our *Faith*, and enables us to ascend the first step. That Faith naturally creates in us a *Hope* of becoming partakers of some of the blessed promises therein recorded, which *Hope* enables us to ascend the second step. But the third and last being *Charity* comprehends the whole, and he who is possessed of this virtue in its ample sense, is said to have arrived at the summit of his profession, or, more metaphorically, into an ethereal mansion veiled from the mortal eye by the starry firmament.

In the modern lectures, the language is materially changed, but the idea and the symbolism are retained unaltered. The delineation of the ladder with three steps only on the Tracing Board of 1776, which is a small one, may be attributed to notions of convenience. But the Masonic ladder should properly have seven steps, which represent the four cardinal and the three theological virtues.

JACQUES DE MOLAY. See *Molay, James de*.
JAFUHAR. The second king in the Scandinavian mysteries. The synonym for Thor.

JAH. In Hebrew, יָהּ. Maimonides calls it the *two-lettered name*, and derives it from the Tetragrammaton, of which he says it is an abbreviation. Others have denied this, and assert that *Jah* is a name independent of Jehovah, but expressing the same idea of the Divine Essence. It is uniformly translated in the authorized version of the Bible by the word *Lord*, being thus considered as synonymous with Jehovah, except in Psalm lxxviii, 4, where the original word is preserved: "Extol Him that rideth upon the heavens by His name *Jah*," upon which the Targum comment is: "Extol Him who sitteth on the throne of glory in the ninth heaven; *Yah* is His name." It seems, also, to have been well known to the Gentile nations as the

trilateral name of God; for, although biliteral among the Hebrews, it assumed among the Greeks the trilateral form, as $\text{IA}\Omega$. Macrobius, in his *Saturnalia*, says that this was the sacred name of the Supreme Deity; and the Clarian Oracle being asked which of the gods was *Jao*, replied, "The initiated are bound to conceal the mysterious secrets. Learn thou that $\text{IA}\Omega$ is the Great God Supreme who ruleth over all" (see *Jehovah*).

JAHEB. The Hebrew word, יהב , Latin *concedens*. A sacred name connected with the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

JAINA CROSS. Used by several Orders, and found in the abbeys of Great Britain and on the monuments of India. Its significations are many. This cross was adopted by the Jains, a heterodox sect of the Hindus, who dissent from Brahmanism and deny the Vedas, and whose adherents are found in every province of Upper Hindustan. They are wealthy and influential, and form an important division of the population of India. This symbol is also known as the *Fylfot* or *Swastika*. It is a religious symbol mentioned by Weaver in his *Funeral Monuments*, by Dr. H. Schliemann as having been found in the presumed ruins of Troy, by De Rossi and others in the Catacombs of Christian Rome, and there termed the *Cruz dissimulata*, or *concealed cross*. It has been found on almost every enduring monument on the globe, of all ages, and in both hemispheres.



JAINA
CROSS
OR FYLF-
FOT

JAINAS. See *Jaina Cross*.

JAMAICA. Largest island in the British West Indies, forming part of the Greater Antilles. Freemasonry began in Jamaica in 1839 with the authorization by the "Moderns" Grand Lodge of England of a Lodge at Kingston. The Athol Grand Lodge chartered its first Lodge here in 1763.

There was no Grand Lodge of Jamaica but the Grand Lodge of England and Scotland each established a Provincial Grand Lodge on the Island. The former controlled in 1924 thirteen Lodges and the latter five.

JAMBlichus. It is strange that the old Freemasons, when inventing their legend, which gave so prominent a place to Pythagoras as "an ancient friend and brother," should have entirely forgotten his biographer, *Jamblichus*, whose claims to their esteem and veneration are much greater than those of the Samian sage. Jamblichus was a Neoplatonic philosopher, who was born at Chalcis, in Calo, Syria, and flourished in the fourth century. He was a pupil of Porphyry, and was deeply versed in the philosophic systems of Plato and Pythagoras, and, like the latter, had studied the mystical theology of the Egyptians and Chaldeans whose divine origin and truth he attempts to vindicate. He maintained that man, through theurgic rites and ceremonies, might commune with the Deity; and hence he attached great importance to initiation as the means of inculcating truth. He carried his superstitious veneration for numbers and numerical formula to a far greater extent than did the school of Pythagoras; so that all the principles of his philosophy can be represented by numbers. Thus, he taught that one, or the monad; was the principle of all unity as well as diversity; the duad, or two, was the intellect; three, the soul;

four, the principle of universal harmony; eight, the source of motion; nine, perfection; and ten, the result of all the emanations of the *to en*. It will thus be seen that Jamblichus, while adopting the general theory of numbers that distinguished the Pythagorean school, differed very materially in his explanations. He wrote many philosophical works on the basis of these principles, and was the author of a *Life of Pythagoras*, and a *Treatise of the Mysteries*. Of all the ancient philosophers, his system assimilates him most—if not in its details, at least in its spirit—to the mystical and symbolic character of the Masonic philosophy.

JAMES II AND III OF SCOTLAND. See *Stuart Freemasonry*.

JAMINIM OR IAMINIM. The Hebrew word for *water*. See *I. N. R. I.*

JANITOR. A *door-keeper*. The word *Sentinel*, which in a Royal Arch Chapter is the proper equivalent of the *Tiler* in a Lodge, was in some jurisdictions replaced by the word *Janitor*. There is no good authority for the usage.

JAPAN. A chain of islands off the east coast of Asia. An English Lodge, No. 1092, was instituted at Yokohama in 1866 and others at Kobe, Yeddo, and Tokio were soon at work. A District Grand Master was appointed in 1873. Lodges instituted by the Grand Lodge of Scotland are also at work in Kobe, Yokohama, and Nagasaki.

There is a home of the Ancient and Accepted Scottish Rite in Japan at Yokohama. A Lodge of Perfection and a Chapter of Rose Croix were both opened here under the same name, Dai Nippon, No. 1, on February 17, 1883. Des Payens Council of Kadosh, No. 1, and Grand Consistory, No. 1, were also chartered at Yokohama on March 15, 1886, all under the Supreme Council, Southern Jurisdiction of the United States.

JAPANESE FAITH. See *Kojiki*; also *Nihongi*.

JAPHET. The Hebrew spelling is יפת . The eldest son of Noah. It is said that the first ark—the Ark of Safety, the archetype of the Tabernacle—was constructed by Shem, Ham, and Japhet under the superintendence of Noah. Hence these are significant words to the Royal Arch Mason.

JASHER, BOOK OF. The Hebrew is *Sepher havashar*, *The Book of the Upright*. One of the lost books of the ancient Hebrews, which is quoted twice (Joshua x, 13; Second Samuel i, 18). A Hebrew minstrelsy, recording the warlike deeds of the national heroes, and singing the praises of eminent or celebrated men. An original is said to be in the library at Samarkand.

JASPER. The Hebrew is, ישפר . A precious stone of a dullish green color, which was the last of the twelve inserted in the High Priest's breast-plate, according to the authorized version; but the Vulgate translation more correctly makes it the third stone of the second row. It represented the Tribe of Zebulun.

JAVA. One of the larger islands of the Dutch East Indies in Asia, in that portion of the Malay Archipelago known as the Sunda Island. A Dutch Provincial, Grand Lodge, under the Grand Orient of the Netherlands, at Waltevreden controlled in 1922 twenty Lodges of which fourteen were in Java itself, three in Sumatra and the rest at Kedivi, Makassar and Salatigo.

JEBUSITE. See *Ornan*.

JEDADIAH. A special name given to King Solomon at his birth. It signifies *beloved of God*.

JEHOSHAPHAT. East of Jerusalem, between Mount Zion and the Mount of Olives, lies the Valley of *Jehoshaphat*. In the most recent instructions this word has lost its significance, but in the older ones it played an important part. There was in reality no such valley in ancient Judea, nor is there any mention of it in Scripture, except once by the Prophet Joel. The name is altogether modern. But, as the Hebrew means *the judgment of God*, and as the prophecy of Joel declared that God would there judge the heathen for their deeds against the Israelites, it came at last to be believed by the Jews, which belief is shared by the Mohammedans, that the Valley of *Jehoshaphat* is to be the place of the last judgment. Hence it was invested with a peculiar degree of sanctity as a holy place. The idea was borrowed by the Freemasons of the eighteenth century, who considered it as the symbol of holy ground. Thus, in the earliest instructions we find this language:

Where does the Lodge stand?

Upon holy ground, or the highest hill or lowest vale, or in the Valley of *Jehoshaphat*, or any other secret place.

This reference to the Valley of *Jehoshaphat* as the symbol of the Ground Floor of the Lodge was in the United States retained until a very recent period; and the expression alluding to it in the instructions of the Second Degree has only within a comparatively few years past been abandoned. Hutchinson referred to this symbolism, when he said that the Spiritual Lodge was placed in the Valley of *Jehoshaphat* to imply that the principles of Freemasonry are derived from the knowledge of God, and are established in the judgments of the Lord.

JEHOVAH. *Jehovah* is, of all the significant words of Freemasonry, by far the most important. Reghellini very properly calls it "the basis of our dogma and of our mysteries." In Hebrew it consists of four letters, יהוה, and hence is called the *Tetragrammaton*, or *Four-lettered Name*; and because it was forbidden to a Jew, as it is to a Freemason, to pronounce it, it is also called the *Ineffable* or *Unpronounceable Name*. For its history we must refer to the sixth chapter of Exodus, verses 2, 3. When Moses returned discouraged from his first visit to Pharaoh, and complained to the Lord that the only result of his mission had been to incense the Egyptian King, and to excite him to the exaction of greater burdens from the oppressed Israelites, God encouraged the Patriarch by the promise of the great wonders which He would perform in behalf of His people, and confirmed the promise by imparting to him that sublime name by which He had not hitherto been known: "And God," says the sacred writer, "spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but by my name *Jehovah* was I not known unto them."

This Ineffable Name is derived from the substantive verb יהי, *hayah*, meaning *to be*; and combining, as it does, in its formation the present, past, and future significations of the verb, it is considered as designating God in His immutable and eternal existence. This idea is carried by the Rabbis to such an

extent, that Menasseh Ben Israel says that its four letters may be so arranged by permutations as to form twelve words, every one of which is a modification of the verb *to be*, and hence it is called the *Nomen substantiæ vel essentiæ*, the name of his substance or existence.

The first thing that attracts our attention in the investigation of this name is the ancient regulation, still existing, by which it was made unlawful to pronounce it. This, perhaps, originally arose from a wish to conceal it from the surrounding heathen nations, so that they might not desecrate it by applying it to their idols. Whatever may have been the reason, the rule was imperative among the Jews. The Talmud, in one of its treatises, the *Sanhedrim*, which treats of the question, Who of the Israelites shall have future life and who shall not? says: "Even he who *thinks* the name of God with its true letters forfeits his future life." Abraham Ben David Halevi, when discussing the names of God, says: "But the name יהוה we are not allowed to pronounce. In its original meaning it is conferred upon no other being, and therefore we abstain from giving any explanation of it." We learn from Jerome, Origen, and Eusebius that in their time the Jews wrote the name in their copies of the Bible in Samaritan instead of Hebrew letters, in order to veil it from the inspection of the profane. Capellus says that the rule that the holy name was not to be pronounced was derived from a tradition, based on a passage in Leviticus, xxiv, 16, which says that he who blasphemeth the name of *Jehovah* shall be put to death; and he translates this passage, "whosoever shall pronounce the name *Jehovah* shall suffer death," because the word *nokeb*, here translated to *blaspheme*, means also to *pronounce distinctly*, to *call by name*. Another reason for the rule is to be found in a rabbinical misinterpretation of a passage in Exodus.

In the third chapter of that book, when Moses asks of God what is His name, He replies "I am that I am;" and He said, "Thus shalt thou say unto the children of Israel, I am hath sent me unto you," and He adds, "this is my name forever." Now, the Hebrew word *I am* is אהיה, *Ehyeh*. But as Mendelssohn has correctly observed, there is no essential difference between אהיה, in the sixth chapter and יהוה in the third, the former being the first person singular, and the latter the third person of the same verb, the future used in the present sense of the verb *to be*; and hence what was said of the name *Ehyeh* was applied by the Rabbis to the name *Jehovah*. But of *Ehyeh* God had said, "this is My name forever." Now the word *forever* is represented in the original by לעלם, *l'olam*; but the Rabbis, says Capellus, by the change of a single letter, made *l'olam*, *forever*, read as if it had been written *l'alam*, which means *to be concealed*, and hence the passage was translated "this is my name to be concealed," instead of "this is my name forever."

And thus Josephus, in writing upon this subject, uses the following expressions: "Whereupon God declared to Moses His Holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more." In obedience to this law, whenever the word *Jehovah* occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word אדני, *Adonai*. Thus, instead of saying "holiness to *Jehovah*," as it is in the

original, he would say "holiness to Adonai." And this same reverential reticence has been preserved by our translators in the authorized version, who, wherever Jehovah occurs, have, with a few exceptions, translated it by the word *Lord*, the very passage just quoted, being rendered "Holiness to the Lord."

Maimonides tells us that the knowledge of this word was confined to the *hachamin* or *wise men*, who communicated its true pronunciation and the mysteries connected with it only on the Sabbath day, to such of their disciples as were found worthy; but how it was to be sounded, or with what vocal sounds its four letters were to be uttered, was utterly unknown to the people. Once a year, namely, on the Day of Atonement, the holy name was pronounced with the sound of its letters and with the utmost veneration by the High Priest in the Sanctuary. The last priest who pronounced it, says Rabbi Bechai, was Simeon the Just, and his successors used in blessing only the twelve-lettered name. After the destruction of the city and Temple by Vespasian, the pronunciation of it ceased, for it was not lawful to pronounce it anywhere except in the Temple at Jerusalem, and thus the true and genuine pronunciation of the name was entirely lost to the Jewish people. Nor is it now known how it was originally pronounced. The Greeks called it *Jao*; the Romans, *Jova*; the Samaritans always pronounced it *Jahve*.

The task is difficult to make one unacquainted with the peculiarities of the Hebrew language comprehend how the pronunciation of a word whose letters are preserved can be wholly lost. It may, however, be attempted. The Hebrew alphabet consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he being previously made acquainted with the correct pronunciation of each word; and if he did not possess this knowledge, the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebrew, however, knew from practise the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of *A* in *hat*, *hate*, *far*, *was*, and that *knt* is pronounced *knigh*t. The words *God save the Republic*, written in the Hebrew method, would appear thus: *Gd sv th Rpblic*. Now, this incommunicable name of God consists of four letters, *Yod*, *He*, *Vau*, and *He*, equivalent in English to the combination *J H V H*. It is evident that these four letters cannot, in our language, be pronounced, unless at least two vowels be supplied. Neither can they in Hebrew. In other words, the vowels were known to the Jew, because he heard the words continually pronounced, just as we know that *Mr.* stands for *Mister*, because we continually hear this combination so pronounced. But the name of God, of which these four letters are symbols, was never pronounced, but another word, *Adonai*, substituted for it; and hence, as the letters themselves have no vocal power, the Jew, not knowing the implied vowels, was unable to supply them, and thus the pronunciation of the word was in time entirely lost.

Hence some of the most learned of the Jewish writers even doubt whether Jehovah is the true pronunciation, and say that the recovery of the name is one of the mysteries that will be revealed only at the

coming of the Messiah. They attribute the loss to the fact that the Masoretic or vowel points belonging to another word were applied to the sacred name, whereby in time a confusion occurred in its vocalization.

In the Ineffable Degrees of the Ancient and Accepted Scottish Rite, there is a tradition that the pronunciation varied among the patriarchs in different ages. Methuselah, Lamech, and Noah pronounced it *Juha*; Shem, Arphaxad, Selah, Heber, and Peleg pronounced it *Jeva*; Reu, Serug, Nahor, Terah, Abraham, Isaac, and Judah, called it *Jova*; by Hezrom and Ram it was pronounced *Jevo*; by Aminadab and Nasshon, *Jevah*; by Salmon, Boaz, and Obed, *Johe*; by Jesse and David, *Jehovah*. And they imply that none of these was the right pronunciation, which was only in the possession of Enoch, Jacob, and Moses, whose names are, therefore, not mentioned in this list. In all these words it must be noticed that the *J* is to be pronounced as *Y*, the *a* as in *father*, and the *e* as *a* in *fat*e. Thus, *Je-ho-vah* would be pronounced *Yay-ho-vah*.

The Jews of old believed that this holy name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounces it," said they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name: it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals: from this King-Name they receive their orders, and obey."

It was called the *Shem hamphorash*, the *explanatory* or *declaratory name*, because it alone, of all the Divine names, distinctly explains or declares what is the true essence of the Deity.

Among the Essenes, this sacred name, which was never uttered aloud, but always in a whisper, was one of the mysteries of their initiation, which candidates were bound by a solemn oath never to divulge.

It is reported to have been, under a modified form, a password in the Egyptian mysteries, and none, says Schiller, dare enter the temple of Serapis who did not bear on his breast or forehead the name *Jao* or *Je-ha-ho*; a name almost equivalent in sound to that of Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence.

The Rabbis asserted that it was engraved on the rod of Moses, and enabled him to perform all his miracles. Indeed, the Talmud says that it was by the utterance of this awful name, and not by a club, that he slew the Egyptian; although it fails to tell us how he got at that time his knowledge of it.

That scurrilous book of the Jews of the Middle Ages, called the *Toldoth Jeshu*, attributes all the wonderful works of Jesus Christ to the potency of this incommunicable name, which He is said to have abstracted from the Temple, and worn about Him. But it would be tedious and unprofitable to relate all the superstitious myths that have been invented about this name.

And now as to the grammatical signification of this important word. Gesenius (*Thesaurus* ii, page 577), thinks—and many modern scholars agree with him—that the word is the future form of the Hiphil conjugation of the verb *to be*, pronounced *Yawah*, and therefore that it denotes "He who made to exist, called into existence," that is, the *Creator*. The more

generally accepted definition of the name is, that it expresses the eternal and unchangeable existence of God in respect to the past, the present, and the future. The word יהוה is derived from the substantive verb היה, *hayah*, meaning to be, and in its four letters combines those of the past, present and future of the verb. The letter י in the beginning, says Buxtorf (*de Nomine v*), is a characteristic of the future; the ה in the middle, of the participle or present time; and the ו at the end, of the past. Thus, out of יהוה we get היה, *He was*; הוא, *He is*; and יהי, *He will be*. Hence, among other titles it received that of *nomen essentialis*, because it shows the essential nature of God's eternal existence. The other names of God define His power, wisdom, goodness, and other qualities; but this alone defines His existence.

It has been a controverted point whether this name was made known for the first time to Moses, or whether the patriarchs had been previously acquainted with it. The generally recognized opinion now is, and the records of Genesis and Exodus sustain it, that the name was known to the patriarchs, but not in its essential meaning, into which Moses was the first to be initiated. In the language of Aben Ezra, "Certainly the name was already known to the patriarchs, but only as an uncomprehended and unmeaning noun, not as a descriptive, appellative one, indicative of the attributes and qualities of the Deity." "It is manifest," says Kallisch (*Commentary on Exodus*), "that Moses, in being initiated into the holy and comprehensive name of the Deity, obtains a superiority over the patriarchs, who, although perhaps from the beginning more believing than the long-wavering Moses, lived more in the sphere of innocent, childlike obedience than of manly, spiritual enlightenment." This, too, is the Masonic doctrine. In Freemasonry the Holy Name is the representative of the Word, which is itself the symbol of the nature of God. To know the Word is to know the true nature and essence of the Grand Architect.

When the pronunciation of the name was first interdicted to the people is not with certainty known. Leusden says it was a rabbinical prohibition, and probably made at the second Temple. The statement of the Rabbi Bechai, already cited, that the word was pronounced for the last time by Simeon, before the spoliation by the Roman emperor Vespasian, would seem to indicate that it was known at the second Temple, although its utterance was forbidden, which would coincide with the Masonic tradition that it was discovered while the foundations of the second Temple were being laid. But the general opinion is, that the prohibition commenced in the time of Moses, the rabbinical writers tracing it to the law of Leviticus, already cited. This, too, is the theory of Freemasonry, which also preserves a tradition that the prohibition would have been removed at the first Temple, had not a well-known occurrence prevented it. But this is not to be viewed as a historic statement, but only as a medium of creating a symbol.

The Jews had four symbols by which they expressed this Ineffable Name of God: the first and most common was two Yods, with a Sheva and the point *Kametz* underneath, thus, 'ֿ'; the second was three points in a radiated form like a diadem, thus, 'ֿֿֿ', to represent, in all probability, the sovereignty of God;

the third was a Yod within an equilateral triangle, which the Cabalists explained as a ray of light, whose luster was too transcendent to be contemplated by human eyes; and the fourth was the letter ׁ, which is the initial letter of *Shaddai*, meaning the *Almighty*, and was the symbol usually placed upon their phylacteries, the strips of parchment inscribed with passages of Scripture and enclosed in a case having thongs for binding it on the forehead or around the left arm. Buxtorf has a fifth method of three Yods, with a *Kametz* underneath 'ֿֿֿ', enclosed in a circle.

In Freemasonry, the equilateral triangle, called the *delta*, with or without a Yod in the center, the Yod alone, and the letter G, are recognized as symbols of the sacred and Ineffable Name.

The history of the introduction of this word into the ritualism of Freemasonry would be highly interesting, were it not so obscure. Being in almost all respects an esoteric symbol, nearly all that we know of its Masonic relations is derived from tradition; and as to written records on the subject, we are compelled, in general, to depend on mere intimations or allusions, which are not always distinct in their meaning. In Freemasonry, as in the Hebrew mysteries, it was under the different appellations of the Word, the True Word, or the Lost Word, the symbol of the knowledge of Divine Truth, or the true nature of God.

That this name, in its mystical use, was not unknown to the medieval Freemasons there can be no doubt. Many of their architectural emblems show that they possessed this knowledge. Nor can there be any more doubt that through them it came to their successors, the Freemasons of the beginning of the eighteenth century. No one can read the *Defence of Freemasonry*, written in 1730, without being convinced that the author, probably Martin Clare, which see elsewhere in this work, was well acquainted with this name; although he is, of course, careful to make no very distinct reference to it, except in one instance. "The occasion," he says, "of the brethren searching so diligently for their Master was, it seems, to receive from him the *secret Word of Masonry*, which should be delivered down to their fraternity in after ages" (*Constitutions*, 1738, page 225).

It is now conceded, from indisputable evidence, that the holy name was, in the earlier years, and, up to the middle of the eighteenth century, attached to the Third Degree, and then called the Master's Word. On some early tracing boards of the Third Degree among the emblems displayed is a coffin, on which is inscribed, in capital letters, the word JEHOVAH. Hutchinson, who wrote in 1774, makes no reference whatever to the Royal Arch, although that system had, by that time, been partially established in England; but his lectures to Master Masons and on the Third Degree refers to "the mystic word, the Tetragrammaton" (see *Lecture X*, page 180). Brother Oliver tells us distinctly that it was the Master's word until Dunckerley took it out of the Degree and transferred it to the Royal Arch. That it was so on the Continent, we have the unmistakable testimony of Guillemain de Saint Victor, who says, in his *Adonhiramite Masonry* (page 90), that Solomon placed a medal on the tomb of Hiram, "on which was engraved *Jehova*, the old Master's Word, and which signifies the Supreme Being."

So far, then, these facts appear to be established: that this Ineffable Name was known to the Operative Freemasons of the Middle Ages; that it was derived from them by the Speculative Freemasons, who, in 1717, revived the Order in England; that they knew it as Master Masons; and that it continued to be the Master's Word until late in that century, when it was removed by Dunckerley into the Royal Arch.

Although there is, perhaps, no point in the esoteric system of Freemasonry more clearly established than that the Tetragrammaton is the true omnific word, yet innovations have been admitted, by which, in jurisdictions in the United States, that word has been changed into three others, which simply signify Divine names in other languages, but have none of the sublime symbolism that belongs to the true name of God. It is true that the General Grand Chapter of the United States adopted a regulation disapproving of the innovation of these explanatory words, and restoring the Tetragrammaton; but this declaration of what might almost be considered a truism in Freemasonry has been met with open opposition or reluctant obedience in some places.

The Grand Chapter of England has fallen into the same error, and abandoned the teachings of Dunckerley the founder of the Royal Arch in that country, as some of the Grand Chapters in America did those of Webb, who was the founder of the system here. It is well, therefore, to inquire what was the Omnific Word when the Royal Arch system was first invented.

We have the authority of Brother Oliver, who had the best opportunity of any man in England of knowing the facts, for saying that Dunckerley established the Royal Arch for the modern Grand Lodge; that he wisely borrowed many things from Ramsay and Dermott; and that he boldly transplanted the word *Jehovah* from the Master's Degree and placed it in his new system. Brother Hawkins adds the following comment at this point to Brother Mackey's article: "But more recent authorities, such as Brother R. F. Gould, *History of Freemasonry* and Brother H. Sadler, *Life of Dunckerley*, have cast great doubt on these statements (see *Dunckerley*)."

Now, what was *The Word* of the Royal Arch, as understood by Dunckerley? We have no difficulty here, for he himself answers the question. To the first edition of the *Laws and Regulations of the Royal Arch*, published in 1782, there is prefixed an essay on Freemasonry, which is attributed to Dunckerley. In this he makes the following remarks:

It must be observed that the expression *The Word* is not to be understood as a watchword only, after the manner of those annexed to the several Degrees of the Craft; but also theologically, as a term, thereby to convey to the mind some idea of that Grand Being Who is the sole author of our existence; and to carry along with it the most solemn veneration of His sacred Name and Word, as well as the most clear and perfect elucidation of His power and attributes that the human mind is capable of receiving. And this is the light in which the Name and Word hath always been considered, from the remotest ages, amongst us Christians and the Jews.

And then, after giving the well-known history from Josephus of the word, which, to remove all doubt of what it is, he says is the *Shem Hamphorash*, or the *Unutterable Name*, he adds: "Philo, the learned Jew, tells us not only that the Word was lost, but to make

an end of these unprofitable disputes among the learned, be it remembered that they all concur with the Royal Arch Masons in others much more essential: first, that the Name or Word is expressive of Self-Existence and Eternity; and, secondly, that it can be applicable only to that Great Being who *was* and *is* and *will be*. Notwithstanding this explicit and unmistakable declaration of the founder of the English Royal Arch, that the Tetragrammaton is the Omnific Word, the present system in England has rejected it, and substituted in its place three other words, the second of which is wholly unmeaning.

In the American system, as revised by Thomas Smith Webb, there can be no doubt that the Tetragrammaton was recognized as the Omnific Word. In the *Freemasons Monitor*, prepared by him for monitorial instruction, he has inserted, among the passages of Scripture to be read during an Exaltation, the following from Exodus, which is the last in order, and which anyone at all acquainted with the ritual will at once see is appropriated to the time of the *Euresis* or *Discovery of the Word*.

And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty, but by my name *Jehovah* was I not known to them.

From this it will be evident that Webb recognized the word *Jehovah*, and not the three other words that have since been substituted for them by some Grand Chapters in America, and which it is probable were originally used by Webb as merely explanatory or declaratory of the Divine nature of the other and principal word. And this is in accordance with one of the traditions of the Degree, that they were placed on the Substitute Ark around the real word, as a key to explain its signification. To call anything else but this four-lettered name an Omnific Word—an all-creating and all-performing word—either in Freemasonry or in Hebrew symbolism, whence Freemasonry derived it, is to oppose all the doctrines of the Talmudists, the Cabalists, and the Gnostics, and to repudiate the teachings of every Hebrew scholar from Buxtorf to Gesenius. To fight the battle against such odds is to secure defeat. It shows more of boldness than of discretion. And hence the General Grand Chapter of the United States has very wisely restored the word *Jehovah* to its proper place. It is only in the York and in the American Rites that this error has ever existed. In every other Rite the Tetragrammaton is recognized as the True Word.

JEKSON. This word is found in the French handbooks of the advanced Degrees. It is undoubtedly a corruption of *Jacquesson*, and this a mongrel word compounded of the French *Jacques* and the English *son*, and means the *son of James*, that is, James II. It refers to Charles Edward the Pretender, who was the son of that abdicated and exiled monarch. It is a significant relic of the system attempted to be introduced by the adherents of the house of Stuart, and by which they expected to enlist Freemasonry as an instrument to effect the restoration of the Pretender to the throne of England. For this purpose they had altered the legend of the Third Degree, making it applicable to James II, who, being the son of Henrietta Maria, the widow of Charles I, was designated as the *Widow's Son*.

JENA, CONGRESS OF. Jena is a city of Saxe-Weimar, in Thuringia. A Masonic Congress was convoked there in 1763, by the Lodge of Strict Observance, under the presidency of Johnson, a Masonic charlatan or fraud, whose real name was Becker. In this Congress the doctrine was announced that the Freemasons were the successors of the Knights Templar, a dogma peculiarly characteristic of the Rite of Strict Observance. In the year 1764, a second Congress was convoked by Johnson or Leucht with the desire of authoritatively establishing his doctrine of the connection between Templarism and Freemasonry. The empirical character of Johnson was here discovered by the Baron Hund, and he was denounced, and subsequently punished at Magdeburg by the public authorities.

JEPHTHAH. A Judge of Israel, and the leader of the Gileadites in their war against the Ephraimites, which terminated in the slaughter of so many of the latter at the passes of the river Jordan (see *Ephraimites*).

JEPHTHAH'S DAUGHTER. The First Degree in the American Order of the Eastern Star, or Adoptive Rite. It inculcates obedience. Color, blue (see *Eastern Star, Order of the*).

JERICO, HEROINE OF. See *Heroine of Jericho*.

JERMYN, HENRY. Anderson says in the *Constitutions* (1738, page 101) that *Henry Jermyn*, Earl of St. Albans, was Grand Master and held a General Assembly on the 27th of December, 1663, at which six Regulations, which he quotes, were made. Roberts, in his edition of the *Old Constitutions* printed in 1722, the earliest printed Masonic book that we have, refers also to this General Assembly; the date of which he, however, makes the 8th of December. Roberts gives what he calls the *Additional Orders and Constitutions*. The *Harleian Manuscript*, in the British Museum, numbered 1942, which Brother Hughan supposes to have the date of 1670, and which he has published in his *Old Charges of the British Freemasons* (page 52, edition of 1872), contains also six new articles. The articles in Robert's and the *Harleian Manuscript* are identical, but the wording is slightly altered by Anderson after his usual fashion. Of these new articles, one of the most important is that which prescribes that the society of Freemasons shall thereafter be governed by a Master and Wardens. Brother Hughan thinks that there is no evidence of the statement that a General Assembly was held in 1663. But it would seem that the concurring testimony of Roberts in 1722 and of Anderson in 1738, with the significant fact that the charges are found in a manuscript written seven years after, give some plausibility to the statement that a General Assembly was held at that time.

JERROLD, J. J. Wrote a song, *Grey Head*, sung by Brother Collyer in aid of the Home for Aged and Decayed Freemasons at London, 1838.

JERUSALEM. The capital of Judea, and memorable in Masonic history as the place where was erected the Temple of Solomon. It is early mentioned in Scripture, and is supposed to be the Salem of which Melchizedek was King. At the time that the Israelites entered the Promised Land, the city was in possession of the Jebusites, from whom, after the death of Joshua, it was conquered, and afterward inhabited by the

tribes of Judah and Benjamin. The Jebusites were not, however, driven out; and we learn that David purchased Mount Moriah from Ornan or Araunah the Jebusite as a site for the Temple. It is only in reference to this Temple that Jerusalem is connected with the legends of Ancient Craft Freemasonry. In the Degrees of Chivalry it is also important, because it was the city where the holy places were situated, and for the possession of which the Crusaders so long and so bravely contested. It was there, too, that the Templars and the Hospitalers were established as Orders of religious and military knighthood. Modern Speculative Freemasonry was introduced into Jerusalem by the establishment of a Lodge in 1872, the Warrant for which, on the application of Brother Rob Morris and others, was granted by the Grand Lodge of Canada. More recently a Lodge has been warranted in England to meet at Chester, but to be in due course removed to Jerusalem, named King Solomon's Temple, No. 3464. A Lodge was consecrated by English authority in Jerusalem in 1924. The Grand Orient of France has also established a Lodge there.

JERUSALEM, KNIGHT OF. See *Knight of Jerusalem*.

JERUSALEM, NEW. The symbolic name of the Christian Church (Revelations xxi, 2-21; iii, 12). The Apostle John (Revelations xxi), from the summit of a high mountain, beheld, in a pictorial symbol or scenic representation, a city resplendent with celestial brightness, which seemed to descend from the heavens to the earth. It was stated to be a square of about 400 miles, or 12,000 stadia, equal to about 16,000 miles in circumference—of course, a mystical number, denoting that the city was capable of holding almost countless myriads of inhabitants. The *New Jerusalem* was beheld, like Jacob's ladder, extending from earth to heaven. It plays an important part in the ceremony of the Nineteenth Degree, or Grand Pontiff of the Ancient and Accepted Scottish Rite, where the descent of the New Jerusalem is a symbol of the descent of the Empire of Light and Truth upon the earth.

JERUSALEM, PRINCE OF. See *Prince of Jerusalem*.

JERUSALEM WORD. In the *Grand Mystery of the Freemasons Discovered* of 1724 occurs the following demand and answer:

Give me the Jerusalem Word.
Giblin.

The origin of this phrase may perhaps be thus traced: The theory that after the completion of the Temple a portion of the workmen traveled abroad to seek employment, while another portion remained at Jerusalem, was well known to the Fraternity at the beginning of the eighteenth century. It is amply detailed in that old manuscript known as the *York Manuscript*, which is now lost, but was translated by Krause, and inserted in his *Kunsturkunden*. It may be supposed that this *Jerusalem Word* was the word which the Freemasons used at Jerusalem, while the *Universal Word*, which is given in the next question and answer, was the word common to the Craft everywhere. The Jerusalem Word, as such, is no longer in use, but the Universal Word is still connected with the First Degree.

JESSE. A large candlestick, of metal, with many sconces, hanging from the ceiling, and symbolically referring to the Branch of *Jesse*.

JESTERS. Usually so called, but more formally named the *Royal Order of Jesters*, an organization evolved out of the goodfellowship of members of the Mystic Shrine during a voyage to Honolulu, February 15 to March 7, 1911. An offhand ceremony grew into a ritual, and to local Courts and a National Body, very much of its success due to the initiative of William S. Brown, many years the Treasurer of the Mystic Shrine; Lou B. Winsor, Past Imperial Potentate and Grand Secretary of Michigan, and others of their genial kind who organized and led the Body whose local units were limited to thirteen initiates yearly. Initiation, by invitation, and unanimous ballot, limited to members in good standing of the Mystic Shrine. The slogan, "Mirth is King," expounded by Jester Brown, and the poem by Edmund Rowland Sill, "The Fool's Prayer," recited by Jester Winsor, have furnished inspiration. Officers, thirteen, bear the titles: Director, Tragedian, Property Man, Impresario, Treasurer, Soubrette, Light Comedian, Serio Comic, Heavy Man, Leading Lady, Judge, High Constable, Stage Manager; the national officers' titles are the same but preceded by the word Royal.

JESUITS. In the eighteenth century the Jesuits were charged with having an intimate connection with Freemasonry, and the invention of the Degree of Kadosh was even attributed to those members of the Society who constituted the College of Clermont. This theory of a Jesuitical Freemasonry seems to have originated with the Illuminati, who were probably governed in its promulgation by a desire to depreciate the character of all other Masonic systems in comparison with their own, where no such priestly interference was permitted. Barruel scoffs at the idea of such a connection, and calls it (*Histoire de Jacobinisme* iv, page 287) "*la fable de la Franc-Maçonnerie Jésuitique*" meaning an invention of false or Jesuitical Freemasonry. For once he is right. Like oil and water the tolerance of Freemasonry and the intolerance of the "Society of Jesus" cannot commingle. Yet it cannot be denied that, while the Jesuits have had no part in the construction of pure Freemasonry, there are reasons for believing that they took an interest in the invention of some Degrees and systems which were intended to advance their own interests. But wherever they touched the Institution they left the trail of the serpent. They sought to convert its pure philanthropy and toleration into political intrigue and religious bigotry. Hence it is believed that they had something to do with the invention of those Degrees, which were intended to aid the exiled house of Stuart in its efforts to regain the English throne, because they believed that would secure the restoration in England of the Roman Catholic religion. Almost a library of books has been written on both sides of this subject in Germany and in France.

JESUS CHRIST. Jesus in Latin comes from the Greek word *Iesous*, pronounced ee-ay-soos, and this in turn is from the Hebrew Joshua or Jeshua or perhaps more properly Yeshua, meaning "Jehovah is salvation" or "He will save." These latter Hebrew words are shortened forms of Jehoshua, pronounced

as yeh-ho-shoo-ah, "Jehovah saves." Christos, the Greek word for the anointed or consecrated is equivalent to Messiah and Messias from the Hebrew word Mashach, meaning to anoint with oil. The word *Christos* suggested in sound the somewhat similar term *Chrestos*, signifying benign qualities as in First Epistle of Peter (ii, 3), "If so be ye have tasted that the Lord is (*chrestos*) gracious." This expression was applied by their enemies to Christians as being followers of *Chrestos*. An early Latin writer on the Church, Tertullian, 193 to 217 A.D., pointed out that this word given ignorantly in enmity was actually expressive of benevolence.

Jesus Christ, whose life and teachings form the foundation and structure of Christianity, was born at Bethlehem, about five miles south of Jerusalem, the chief city of Palestine. His birth chronologically is now generally assigned to a few years prior to the beginning of the modern era, or about 4-5 B.C., later estimates placing the time of the event differently to what was formerly accepted.

From the Bible we learn that Jesus was the son of Mary, a virgin of Nazareth, in the ancient province of Galilee. She was betrothed to Joseph, a carpenter, and during a visit made by them to Bethlehem for enrollment, Jesus was born in a stable and cradled in a manger because of the over-crowded condition of the local inn. Here came shepherds and the Magi, wise men from the East, and their publicly proclaimed reverence for the babe as the King of the Jews endangered the family with the reigning monarch and they fled to Egypt after the circumcision of the child. King Herod died and Joseph and Mary with Jesus returned to the home at Nazareth. From the record of the Scriptures we note that the boy listened to instruction at the Temple and that he "advanced in wisdom and stature, and in favor with God and men." That the trade of Joseph was adopted in due course is suggested by the visit to Nazareth during the public ministry of Jesus when the gossiping spectators said "Is not this the carpenter?"

From the year 4 B.C. to 30 A.D. is estimated in the Stevens-Burton *Harmony of the Gospels* (Charles Scribner's Sons, New York, 1912) as the period from birth to crucifixion with the actual ministry between three and four years. However, the length of ministry has also had other estimates based on the probable number of passovers in that period and accordingly as these were three or four the results figure out respectively as two and a half or three and a half years of public life. Baptized by John, as Luke tells us (iii, 23), "And Jesus himself began to be about thirty years of age." Then followed forty days in the wilderness and later the public preaching to the people with the private instruction of the disciples, urging repentance and faith upon all. In public as well as religious affairs the new teaching was not acceptable to the officials, civil and ecclesiastic. The leaders, the priests and the Roman Governor, prepared to put Jesus on trial. Betrayed by Judas, taken before the high priest for examination and then to the Roman Governor, condemnation was speedy and crucifixion promptly followed. Resurrection after burial with appearances to the disciples and the ascension to heaven are told by the biblical narrative.

A popular *Life of Christ*, written by Dean F. W. Farrar, London, 1874, many following editions, is admirable for study, and there are excellent discussions upon allied topics in James Hastings' *Dictionary of the Bible* (Charles Scribner's Sons, New York, 1914), and in similar works. Ernest Renan's *Life of Jesus*, an English translation from the twenty-third edition (Little, Brown and Company, Boston, 1917), less orthodox than the work of Farrar, is scholarly and independent, while H. G. Enclow's *Jewish View of Jesus*, Macmillan, New York, 1920, presents a viewpoint of decided interest and importance.

The existence of the Essenes, a Jewish brotherhood of the time of Christ, not mentioned in the Bible but recorded by other authorities and having suggestive resemblance to features of Christianity, in fact the latter has been described as a popularized Essenism, brings up the oft-debated question of Jesus being an Essene. Brother Dudley Wright's book *Was Jesus an Essene* (Power-Book Company, London, 1908) submits concisely considerable information though many authors reject claims made for the membership of Jesus in the organization which came to an end in the second century. Essenes were tillers of the soil, esteemed ceremonial purity—bathing and white garments were featured, special food was prepared by priests and eaten solemnly together, marriage was forbidden and every sensual enjoyment deemed sinful, all property was held in common, and three years' preparation or probation was necessary before full initiation into this monastic order (see *Essenes*).

JETZIRAH, BOOK OF. See *Jezirah*.

JEWEL, MEMBER'S. In many Lodges, especially among the Germans, where it is called *Mitglieder Zeichen*, a jewel is provided for every member and presented to him on his initiation or affiliation. It is to be worn from the buttonhole, and generally contains the name of the Lodge and some Masonic device.

JEWEL OF AN ANCIENT GRAND MASTER. A Masonic tradition informs us that the *jewel of an ancient Grand Master* at the Temple was the square and compass with the letter *G* between. This was the jewel worn by Hiram Abif on the day which deprived the Craft of his invaluable services, and which was subsequently found upon him.

JEWELS, IMMOVABLE. See *Jewels of a Lodge*.

JEWELS, MOVABLE. See *Jewels of a Lodge*.

JEWELS OF A LODGE. Every Lodge is furnished with six jewels, three of which are movable and three immovable. They are termed *jewels*, says Brother Oliver, because they have a moral tendency which renders them jewels of inestimable value. The *movable jewels*, so called because they are not confined to any particular part of the Lodge, are the *Rough Ashlar*, the *Perfect Ashlar*, and the *Trestle-Board*. The *Immovable Jewels* are the *Square*, the *Level*, and the *Plumb*. They are termed *Immovable*, because they are appropriated to particular parts of the Lodge, where alone they should be found, namely, the *Square* to the East, the *Level* to the West, and the *Plumb* to the South. In the English system the division is the reverse of this. There, the *Square*, *Level*, and *Plumb* are called *Movable Jewels*, because they pass from the three officers who wear them to their successors.

JEWELS, OFFICIAL. *Jewels* are the emblems worn by Masonic officers as distinctive badges.

In *Masonic Facts and Fictions* (page 12), Brother Sadler is of the opinion that in the early days no jewels were worn, even by the Grand Master himself. He points to the portrait of Antony Sayer, the Grand Master, 1717, who is represented wearing a plain leather apron, but no jewel of any kind. The same may be said of Montgomery, the Grand Guard. Brother Sadler also quotes a most important Minute of the Grand Lodge as follows:

24th June, 1727.

Resolved Nem. Con. that in all private Lodges and Quarterly Communications and general meetings Ma(ste)r and Wardens do wear the Jewells of Masonry hanging to a white ribbon (viz.) that the Ma(ste)r wear the Square, the Senr. Warden the Levell, the Junr. Warden the Plumb Rule.

Brother W. Harry Rylands says this points to the idea of wearing jewels instead of using them.

For the purpose of reference, the jewels worn in Symbolic Lodges, in Chapters, Councils, and Commanderies are here appended.

1. Symbolic Lodges.

W. Master,	a square.
Senior Warden,	a level.
Junior Warden,	a plumb.
Treasurer,	crossed keys.
Secretary,	crossed pens.
Senior Deacon,	square and compass, sun in the center.
Junior Deacon,	square and compass, moon in the center.
Steward,	a cornucopia.
Tiler,	crossed swords.

The jewels are of silver in a subordinate Lodge, and of gold in a Grand Lodge. In English Lodges, the jewel of the Deacon is a dove and olive branch.

2. Royal Arch Chapters.

High Priest,	a miter.
King,	a level surmounted by a crown.
Scribe,	a plumb-rule surmounted by a turban.
Captain of the Host,	a triangular plate inscribed with a soldier.
Principal Sojourner,	a triangular plate inscribed with a pilgrim.
Royal Arch Captain,	a sword.
Grand Master of the Veils,	a sword.

The other officers as in a Symbolic Lodge. All the jewels are of gold, and suspended within an equilateral triangle.

3. Royal and Select Councils.

T. I. Grand Master,	a trowel and square.
I. Hiram of Tyre,	a trowel and level.
Principal Conductor of the Works,	a trowel and plumb.
Treasurer,	a trowel and crossed keys.
Recorder,	a trowel and crossed pens.
Captain of the Guards,	a trowel and sword.
Steward,	a trowel and crossed swords.
Marshal,	a trowel and baton.

If a Conductor of the Council is used, he wears a trowel and baton, and then a scroll is added to the Marshal's baton to distinguish the two officers. All the jewels are of silver, and are enclosed within an equilateral triangle.

4. Commanderies of Knights Templar.

Em't Commander,	a cross surmounted by rays of light.
Generalissimo,	a square surmounted by a paschal lamb.
Captain-General,	a level surmounted by a rooster.
Prelate,	a triple triangle.

Senior Warden,	a hollow square and sword of justice.
Junior Warden,	eagle and flaming sword.
Treasurer,	crossed keys.
Recorder,	crossed pens.
Standard-Bearer	a plumb surmounted by a banner.
Warder,	a square plate inscribed with a trumpet and crossed swords.
Three Guards,	a square plate inscribed with a battle-ax.

The jewels are of silver.

JEWELS, PRECIOUS. In the lectures of the Second and Third Degrees, allusion is made to certain moral qualities, which, as they are intended to elucidate and impress the most important moral principles of the Degree, are for their great value called the *Precious Jewels of a Fellow Craft* and the *Precious Jewels of a Master Mason*. There are three in each Degree, and they are referred to by the *Alarm*. Their explanation is esoteric.

JEWISH RITES AND CEREMONIES. A period of excitement in favor of the rites of Judaism centered upon and pervaded the people of various nations during the early portion of the fourteenth century. The ceremonies grew and took fast hold upon the minds of the Romans, and, combining with their forms, spread to Constantinople and northwest to Germany and France. The Jewish rites, traditions, and legends thus entered the mystic schools. It was during this period that the legend of Hiram first became known, according to Brother George H. Fort, and Jehovah's name, and mystic forms were transmitted from Byzantine workmen to Teutonic sodalities and German gilds. Thus, also, when the Christian enthusiasm pervaded the North, Paganism gave way, and the formal toasts at the ceremonial banquets were drunk in the name of the saints in lieu of those of the Pagan gods.

JEWS, DISQUALIFICATION OF. The great principles of religious and political toleration which peculiarly characterize Freemasonry would legitimately make no religious faith which recognized a Supreme being a disqualification for initiation. But, unfortunately, these principles have not always been regarded, and from an early period the German Lodges, and especially the Prussian, were reluctant to accord admission to Jews. This action has given great offense to the Grand Lodges of other countries which were more liberal in their views, and were more in accord with the Masonic spirit, and was productive of dissensions among the Freemasons of Germany, many of whom were opposed to this intolerant policy. But a kindlier tolerance now prevails; and more recently the Grand Lodge of the Three Globes at Berlin, the leading Masonic body of Prussia, has removed the interdict, and Judaism is there no longer a disqualification for initiation.

JEZEEDS. A Mohammedan sect in Turkey and Persia, which took its name from the founder, Jezeed, a chief who slew the sons of Ali, the father-in-law of Mohammed. They were ignorant in the extreme, having faith in both the Hebrew Bible and Koran; their hymns were addressed, without distinction, to Moses, Christ, or Mohammed.

JEZIRAH or JETZIRAH, BOOK OF. The Hebrew spelling is ספר יצירה, meaning, *Book of the Creation*. A Cabalistic work, which is claimed by the

Cabalists as their first and oldest code of doctrines, although it has no real affinity with the tenets of the Cabala. The authorship of it is attributed to the Patriarch Abraham; but the actual date of its first appearance is supposed to be about the ninth century. Steinschneider says that it opens the literature of the Secret Doctrine. Its fundamental idea is, that in the ten digits and the twenty letters of the Hebrew alphabet we are to find the origin of all things. Landauer, a German Hebraist, thinks that the author of the *Jetzirah* borrowed his doctrine of numbers from the School of Pythagoras, which is very probable. The old Freemasons, it is probable, derived some of their mystical ideas of sacred numbers from this work.

J. N. R. I. See *I. N. R. I.* Formerly the first letter *J* was preferred.

JOABERT. This, according to the legends of the advanced Degrees, was the name of the chief favorite of Solomon, who incurred the displeasure of Hiram of Tyre on a certain occasion, but was subsequently pardoned, and, on account of the great attachment he had shown to the person of his master, was appointed the Secretary of Solomon and Hiram in their most intimate relations. He was afterward still further promoted by Solomon, and appointed with Tito and Adoniram a Provost and Judge. He distinguished himself in his successful efforts to bring certain traitors to condign punishment, and although by his rashness he at first excited the anger of the king, he was subsequently forgiven, and eventually received the highest reward that Solomon could bestow, by being made an Elect, Perfect, and Sublime Freemason. The name is evidently not Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebrew root. Lenning says (*Encyclopædie*) that it is *Johaben*, or, more properly, *Ihaoben*, which he interprets the *Son of God*; but it would be difficult to find any such meaning according to the recognized rules of the Hebrew etymology.

JOACHIM, ORDER OF. A secret association instituted in Germany near the end of the eighteenth century. Its recipients swore that they believed in the Trinity, and would never waltz. None but nobles, their wives and children, were admitted. It had no connection with Freemasonry.

JOBEL. The Hebrew spelling is יובל; Latin, *Jubilans*. A name of God used in the Thirteenth Degree, Ancient and Accepted Scottish Rite.

JOCHEBED. The Hebrew is יוכבד, meaning *God-glorified*. The wife of Amram, and mother of Miriam, Moses, and Aaron.

JOHABEN. Hebrew, יהו-בן; Latin, *Filius Dei*. A name of use in the Ancient and Accepted Scottish Rite, and also mentioned in the Fourth and Fifth Degrees of the modern French Rite.

JOHANNIS TRANK. German for *John's Drink*, a loving cup used on Saint John's Day.

JOHANNITE MASONRY. A term introduced by Doctor Oliver to designate the system of Freemasonry, of which the two Saints John are recognized as the patrons, and to whom the Lodges are dedicated, in contradistinction to the more recent system of Doctor Hemming, in which the dedication is to Moses and Solomon. Brother Oliver was much opposed to the change, and wrote an interesting work on the subject



JESUS SAID, I AM THE DOOR OF THE SHEEP

entitled *A Mirror for the Johannite Masons*, which was published in 1848. According to his definition, the system practised in the United States is Johannite Masonry.

JOHANNITES. A Masonico-religious sect established in Paris, in 1814, by Fabr -Paliprat, and attached to the Order of the Temple, of which he was the Grand Master (see *Leviti on* and *Temple, Order of the*).

JOHN'S BROTHERS. In the Charter of Cologne, it is said that before the year 1440 the society of Freemasons was known by no other name than that of *John's Brothers—Joannaeorum fratrum*; that they then began to be called at Valenciennes, *Free and Accepted Masons*; and that at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with Saint Anthony's fire. In another part of the Charter it is said that the authors of the associations were called *Brothers consecrated to John*, or in Latin *fratres Joanni Sacros*, because "they followed the example and imitation of John the Baptist."

JOHNSON. Sometimes spelled *Johnstone*. An adventurer, and Masonic charlatan, whose real name was Leucht. He assumed Freemasonry as a disguise under which he could carry on his impositions. He appeared first at Jena, in the beginning of the year 1763, and proclaimed that he had been deputed by the chiefs of Templar Freemasonry in Scotland to introduce a reform into the German Lodges. He established a Chapter of Strict Observance, the Rite then dominating in Germany, and assumed the dignity of Grand Prior. He made war upon Rosa, the founder of the Rosaic Rite, and upon the Grand Lodge of the Three Globes, which then sustained that enthusiast. Many of the German Lodges succumbed to his pretensions, and, surrendering their Warrants, gave in their adhesion to Johnson. Von Hund himself was at first deceived by him; but in 1764, at Altenberg, having discovered that Johnson had been formerly, under the name of Becker, the Secretary of the Prince of Bernberg, whose confidence he had betrayed; that during the seven years' war he had been wandering about, becoming, finally, the servant of a Freemason, whose papers he had stolen, and that by means of these papers he had been passing himself as that individual Brother von Hund denounced him as an impostor. Johnson fled, but was subsequently arrested at Magdeburg, and imprisoned in the fortress of Wartzberg, where in 1773, he died suddenly.

JOHN THE BAPTIST. See *Saint John the Baptist*.

JOHN THE EVANGELIST. See *Saint John the Evangelist*.

JOINVILLE, CHAILLOU DE. See *Chaillou de Joinville*.

JOKSHAN. Hebrew, *   *, meaning *Fowler*. The second son of Abraham and Keturah, whose sons appear to be the ancestors of the Sabeans and Dedanites, who inhabited part of Arabia Felix. Same as *Jeksan*.

JONATHAN AND DAVID, ORDER OF. A Dutch Roman Catholic Order organized about 1770, with statutes issued in 1773 at Amsterdam. The seven grades were: Ostearius, Lector, Exorcist, Acoluthus, Subdiaconus, Diaconus, and Summus Superior, or S. S., and the latter grade also known as *Confederati*, the head being a Vicarius Summus.

JONES, INIGO. One of the most celebrated of English architects, and hence called the *Vitruvius of England*. He was born at London on July 15, 1573, and died June 21, 1652, in the seventy-ninth year of his age. He was successively the architect of three kings—James I, Charles I, and Charles II—and during his long career superintended the erection of many of the most magnificent public and private edifices in England, among which were the Banqueting-House of Whitehall, and the old Church of St. Paul's. Jones's official position placed him, of course, in close connection with the Operative Freemasons. Anderson, seizing on this circumstance, says that James I "approved of his being chosen Grand Master of England, to preside over the Lodges" (*Constitutions*, 1738, page 98); but the Earl of Pembroke being afterward chosen Grand Master, he appointed Jones his Deputy. These statements are copied by Entick and Noorthouck in their respective editions of the *Book of Constitutions*; but it is hardly necessary to say that they need historical confirmation. Preston says:

During his administration, several learned men were initiated into the Order, and the Society considerably increased in consequence and reputation. Ingenious artists daily resorted to England, where they met with great encouragement; Lodges were instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the Communications of the Fraternity were established, and the Annual Festivals regularly observed.

There may be exaggeration or assumption in much of this, but it cannot be denied that the office of Jones as King's Architect, and his labors as the most extensive builder of his time, must have brought him into close intimacy with the associations of Operative Freemasons, which were being rapidly influenced by a speculative character. It will be remembered that six years before Jones's death, Elias Ashmole was, by his own account, made a Freemason at Warrington, and Jones the architect and builder could hardly have taken less interest in the society than Ashmole the astrologer and antiquary. We have, perhaps, a right to believe that Jones was a Freemason.

JONES, JOHN PAUL. An American Naval Commander in the Revolutionary War. "First to compel foreign men of war to strike colors to the Stars and Stripes," reads the inscription authorized by United States Congress and placed on the statue at Washington of this famous member of the Masonic Fraternity. Born July 6, 1747, at Kirkbean, Kirkcudbright, Scotland. Son of John Paul, a gardener, the name Jones assumed by the son later in life. John Paul Jones was raised, November 27, 1770, in the Lodge of Saint Bernard, No. 122, at Kirkcudbright, Scotland, thereafter taking an active part in the Brotherhood. By 1768 he had command at different times of several trading ships. Previous to 1775 he came to America and, due to his technical ability and great bravery as a seaman, was given a commission as Senior Lieutenant by the Continental Congress, December 7, 1775, being the first officer commissioned in the American Navy. He was promoted to the rank of Captain on October 10, 1776, after the signing of the Declaration of Independence. Brother Jones rendered the United States distinguished service, exhibiting skill and patriotism during the War.

In 1778 he fought for France, appointed Comodore by the French Government, given command of five ships, and waged many victorious battles. France then entering war with Great Britain, John Paul Jones met with great popularity, was acclaimed by the entire French population, and was presented with a wax seal, at present in the Barnes Library of the Naval Historical Society, New York, by Marie Antoinette herself in 1779. Made a Chevalier by Louis XVI, the first foreigner to receive this decoration in the Order of the Knights of Saint Louis. During this period he was a frequent and welcome guest at the Court of Louis XVI and also an enthusiastic participant in French Freemasonry, affiliating himself with the famous Lodge of the Nine Sisters at Paris, whose membership included Benjamin Franklin, Houdon, Voltaire, D'Estaing and many other distinguished men. Robert Freke Gould, English Masonic Historian, remarks, "the notorious Paul Jones" was a regular visitor to the Lodge of the Nine Sisters. Early in 1781 this famous Freemason came back to the United States, and was chosen to represent the Government in France, to which country he returned in 1783. He was awarded a gold medal in 1787 by the Congress of the United States.

Jones in 1788 entered the service of the Russian Government in the war against the Turks, acting as Rear Admiral of the Russian Fleet. He returned to France in May, 1790. His death occurred in Paris, July 18, 1792, and he was buried in the Foreign Protestant Section of Saint Louis Cemetery in that city by his French friends and Brother Freemasons. General Horace Porter, American Ambassador to France and renowned naval officer during the Civil War, located the grave in June, 1899. The body of John Paul Jones was escorted to America in 1905 by American warships and is now in a crypt under the chapel at the United States Navy Academy at Annapolis.

JONES, STEPHEN. A miscellaneous writer and Masonic author of some celebrity. He was born at London in 1764, and educated at Saint Paul's school. He was, on leaving school, placed under an eminent sculptor, but, on account of some difference, was removed and apprenticed to a printer. On the expiration of his articles, he was engaged as corrector of the press, by Strahan, the king's printer. Four years afterward, he removed to the office of Thomas Wright, where he remained until 1797, when the death of his employer dissolved his immediate connection with the printing business. He then became the Editor of the *Whitehall Evening Post*, and, on the decline of that paper, of the *General Evening Post*, and afterward of the *European Magazine*. His contributions to literature were various. He supervised an edition of Reed's *Biographia Dramatica*, an abridgment of Burke's *Reflections on the French Revolution*, and also abridgments of many other popular works. But he is best known in general literature by his *Pronouncing and Explanatory Dictionary of the English Language*, published in 1798. This production, although following Walker's far superior work, was very favorably received by the public.

In Freemasonry, Stephen Jones occupied a very high position. He was a Past Master of the Lodge of Antiquity, of which William Preston was a member,

and of whom Jones was an intimate friend, and one of his executors. Preston had thoroughly instructed him in his system, and after the death of that distinguished Freemason, he was the first to fill the appointment of Prestonian Lecturer. In 1797 he published *Masonic Miscellanies in Prose and Poetry*, which went through many editions, the last being that of 1811. In a graceful dedication to Preston, he acknowledges his indebtedness to him for any insight that he may have acquired into the nature and design of Freemasonry. In 1816, he contributed the article *Masonry or Freemasonry* to the *Encyclopedia Londinensis*. In 1821, after the death of Preston, he published an edition of the *Illustrations, with Additions and Corrections*. Brother Matthew Cooke, London *Freemasons' Magazine*, September, 1859, says of him: "In the Masonic Craft, Brother Jones was very deeply versed. He was a man of genial sympathies, and a great promoter of social gatherings." John Britton the architect, who knew him well, says of him (*Autobiography*, page 302) that "he was a man of mild disposition, strict honesty, great industry, and unblemished character." In his latter days he was in embarrassed circumstances, and derived pecuniary aid from the Literary Fund. He died, on December 20, 1828, of dropsy, in King Street, Holborn, London.

JOPPA. A town of Palestine and the seaport of Jerusalem, from which it is distant about forty miles in a westerly direction. It was here that the King of Tyre sent ships laden with timber and marble to be forwarded overland to Solomon for the construction of the Temple. Its shore is exceedingly rough, and much dreaded by navigators, who, on account of its exposure, and the perpendicularity of its banks, are compelled to be perpetually on their guard. The following extract from the narrative of the Baron Geramb, a Trappist, who visited the Holy Land in 1842, will be interesting to Mark Masters. "Yesterday morning at daybreak, boats put off and surrounded the vessel to take us to the town (of Joppa), the access to which is difficult on account of the numerous rocks that present to view their bare flanks. The walls were covered with spectators, attracted by curiosity. The boats being much lower than the bridge, upon which one is obliged to climb, and having no ladder, the landing is not effected without danger. More than once it has happened that passengers, in springing out, have broken their limbs; and we might have met with the like accident, if several persons had not hastened to our assistance" (*Pilgrimage to Jerusalem and Mount Sinai*, volume i, page 27). The place is now called Jaffa.

JORAM. Hebrew, יֶרֶם; Latin, *Excelsus*, the eminent. One of three architects sent by Solomon to superintend the cutting and preparing of timber.

JORDAN. A river of Judea, on the banks of which occurred the slaughter of the Ephraimites, suggested by the Second Degree.

JORDAN, CHARLES STEPHEN. Secret Counselor of the King of Prussia, and Vice-President of the Academy of Sciences in Berlin, was born in the year 1700, and died in the year 1745. In the year 1740, he founded, with the Baron von Bielfeld, the Lodge of Three Globes at Berlin, of which he was Secretary until the time of his death.

JORDAN, FORDS OF THE. The exact locality of these fords, or passages, as the Bible terms them, can-

not now be designated, but most likely they were those nearly due east of Seikoot, and opposite Mizpah. At these *fords*, in summer time, the water is not more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords thirty miles higher up are those referred to, the same description will apply. At either place, the Jordan is about eighty feet wide; its banks encumbered by a dense growth of tamarisks, cane, willows, thorn bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the sea of Galilee, down to the Pilgrims Ford, six miles above the Dead Sea (see Morris, *Freemasonry in the Holy Land*, page 316).

JOSEPH II. This Emperor of Germany, who succeeded his mother, Maria Theresa, and at one time encouraged the Freemasons in his dominions, notwithstanding the efforts of the priests to prevent it, issued a Decree in 1785, written, says Lenning, by his own hand, which permitted the meetings of Lodges under certain restrictions as to number. In this Decree he says:

In return for their compliance with this ordinance, the government accords to the Freemasons, welcome, protection, and liberty; leaving entirely to their own direction the control of their members and their constitutions. The government will not attempt to penetrate into their mysteries. Following these directions, the Order of Freemasons, in which body are comprised a great number of worthy men who are well-known to me, may become useful to the State.

But the Austrian Freemasons did not enjoy this tolerance long; the Emperor at length yielded to the counsels and the influence of the bigoted priesthood, and in 1789 the ordinance was rescinded, and the Lodges were forbidden to congregate under the severest penalties.

JOSEPHINE. Empress of France. Wife of Napoleon I; maiden name Marie Rose Josephine Tascher de la Pagerie; born June 23, 1763; died May 24, 1814. Born on the Island of Martinique, married the Vicomte de Beauharnais, military officer, and bore him two children, Eugene and Hortense. Beauharnais was executed in the Revolution. March 9, 1796, a civil marriage united Josephine and Napoleon Bonaparte. Josephine was most friendly to Freemasonry, being herself a member of *Maçonnerie d'Adoption*. She was present at a Loge d'Adoption at Strasburg, in 1805, when the Loge Des Francs Chevaliers, Orient de Paris, united with the Lodges at Strasburg for a fête. The Lodges, Saint Josephine, of Paris, and Josephine, of Milan, were named after the Empress (see *Histoire de la Franc-Maçonnerie Française*, Albert Lantoine, 1925, page 381).

JOSEPHUS, FLAVIUS. A Jewish author who lived in the first century, and wrote in Greek, among other works, a *History of the Jews*, to which recourse has been had in some of the advanced Degrees, such as the Prince of Jerusalem, and Knight of the Red Cross, or Red Cross of Babylon, for details in framing their ceremonies.

JOSHAPHAT, SON OF AHILUD. The name of the Orator in the Degree of Provost and Judge, Ancient and Accepted Scottish Rite.

JOSHUA. The High Priest who, with Zerubbabel then Prince of Judah, superintended the rebuilding of the Temple after the Babylonian captivity. He was High Priest by lineal descent from the pontifical family, for he was the son of Josadek, who was the son of Seraiah, who was the High Priest when the Temple was destroyed by the Chaldeans. He was distinguished for the zeal with which he prosecuted the work of rebuilding, and opposed the interference of the Samaritans. He is represented by the High Priest in the Royal Arch Degree according to the York and American Rites.

JOURNAL. See *Magazine*.

JOURNALS, MASONIC. See *Magazines, Masonic*.

JOURNEY. Journeywork, or work by the day, in contradistinction to *task*, or work by the piece, and so used in all the old *Constitutions*. Thus, in the *Dowland Manuscript*, there is the charge "that noe maister nor fellowe, put no lord's work to taske that was want to goe to jorneye." It was fairer to the lord and to the craftsman to work by the day than by the piece.

JOURNEYMAN. When the Lodges were altogether Operative in their character, a Mason, having served his apprenticeship, began other work for himself, and he was then called a *journeyman*; but he was required, within a reasonable period (in Scotland it was two years), to obtain admission into a Lodge, when he was said to have passed a Fellow Craft. Hence the distinction between Fellow Crafts and journeymen was that the former were and the latter were not members of Lodges. Thus, in the Minutes of Mary's Chapel Lodge of Edinburgh, Scotland, the 27th of December, 1689, it was declared that "No Master shall employ a person who has not been passed a Fellow Craft in two years after the expiring of his apprenticeship"; and the names of several journeymen are given who had not complied with the law. A similar regulation was repeated by the same Lodge in 1705, complaint having been made "that there are several Masteris of this house that tolerate jurnimen to work up and down this citie contrary to their oath of admission"; and such journeymen were forbidden to seek employment. The patronage of the Craft of Freemasons was bestowed only on those who had become "free of the gild."

Some slight difference of opinion in regard to this matter is shown by what Brother A. F. A. Woodford has in Kenning's *Cyclopedia of Freemasonry*. Brother Woodford discusses the question as to whether the name was given from the old custom of Journeying or Traveling Freemasons or from *Journée*, meaning a day's duration. Brother Woodford thinks there can be no doubt that the word came from *Journée* and not from a Journey or Journeying man, and that, as Brother Mackey points out, the evidence of the Minute Books of Mary's Chapel, so ably edited by Brother D. Murray Lyon, seems decisive on the subject. Brother Woodford continues,

An apprentice in Scotland, having served his time, was called a *Journeyman* but it was understood that within two years, in Scotland, he should be openly received in a Lodge, and proceed to the Degree of Fellow or Fallow of Craft. Up to this time he was only *booked*, or *buket*, that is, *registered*, and at the Swalwell Lodge paid a small fee of one shilling or one shilling six pence at his registration, and five shillings on his reception,

or the balance. We do not quite agree with Mackey that Craftsmen and Journeymen became opposite terms, implying legal and illegal associates of the Lodge, for it is quite clear from Brother D. Murray Lyon's history, that so early as 1682, *journeymen* who did not belong to the Lodge were permitted to work along with regularly passed Fellows, meaning journeymen or master, as the case may be, on payment of twelve shillings scots yearly, deducted from their first month's wages. No doubt, 1681, December 27, the *Deacon and Masters* had made an act "that whereas there are several entered prentices continues in their employment as journeymen without passing of themselves, from that date no masters shall employ one of the aforesaid persons, they being two years after the date of their discharge unpass; the master that employs them shall pay in to our Warden, for each day they employ them, twenty shillings scot." In the records of the Aitcheson Haven Lodge, 1719, it was made imperative on Entered Apprentices, those who *take work* and those who *do not take work* to make themselves Fellow Crafts not later than the third Saint John's Day after the expiry of their apprenticeship, and it is urged that compliance with this order is necessary "in consequence of the Lodge's poverty, a condition into which it had been brought through the increase of unpassed journeymen." And, therefore, though Mackey is right in stating that journeymen who had not *passed* were not Fellow Crafts, and vice versa, there is also evidence to prove, as on the Minute at Maries Chappell, December 27, 1712, that the journeymen were in some way members of the Lodge, as they are expressly said to have deserted the Deacon and Masters, except two of them, named James Mack and Alexander Baxter. But it is quite correct to say that those who did not pass did not become actually *free of the gild*, freeman Masons. It is most important, even on what seem trifling matters of difference, to be absolutely correct.

JOVA. A significant word in the advanced Degrees. It is a corrupted form of the Tetragrammaton.

JUA. A corrupted form of the Tetragrammaton, and a significant word in the advanced Degrees.

JUBAL CAIN. Erroneously used for *Tubal Cain*, which see. Jubal was the second son of Lamech by his first wife, Ada, and was the founder of the science of music; while the third son, Tubal Cain, was a famous smithwright.

JUBELA-O-M. The mythical names of assassins, the true interpretation of which is only known to the initiate who is an esoteric student.

JUDAH. The whole of Palestine was sometimes called the Land of Judah, because Judah was a distinguished tribe in obtaining possession of the country. The tribe of Judah bore a lion in its standard, and hence the Masonic allusion to the Lion of the tribe of Judah (see also Genesis xlix, 9, "Judah is a lion's whelp").

JUDAH AND BENJAMIN. Of the twelve tribes of Israel who were, at various times, carried into captivity, only two, those of Judah and Benjamin, returned under Zerubbabel to rebuild the second Temple. Hence, in the advanced Degrees, which are founded on events that occurred at and after the building of the second Temple, the allusions are made only to the tribes of Judah and Benjamin.

JUDGE, COMMON. A phrase occurring in some early Masonic records and exposures, thought to be a corruption of the term *Common Gauge*.

JUDITH. Hebrew, יודית. Used in the French Adoptive Freemasonry, and in the Fifth Degree of Sovereign Illustrious Ecossais.

JUG LODGES. An opprobrious epithet bestowed during the anti-Masonic excitement, upon certain assemblages of worthless men who pretended to confer the Degrees upon candidates weak enough to con-

fide in them. They derived their instructions from the so-called expositions of Morgan, and exacted a trifling fee for initiation, which was generally a jug of whisky, or money enough to buy one. They were found in the mountain regions of North and South Carolina and Georgia.

JUGOSLAVIA, NATIONAL GRAND LODGE OF. See *Austria Hungary and Czecho-Slovakia*.

JUNIOR ADEPT. Latin, *Junior Adeptus*. One of the Degrees of the German Rose Croix.

JUNIOR ENTERED APPRENTICE. According to the instructions of the early part of the eighteenth century, the Junior Entered Apprentice was placed in the North, and his duty was to keep out all cowans and eavesdroppers. There was also a Senior Entered Apprentice, and the two seem to have occupied, in some manner, the positions now occupied by the Senior and Junior Deacons (see *Senior Entered Apprentice*).

JUNIOR OVERSEER. The lowest officer in a Mark Lodge. When Royal Arch Chapters are opened in the Mark Degree, the duties of the Junior Overseer are performed by the Grand Master of the First Veil.

JUNIOR WARDEN. The third officer in a Symbolic Lodge. He presides over the Craft during the hours of refreshment, and, in the absence of the Master and Senior Warden, he performs the duty of presiding officer. Hence, if the Master and Senior Warden were to die or remove from the Jurisdiction, the Junior Warden would assume the chair for the remainder of the term. The jewel of the Junior Warden is a Plumb, emblematic of the rectitude of conduct which should distinguish the Brethren when, during the hours of refreshment, they are beyond the precincts of the Lodge. His seat is in the South, and he represents the Pillar of Beauty. He has placed before him, and carries in procession, a column, which is the representative of the left-hand pillar which stood at the porch of the Temple (see *Wardens*).

The sixth officer in a Commandery of Knights Templar is also styled *Junior Warden*. His duties, especially in the reception of candidates, are very important. His jewel of office is an Eagle holding a Flaming Sword.

JURISDICTION, EXCLUSIVE TERRITORIAL. See *Territorial Jurisdiction*.

JURISDICTION OF A GRAND LODGE. The Jurisdiction of a Grand Lodge extends over every Lodge working within its territorial limits, and over all places not already occupied by a Grand Lodge. The territorial limits of a Grand Lodge are determined in general by the political boundaries of the country in which it is placed. Thus the territorial limits of the Grand Lodge of New York are circumscribed within the settled boundaries of that State. Nor can its Jurisdiction extend beyond these limits into any of the neighboring States. The Grand Lodge of New York could not, therefore, without an infringement of Masonic usage, grant a Warrant of Constitution to any Lodge located in any State where there was already a Grand Lodge. It might, however, charter a Lodge in a Territory, where there is not in existence a Grand Lodge of that Territory. The Lodges of France held their allegiance to the Grand Lodge of England until the formation of a Grand Lodge of France, and therefore the Grand Lodges of England, Scot-

land, and France granted Warrants to various Lodges in America until after the Revolution, when the States began to organize Grand Lodges for themselves. For the purpose of avoiding collision and unfriendly feeling, it has become the settled usage, that when a Grand Lodge has been legally organized in a State, all the Lodges within its limits must surrender the Charters which they have received from foreign Bodies, and accept new ones from the newly established Grand Lodge. This is the settled and well-recognized law of American and English Freemasonry. But the continental Freemasons, and especially the Germans, have not so rigidly interpreted this law of unoccupied territory; and there have been in France, and in Germany, several Grand Lodges in the same Kingdom exercising co-ordinate powers (see *Grand Lodge and Territorial Jurisdiction, Exclusive*).

JURISDICTION OF A LODGE. The Jurisdiction of a Lodge is geographical or personal.

The *geographical jurisdiction* of a Lodge is that which it exercises over the territory within which it is situated, and extends to all the Freemasons, affiliated and unaffiliated, who live within that territory. This Jurisdiction extends to a point equally distant from the adjacent Lodge. Thus, if two Lodges are situated within twenty miles of each other, the geographical jurisdiction of each will extend ten miles from its seat in the direction of the other Lodge. But in this case both Lodges must be situated in the same State, and hold their Warrants from the same Grand Lodge; for it is a settled point in Masonic law that no Lodge can extend its geographical jurisdiction beyond the territorial limits of its own Grand Lodge.

The *personal jurisdiction* of a Lodge is that penal Jurisdiction which it exercises over its own members wherever they may be situated. No matter how far a Freemason may remove from the Lodge of which he is a member, his allegiance to that Lodge is indefeasible so long as he continues a member, and it may exercise penal jurisdiction over him.

K. Hebrew, כ, *Kaph*, signifying hollow or palm of the hand. This is the eleventh letter of the English alphabet, and in Hebrew has the numerical value of 20. In the Chaldaic or hieroglyphic it is represented by a hand, as in the illustration.

KAABA. The name of the holy temple of Mecca, which is to the Mohammedans what the Temple of Solomon was to the Jews. It is certainly older, as Gibbon admits, than the Christian era, and is supposed, by the tradition of the Arabians, to have been erected in the nineteenth century before Christ, by Abraham, who was assisted by his son Ishmael. It derives its name of *Kaaba* from its cubical form, it being fifteen feet long, wide, and high. It has but one aperture for light, which is a door in the east end. In the northeast corner is a black stone, religiously venerated by the Mussulmans, called "the black stone of

JURISDICTION OF SUPREME COUNCILS IN THE UNITED STATES OF AMERICA. The Masonic Jurisdiction of the whole territory of the United States for the Ancient and Accepted Scottish Rite was divided between the Southern and Northern Supreme Councils in accordance with a special concession made by the former Body in 1813, when the latter was organized. By this concession the Northern Supreme Council has jurisdiction over the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Michigan, Wisconsin, Delaware, Pennsylvania, Ohio, Illinois, and Indiana; all the other States and Territories are under the jurisdiction of the Southern Supreme Council.

JUSTICE. One of the four cardinal virtues, the practise of which is inculcated in the First Degree. The Freemason who remembers how emphatically he has been charged to preserve an upright position in all his dealings with mankind, should never fail to act justly to himself, to his Brethren, and to the world. This is the corner-stone on which alone he can expect "to erect a superstructure alike honorable to himself and to the Fraternity." In iconology, the general science pertaining to images, *Justice* is usually represented as a matron, her eyes bandaged, holding in one hand a sword and in the other a pair of scales at equipoise. But in Freemasonry the true symbol of *Justice*, as illustrated in the First Degree, is the feet firmly planted on the ground, and the body upright.

JUSTIFICATION. The Fifth Degree in the Rite of Fessler.

JUST LODGE. A Lodge is said to be *Just*, *Perfect*, and *Regular* under the following circumstances: *Just*, when it is furnished with the three Great Lights; *Perfect*, when it contains the constitutional number of members; and *Regular*, when it is working under a Charter or Warrant of Constitution emanating from the legal authority.



the Kaaba," around which cluster many traditions. One of these is that it came down from Paradise, and was originally as white as milk, but that the sins of mankind turned it black; another is, that it is a ruby which was originally one of the precious stones of heaven, but that God deprived it of its brilliancy, which would have illuminated the world

from one end to the other. Syed Ahmed, who, for a Mussulman, has written a very rational *History of the Holy Mecca* (London, 1870), says that the black stone is really a piece of rock from the mountains in the vicinity of Mecca; that it owes its black color to the effects of fire; and that before the erection of the temple of the Kaaba, it was no other than one of the numerous altars



CHALDEAN K

erected for the worship of God, and was, together with other stones, laid up in one of the corners of the temple at the time of its construction. It is, in fact, one of the relics of the ancient stone worship; yet it reminds us of the foundation-stone of the Solomonic Temple, to which building the temple of the Kaaba has other resemblances. Thus, Syed Ahmed, who, in opposition to most Christian writers, devoutly believes in its Abrahamic origin, says (on page 6) that "the temple of the Kaaba was built by Abraham in conformity with those religious practises according to which, after a lapse of time, the descendants of his second son built the Temple of Jerusalem."

KABBALA. See *Cabala*.

KADIRI, ORDER OF. A secret society existing in Arabia, which so much resembles Freemasonry in its object and forms, that Lieutenant R. F. Burton, who succeeded in obtaining initiation into it, called the members *Oriental Freemasons*. He gives a very interesting account of the Order in his *Pilgrimage to El Medinah and Mecca*.

KADOSH. The name of a very important Degree in many of the Masonic Rites. The word קדוש is Hebrew, and signifies *holy* or *consecrated*, and is thus intended to denote the elevated character of the Degree and the sublimity of the truths which distinguish it and its possessors from the other Degrees. Pluche says that in the East, a person preferred to honors bore a scepter, and sometimes a plate of gold on the forehead, called a *Kadosh*, to apprise the people that the bearer of this mark or rod was a public person, who possessed the privilege of entering into hostile camps without the fear of losing his personal liberty.

The Degree of Kadosh, though found in many of the Rites and in various countries, seems, in all of them, to have been more or less connected with the Knights Templar. In some of the Rites it was placed at the head of the list, and was then dignified as the *ne plus ultra*, *nothing further*, of Freemasonry.

It was sometimes given as a separate order or Rite within itself, and then it was divided into the three Degrees of Illustrious Knight of the Temple, Knight of the Black Eagle, and Grand Elect.

Brother Oliver enumerates five Degrees of Kadosh: the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh Prince of Death; and Kadosh of the Ancient and Accepted Scottish Rite.

The French records speak of seven: Kadosh of the Hebrews; Kadosh of the first Christians; Kadosh of the Crusades; Kadosh of the Templars; Kadosh of Cromwell or the Puritans; Kadosh of the Jesuits; and the True Kadosh. But the correctness of this enumeration is doubtful, for it cannot be sustained by documentary evidence. In all of these Kadoshes the doctrine and the modes of recognition are substantially the same, though in most of them the ceremonies of initiation differ.

Ragon mentions a Kadosh which is said to have been established at Jerusalem in 1118; but here he undoubtedly refers to the Order of Knights Templar. He gives also in his *Tuileur Général* the nomenclature of no less than fourteen Kadosh Degrees.

The doctrine of the Kadosh system is that the persecutions of the Knights Templar by Philip the Fair of France, and Pope Clement V, however cruel and sanguinary in its results, did not extinguish the Order,

but it continued to exist under the forms of Freemasonry. That the ancient Templars are the modern Kadoshes, and that the Builder at the Temple of Solomon is now replaced by James de Molay, the martyred Grand Master of the Templars, the assassins being represented by the King of France, the Pope, and Naffodei the informer against the Order; or, it is sometimes said, by the three informers, Squin de Florian, Naffodei, and the Prior of Montfauçon.

As to the history of the Kadosh Degree, it is said to have been first invented at Lyons, in France, in 1743, where it appeared under the name of the *Petit Elu*, *Minor Elect*, as distinguished from *Grand Elect*. This Degree, which is said to have been based upon the Templar doctrine heretofore referred to, was afterward developed into the Kadosh, which we find in 1758, incorporated as the *Grand Elect Kadosh* into the system of the Council of Emperors of the East and West, which was that year formed at Paris, whence it descended to the Scottish Rite Freemasons.

Of all the Kadoshes, two only are now important, namely, the Philosophic Kadosh, which has been adopted by the Grand Orient of France, and the Knight Kadosh, which constitutes the Thirtieth Degree of the Ancient and Accepted Scottish Rite, this latter being the most generally diffused of the Kadoshes.

KADOSH, called also the *Holy Man*. The French phrase is *Kadosch ou l'Homme Saint*. The Tenth and last Degree of the Rite of Martinism.

KADOSH, GRAND, ELECT KNIGHT. The Sixty-fifth Degree of the Rite of Mizraim.

KADOSH, KNIGHT. The Thirtieth Degree of the Scottish Rite (see *Knight Kadosh*).

KADOSH OF THE JESUITS. According to Thory (*Acta Latomorum* i, page 320) this Degree is said to have been invented by the Jesuits of the College of Clermont. The statement is not well supported. De Bonneville's Masonic Chapter of Clermont was probably, either with or without design, confounded with the Jesuitical College of Clermont (see *Jesuits*).

KADOSH, PHILOSOPHIC. A modification of the original Kadosh, for which it has been substituted and adopted by the Grand Orient of France. The military character of the Order is abandoned, and the Philosophic Kadosh wear no swords. Their only weapon is the *Word*.

KADOSH, PRINCE. A Degree of the collection of Pyron.

KADOSH PRINCE OF DEATH. The Twenty-seventh Degree of the Rite of Mizraim.

KALAND'S BRUEDER, DIE. German for *The Brethren of the Calends*. A religious brotherhood of the Middle Ages whose name was from the *Calends*, the first of each month, and whose traditions refer to Solomon's era.

KALB, JOHANN. Baron de Kalb. Born at Hüttenndorf, Germany, June 29, 1721, and died August 19, 1780. A close friend of Lafayette, he entered the American service as a Major General in 1776, fought in several actions, became second in command at Camden, South Carolina, August 16, 1780, at which time he was wounded and died three days later. He was buried with both military and Masonic honors. It is not positively known where De Kalb received the Degrees of Freemasonry, though there is

reason to believe that it was in the Army Lodge No. 29, chartered April 27, 1780, by the Grand Lodge of Pennsylvania for the benefit of the Brethren of the Maryland Line. On a visit to South Carolina, Lafayette, under the auspices of Kershaw Lodge, laid the corner-stone of a monument to De Kalb, March 9, 1825, on the spot where he was wounded at the battle of Camden (see *History of Freemasonry in Maryland*, Edward T. Schultz, volume 4, page 327, and volume 2, pages 477-8).

KAMEA. Hebrew, קַמֵּי, meaning an *amulet*. More particularly applied by the Cabalists to magic squares inscribed on paper or parchment, and tied around the neck as a safeguard against evil (see *Magic Squares*).

KANE, DOCTOR ELISHA KENT. American scientist and explorer, born at Philadelphia, February 20, 1822, and famous on account of two voyages to the Arctic regions in search of Sir John Franklin, an English Freemason and explorer. Kane was an enthusiastic Freemason, a member of Franklin Lodge, No. 134, Philadelphia. He died on February 16, 1857. When Brother Kane reached Newfoundland on his way north in search of Brother Franklin, he was entertained at a reception held by Saint John's Lodge on June 17, 1853, and presented with a Masonic flag (see Doctor Mackey's *History of Freemasonry*, 1921, page 2178).

KANSAS. By Dispensation granted to John M. Chivington on August 4, 1854, Grove Lodge was opened in Wyandotte Territory at the house of Mathew R. Walker. A Convention was held on November 14, 1855, at Leavenworth, but as Wyandotte Lodge was not represented the meeting was adjourned until December 27. On that date representatives of Wyandotte Lodge were again absent, but it was decided not to delay the organization of a Grand Lodge further. The following were present at this meeting held in the office of A. and R. R. Rees: Brother John W. Smith, W. M. of Smithton Lodge, No. 140; Brother R. R. Rees, W. M. of Leavenworth Lodge, No. 150, and Brothers C. T. Harrison, L. J. Eastin, J. J. Clarkson, G. W. Purkins, I. B. Donaldson, and Simon Kohn, Master Masons. The Grand Lodge was then opened and it was decided to send a report to Wyandotte Lodge asking them to approve the proceedings. A completely representative meeting was held on March 17, 1856, when it was resolved that, as there was some doubt whether the proceedings of the previous Convention were entirely legal, owing to the absence of delegates from one chartered Lodge, the Grand Lodge of Kansas should be organized then and there. When this was done, Brother Richard R. Rees, elected Grand Master, was installed and he then installed the other Grand Officers.

Leavenworth Chapter was granted a Dispensation on January 24, 1857. Not until September 8, 1865, however, was its Charter issued. The first Chapter in Kansas to possess a Charter was Washington, No. 1, Dispensation granted May 18, 1859; Charter, September 14, 1859. Representatives of these two Chapters and of Fort Scott Chapter met in Convention by permission of the Deputy Grand High Priest on January 27, 1866, and on February 26, the Grand Royal Arch Chapter of Kansas was duly organized and constituted.

The Grand Council of Missouri chartered three Councils of Royal and Select Masters in this State. On December 12, 1867, representatives of the three Councils organized a Grand Council which has since met annually except in 1880.

A Commandery, Leavenworth, No. 1, was established by Dispensation issued February 10, 1864. Its Charter was granted September 6, 1865. This Commandery, with the others in the State, namely: Washington, No. 2; Hugh de Payens, No. 3, and De Molay, No. 4, met on December 29, 1868, by Warrant from Grand Master William Sewall Gardner, issued on December 2, 1868, and established a Grand Commandery.

The following Scottish Rite Bodies were established in Kansas: Salina, No. 2, Lodge of Perfection, September 13, 1876, at Salina; Unity, No. 1, Chapter of Rose Croix, February 17, 1881, at Topeka; William de la More, No. 1, Council of Kadosh, December 12, 1883, at Lawrence; Topeka, No. 1, Consistory, April 23, 1892, at Topeka. Those established at Fort Leavenworth, one in 1890 and three in 1909, in each case as Army, No. 1, came at first under the Supreme Council, Southern Jurisdiction. At the session of 1909, the Supreme Council agreed to exercise concurrent jurisdiction, but in 1919 the Army Bodies at Fort Leavenworth were transferred to the authority of Kansas.

KARMATIANS. A Mohammedan sect that became notorious from its removal of the celebrated black stone of the Kaaba, and, after retaining it for twenty-two years, voluntarily surrendered it. Founded by Karmata at Irak in the ninth century.

KASIDEANS. A Latinized spelling of *Chasidim*, which see.

KATHARSIS. Greek, *καθάρσις*. The ceremony of purification in the Ancient Mysteries. Müller says that "one of the important parts of the Pythagorean worship was the *paean*, which was sung to the lyre in spring-time by a person sitting in the midst of a circle of listeners: this was called the *katharsis* or purification" (*Dorians* i, 384).

KATIPUNAN. Secret society in the Philippine Islands. See *Philippine Islands*.

KEEPER OF THE SEALS. An officer called *Garde des Sceaux* in Lodges of the French Rite. It is also the title of an officer in Consistories of the Ancient and Accepted Scottish Rite. The title sufficiently indicates the functions of the office.

KELLERMAN, MARSHAL. Duke de Valmy, born 1770, died 1835. Member of the Supreme Council and Grand Officer of Honor of the Grand Orient of France; elected 1814. Served in the battles of Marengo, Austerlitz, and Waterloo.

KELLY, CHRISTOPHER. A Masonic plagiarist, who stole bodily the whole of the typical part of the celebrated work of Samuel Lee entitled *Orbis Miraculum, or The Temple of Solomon Pourtrayed by Scripture Light*, and published it as his own under the title of *Solomon's Temple spiritualized; setting forth the Divine Mysteries of the Temple, with an account of its Destruction*. He prefaced the book with *An Address to all Free and Accepted Masons*. The first edition was published at Dublin in 1803, and on his removal to America he published a second in 1820, at Philadelphia. Kelly was, unfortunately, a Freemason, but not an honest one. Brother Woodford points out that all such works

seem to be founded on John Bunyan's *Solomon's Temple Spiritualized*. Bunyan died in 1688 but the popularity of his work was shown by the eighth edition of this book appearing in 1727.

KENIS. See *Lewis*.

KENNING'S MASONIC CYCLOPEDIA. Edited by Rev. A. F. A. Woodford, in London, contemporaneously with the *Encyclopedia* of Dr. A. G. Mackey, in the United States, but published by the well-known Brother George Kenning, London, to whom the work is dedicated in affectionate terms. Kenning's *Cyclopedia* is rendered unusually invaluable in consequence of the fulness of its bibliography. Kloss's well-known *Bibliographie der Freimaurer* does not become so great a necessity, having *Kenning*; yet other subjects have not been permitted to suffer in consequence of the numerous short biographical sketches. The work is an admirably arranged octavo of nearly seven hundred pages.

KENT, EDWARD AUGUSTUS, DUKE OF. Duke of Strathearn also. Born November 7, 1767, fourth son of George III, England. Father of Queen Victoria. Initiated in 1790 at Geneva and was elected Grand Master of the Antients December 27, 1813, credited with effecting the union of the two English Grand Lodges. He died January 20, 1820.

KENTUCKY. Until the year 1792, when Kentucky became a separate and distinct State, jurisdiction over its Lodges was exercised by Virginia. On November 17, 1788, Lexington Lodge was chartered by the Grand Lodge of Virginia. Four other Lodges, namely, Paris, Georgetown, Hiram, and Abraham's, were chartered at various times by the same Body. Representatives of the five Lodges met at Lexington, September 8, 1800, and determined to establish a Grand Lodge of Kentucky. A second Convention met on October 16, and elected Grand Officers who duly opened the Grand Lodge.

Dispensations for Chapters at Lexington, Frankfort, and Shelbyville were issued by Companion Thomas Smith Webb, Deputy General Grand High Priest, on October 16, 1816. These Chapters according to the Proceedings of the fifth regular Convocation of the General Grand Chapter of the United States formed a Grand Chapter in 1817 under the jurisdiction of the General Grand Chapter. At its annual Convocation in Lexington, the Grand Chapter of Kentucky advocated the dissolution of the General Grand Chapter, and in 1857 actually seceded from that Body. It was announced, however, at the twenty-second triennial Convocation of the General Grand Chapter held on November 24, 1874, that it had renewed its allegiance.

When Jeremy L. Cross made his official tour through the Western States in 1816 as General Grand Lecturer of the General Grand Chapter, he established the Select Degree in this State and, on his return in 1817, sent Charters to the Companions at Lexington and Shelbyville, dating them from the time when the Degrees were conferred. A meeting was held on December 10, 1827, to establish a Grand Council. Representatives of six Councils were present, namely: Washington, No. 1; Warren, No. 2; Centre, No. 3; Louisville, No. 4; Frankfort, No. 5, and Versailles, No. 6. Where the Councils obtained their Warrants is not known, though it is thought that John Barker

organized them in September, 1827. The Anti-Masonic period affected the Craft in Kentucky to some considerable extent and the Grand Council only met once in 1841. From 1878 to 1881 the Degrees were included in the Chapter work but in 1881, after the organization of the General Grand Council, the Grand Council of Kentucky was reorganized. On October 14, 1912, it affiliated with the General Grand Council as a constituent member.

Webb, No. 1, at Lexington, was the first Commandery to begin work in Kentucky. It was authorized by Charter dated January 1, 1826, but this was probably a Charter of Recognition as there is in existence a copy of the original Proceedings of Webb Encampment, with a list of members as of January 1, 1819. A Dispensation was issued by John Snow on the following December 28, and a Charter on January 1, 1820. The Grand Commandery in Kentucky, authorized by Warrant from the Grand Encampment dated September 14, 1847, was constituted on October 5, at Frankfort. Its subordinate Commanderies were Webb, No. 1; Louisville, No. 2; Versailles, No. 3; Frankfort, No. 4, and Montgomery, No. 5.

On August 8, 1852, four Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered at Louisville: Union Lodge of Perfection, No. 1; Pelican Chapter of Rose Croix, No. 1; Kil-winning Council of Kadosh, No. 1, and Grand Consistory, No. 1.

KENYA COLONY. British East Africa where the Grand Lodges of England and Scotland have each chartered a Lodge at Nairobi in this district.

KEWIS. See *Lewis*.

KEY. "The Key," says Doctor Oliver (*Landmarks* i, page 180), "is one of the most important symbols of Freemasonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed brother beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation." Among the ancients the key was a symbol of silence and circumspection; and thus Sophocles alludes to it in the *Oedipus Coloneus* (line 105), where he makes the chorus speak of "the golden key which had come upon the tongue of the ministering Hierophant in the mysteries of Eleusis—*ὦν καὶ χρυεὶ κλῆς ἐπὶ γλῶσσαι βέβακε προσπόλων εὐμολπίδων*." Callimachus says that the Priestess of Ceres bore a key as the ensign of her mystic office. The key was in the Mysteries of Isis a hieroglyphic of the opening or disclosing of the heart and conscience, in the kingdom of death, for trial and judgment.

In the old instructions of Freemasonry the key was an important symbol, and Doctor Oliver regrets that it has been abandoned in the modern system. In the ceremonies of the First Degree, in the eighteenth century, allusion is made to a key by whose help the secrets of Freemasonry are to be obtained, which key "is said to hang and not to lie, because it is always to hang in a brother's defence and not to lie to his prejudice." It was said, too, to hang "by the thread of life at the entrance," and was closely connected with the heart, because the tongue "ought to utter nothing but what the heart dictates." And, finally, this key is described as being "composed of no metal, but a tongue of good report." In the ceremonies of the

Master's Degree in the Adonhiramite Rite, we find this catechism (in the *Recueil Précieux*, page 87):

What do you conceal?

All the secrets which have been intrusted to me.

Where do you conceal them?

In the heart.

Have you a key to gain entrance there?

Yes, Right Worshipful.

Where do you keep it?

In a box of coral which opens and shuts only with ivory teeth.

Of what metal is it composed?

Of none. It is a tongue obedient to reason, which knows only how to speak well of those of whom it speaks in their absence as in their presence.

All of this shows that the key as a symbol was formerly equivalent to the modern symbol of the "instructive tongue," which, however, with almost the same interpretation, has now been transferred to the Second or Fellow-Craft's Degree. The key, however, is still preserved as a symbol of secrecy in the Royal Arch Degree; and it is also presented to us in the same sense in the ivory key of the Secret Master, or Fourth Degree of the Ancient and Accepted Scottish Rite. In many of the German Lodges an ivory key is made a part of the Masonic clothing of each Brother, to remind him that he should lock up or conceal the secrets of Freemasonry in his heart.

But among the ancients the key was also a symbol of power; and thus among the Greeks the title of *κλειδουχος*, or *key-bearer*, was bestowed upon one holding high office; and with the Romans, the keys are given to the bride on the day of marriage, as a token that the authority of the house was bestowed upon her; and if afterward divorced, they were taken from her, as a symbol of the deprivation of her office. Among the Hebrews the key was used in the same sense. "As the robe and the baldric," says Lowth (*Israel*, part ii, section 4), "were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil." Thus in Isaiah (xxii, 22), it is said: "The key of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut, and none shall open." Our Savior expressed a similar idea when he said to Saint Peter, "I will give unto thee the keys of the kingdom of heaven." It is in reference to this interpretation of the symbol, and not that of secrecy, that the key has been adopted as the official jewel of the Treasurer of a Lodge, because he has the purse, the source of power, under his command.

KEY OF MASONRY. See *Knight of the Sun*.

KEYSTONE. The stone placed in the center of an arch which preserves the others in their places, and secures firmness and stability to the arch. As it was formerly the custom of Operative Masons to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the *Keystone* was most likely to receive the most prominent mark, that of the Superintendent of the structure. Such is related to have occurred to that Keystone which plays so important a part in the legend of the Royal Arch Degree.

The objection has sometimes been made, that the arch was unknown in the time of Solomon. But this objection has been completely laid at rest by the researches of antiquaries and travelers within a few years past. Wilkinson discovered arches with regular

keystones in the doorways of the tombs of Thebes, the construction of which he traced to the year 1540 B.C., or 460 years before the building of the Temple of Solomon. And Doctor Clark asserts that the Cyclopean gallery of Tiryns exhibits lancet-shaped arches almost as old as the time of Abraham. In fact, in the Solomonic era, the construction of the arch must have been known to the Dionysian Artificers, of whom, it is a freely received theory, many were present at the building of the Temple.

KHEM. The Egyptian Deity, Amon, in the position that is metaphorically used in representations of Buddha and by the Hermetic philosophers, extends one hand toward Heaven and the other toward Nature.

KHEPRA. An Egyptian Deity, presiding over transformation and represented with the beetle in place of a head.

KHER-HEB. The Master of Ceremonies in the Egyptian system of worship.

KHESVAN or **CHESVAN.** Hebrew, חֶשְׁבָּן. The same Hebrew month as *Marchesvan*, which see.

KHETEM EL NABIIM. Mohammed, the seal of the prophets.

KHON. The title given to the dead, subject to examination as depicted in Chapter 125 of the Book of the Dead in the Egyptian Ritual.

KHOTBAH. The Confession of Faith under the Mohammedan law.

KHURUM-ABI. A variation of the name of Hiram Abi.

KI. A word used in some old ceremonies of the Eighth Degree of the Ancient and Accepted Scottish Rite.

KILWINNING. As the city of York claims to be the birthplace of Freemasonry in England, the obscure little village of Kilwinning is entitled to the same honor with respect to the origin of the Order in the sister kingdom of Scotland. The claim to the honor, however, in each case, depends on the bare authority of a legend, the authenticity of which is now doubted by many Masonic historians. A place, which, in itself small and wholly indistinguishable in the political, the literary, or the commercial annals of its country, has become of great importance in the estimation of the Masonic antiquary from its intimate connection with the history of the Institution.

The Abbey of Kilwinning is situated in the bailiwick of Cunningham, about three miles north of the royal burgh of Irving, near the Irish Sea. The abbey was founded in the year 1140, by Hugh Morville, Constable of Scotland, and dedicated to Saint Winning, being intended for a company of monks of the Tyronesian Order, who had been brought from Kelso. The edifice must have been constructed at great expense, and with much magnificence, since it is said to have occupied several acres of ground in its whole extent.

Lawrie (*History of Freemasonry*, page 46, 1859 edition) says that, by authentic documents as well as by other collateral arguments which amount almost to a demonstration, the existence of the Kilwinning Lodge has been traced back as far as the end of the fifteenth century. But we know that the body of architects who perambulated the Continent of Europe and have frequently been mentioned under the name

of *Traveling Freemasons*, flourished at a much earlier period; and we learn, also, from Lawrie himself, that several of these Freemasons traveled into Scotland, about the beginning of the twelfth century. Hence, we have every reason to suppose that these men were the architects who constructed the Abbey at Kilwinning, and who first established the Institution of Freemasonry in Scotland. If such be the fact, we must place the origin of the first Lodge in that kingdom at an earlier date, by three centuries, than that claimed for it by Lawrie, which would bring it much nearer, in point of time, to the great Masonic Assembly, which is traditionally said to have been convened in the year 926, by Prince Edwin, at York, in England.

There is some collateral evidence to sustain the probability of this early commencement of Freemasonry in Scotland. It is very generally admitted that the Royal Order of Herodem was founded by King Robert Bruce, at Kilwinning. Thory, in the *Acta Latomorum*, gives the following chronicle: "Robert Bruce, King of Scotland, under the title of Robert I, created the Order of St. Andrew of Chardon, after the battle of Bannockburn, which was fought on the 24th of June, 1314. To this Order was afterwards united that of Herodem, for the sake of the Scotch Freemasons, who formed a part of the thirty thousand troops with whom he had fought an army of one hundred thousand Englishmen. King Robert reserved the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of Herodem at Kilwinning."

Doctor Oliver says that "the Royal Order of Herodem had formerly its chief seat at Kilwinning; and there is every reason to think that it and Saint John's Masonry were then governed by the same Grand Lodge."

In 1820, there was published at Paris a record which states that in 1286, James, Lord Stewart, received the Earls of Gloucester and Ulster into his Lodge at Kilwinning; which goes to prove that a Lodge was then existing and in active operation at that place.

The modern iconoclasts, however, who are leveling these old legends with unsparing hands, have here been at work. Brother D. Murray Lyon has attacked the Bruce legend, and in the *London Freemasons Magazine* (of 1868, page 14) says:

Seeing that the Fraternity of Kilwinning never at any period practised or acknowledged other than Craft degrees, and have not preserved even a shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the Institution of a Secret Order at Kilwinning, the Fraternity of the "Herodim" must be attributed to another than the hero of Bannockburn, and a birthplace must be sought for it in a soil still more favorable to the growth of the high grades than Scotland has hitherto proved.

He intimates that the legend was the invention of the Chevalier Ramsay, whose birthplace was in the vicinity of Kilwinning.

Brother Mackey says, "I confess that I look upon the legend and the documents that contain it with some favor, as at least furnishing the evidence that there has been among the Fraternity a general belief of the antiquity of the Kilwinning Lodge." Those, however, whose faith is of a more hesitating character, will find the most satisfactory testimonies of the existence of that Lodge in the beginning of the fifteenth century. At that period, when James II was on the

throne, the Barons of Roslin, as hereditary Patrons of Scotch Freemasonry, held their annual meetings at Kilwinning, and the Lodge at that place granted Warrants of Constitution for the formation of subordinate Lodges in other parts of the kingdom. The Lodges thus formed, in token of their respect for, and submission to, the mother Lodge whence they derived their existence, affixed the word *Kilwinning* to their own distinctive name; many instances of which are still to be found on the register of the Grand Lodge of Scotland—such as Canongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, etc.

But, in process of time, this Grand Lodge at Kilwinning ceased to retain its supremacy, and finally its very existence. As in the case of the sister kingdom, where the Grand Lodge was removed from York, the birthplace of English Freemasonry, to London, so in Scotland, the supreme seat of the Order was at length transferred from Kilwinning to the metropolis; and hence, in the doubtful document entitled the *Charter of Cologne*, which purports to have been written in 1542, we find, in a list of nineteen Grand Lodges in Europe, that that of Scotland is mentioned as sitting at Edinburgh, under the Grand Mastership of John Bruce. In 1736, when the Grand Lodge of Scotland was organized, the Kilwinning Lodge was one of its constituent Bodies, and continued in its obedience until 1743. In that year it petitioned to be recognized as the oldest Lodge in Scotland; but as the records of the original Lodge had been lost, the present Lodge could not prove, says Lawrie, that it was the identical Lodge which had first practised Freemasonry in Scotland. The petition was therefore rejected, and, in consequence, the Kilwinning Lodge seceded from the Grand Lodge and established itself as an independent Body. It organized Lodges in Scotland; and several instances are on record of its issuing Charters as Mother Kilwinning Lodge to Lodges in foreign countries. Thus, it granted one to a Lodge in Virginia in 1758, and another in 1779 to some Brethren in Ireland calling themselves the Lodge of High Knights Templar. But in 1807 the Mother Lodge of Kilwinning renounced all right of granting Charters, and came once more into the bosom of the Grand Lodge, bringing with her all her daughter Lodges.

Here terminates the connection of Kilwinning as a place of any special importance with the Freemasonry of Scotland. As for the Abbey, the stupendous fabric which was executed by the Freemasons who first migrated into Scotland, its history, like that of the Lodge which they founded, is one of decline and decay. In 1560, it was in a great measure demolished by Alexander, Earl of Glencairne, in obedience to an Order from the States of Scotland, in the exercise of their usurped authority during the imprisonment of Mary Stuart. A few years afterward, a part of the Abbey Chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down and an elegant church erected in the modern style. In 1789, so much of the ancient Abbey remained as to enable Grose, the antiquary, to take a sketch of the ruins.

KILWINNING MANUSCRIPT. Also called the *Edinburgh Kilwinning Manuscript*. This manuscript derives its name from its being written in a small

quarto book, belonging to the celebrated Mother Kilwinning Lodge of Scotland. For its publication, the Masonic Fraternity is indebted to Brother William James Hughan, who has inserted it in his *Unpublished Records of the Craft*, from a copy made for him from the original by Brother D. Murray Lyon, of Ayr, Scotland. Brother Lyon, "whilst glancing at the Minutes of the Lodge of Edinburgh from December 27, 1675, till March 12, 1678, was struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the *Narrative of the Founding of the Craft of Masonry* is written, and upon closer examination he was convinced that in both cases the caligraphy is the same" (*History of the Lodge of Edinburgh*, page 107). It was probably written in 1665. The Anglican phraseology, and the fact that one of the Charges requires that Freemasons should be "liedgemen to the King of England," conclusively show that the manuscript was written in England and introduced into Scotland. It is so much like the text of the *Grand Lodge Manuscript*, published by Brother Hughan in his *Old Charges of British Freemasons*, that, to use the language of Brother Woodford, "it would pass as an indifferent copy of that document."

KILWINNING, MOTHER LODGE. For an account of this Body, which was for some time the rival of the Grand Lodge of Scotland, see *Kilwinning*.

KILWINNING SYSTEM. The Freemasonry practised in Scotland, so called because it is supposed to have been instituted at the Abbey of Kilwinning. Brother Oliver uses the term in his *Mirror for the Johannite Masons* (page 120, see also *Saint John's Masonry*).

KINDERAUSTAUSCHSTELLE DER GROSS LOGEZUR SONNE. See *Children's Exchange Bureau*.

KING. The second officer in a Royal Arch Chapter in the United States. He is the representative of Zerubbabel, Prince or Governor of Judah. When the Chapter meets as a Lodge of Mark, Past, or Most Excellent Masters, the King acts as Senior Warden. After the rebuilding of the second Temple, the government of the Jews was administered by the High Priests as the viceregerents of the Kings of Persia, to whom they paid tribute. This is the reason that the High Priest is the presiding officer in a Chapter, and the King only a subordinate. But in the Chapters of England and Ireland, the King is made the presiding officer. The jewel of the King is a level surmounted by a crown suspended within a triangle.

KING OF THE SANCTUARY. A side Degree formerly conferred in the presence of five Past Masters, now in disuse.

KING OF THE WORLD. A Degree in the system of the Philosophical Rite.

KINGS, THE FIVE. The sacred code of the older Chinese. The word *king* signifies *web of cloth*, or the warp that keeps the threads in position, or upon which we may weave the somber and golden colors that make up this life's pictured history. This great light in Chinese secret societies contains the best sayings of the best sages on the ethico-political duties of life. They cannot be traced to a period beyond the tenth century before Christ, although the religion is believed to be older.

Some of the superior classes of Chinese are believers in the great philosopher Lao-tse, and others in the

doctrines of Confucius. The two religions appear to be twin in age, not strikingly dissimilar, and each has been given a personality in color in accordance with the character of ethics believed in by the two writers. Lao-tse and Confucius were the revivers of an older religion, the former of whom was born 604 B.C., and the latter fifty-four years subsequently.

The five kings are, the *Yih-King*, or Book of Changes; the *Shi-King*, or Book of Songs; the *Shu-King*, or Book of Annals; the *Ch'un Ts'ju*, or "Spring and Autumn"; and the *Li-King*, or Book of Rites. The fourth book was composed by Confucius himself, while the first three are supposed to have been compiled by him, and the fifth by his disciples from his teachings.

Doctor Legge, late Professor of Chinese at Oxford, England, and Doctor Medhurst assert that there are no authentic records in China earlier than 1100 B.C., and no alphabetical writing before 1500 B.C.

The grandeur of the utterances and brilliancy of the intellectual productions of Confucius and Mencius, as law-givers and expounders of the sacred code of the Chinese, called *The Five Kings*, are much to be admired, and are the Trestle-Board of many thousands of millions of the earth's population.

KIPLING, RUDYARD. Celebrated author and poet. Born in Bombay, India, December 30, 1865. His writings frequently give Masonic allusions peculiarly significant to the Craft. The story of *The Man Who Would be King* is a good specimen of the kind in question. His poems, the *Mother Lodge*, the *Palace*, and *L'Envoi to Life's Handicap* are splendidly typical. He was made an honorary member of Canon-gate Kilwinning Lodge at Edinburgh, a Masonic distinction of which he very properly has been not a little proud. The *English Masonic Illustrated* (London, July 1901, volume 1, number 10) says Brother Kipling was initiated in Freemasonry at the age of twenty and a half, by special dispensation obtained for the purpose, in the Hope and Perseverance Lodge, No. 782, at Lahore. In 1888 joined the Independence and Philanthropy Lodge, No. 391, meeting at Allahabad, Bengal. In the issue of the *London Times* quoted in the *Freemason*, March 28, 1925, there is an interesting statement from Brother Kipling regarding his active service in his own Lodge in Lahore, Punjab, East Indies. He was Entered for membership by a Hindu, Passed by a Mohammedan, and Raised by an Englishman. The Tyler was an Indian Jew. This is what he writes: "I was Secretary for some years of the Lodge of Hope and Perseverance, No. 782, E.C., Lahore, English Constitution, which included Brethren of at least four creeds. I was entered by a member from Brahmo Somaj, a Hindu, passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference anyone would notice was that at our banquets some of the Brethren, who were debarred by caste rules from eating food not ceremonially prepared, sat over empty plates."

To this very remarkable experience of Brother Kipling is due the poem by him which follows and which by his permission is reprinted here from *The Seven Seas*, published by Doubleday Page and Company, Garden City, New York (page 177).

THE MOTHER-LODGE

There was Rundle, Station Master,
 An' Beazeley of the Rail,
 An' 'Ackman, Commissariat,
 An' Donkin' o' the Jail;
 An' Blake, Conductor-Sargent,
 Our Master twice was 'e,
 With 'im that kept the Europe shop,
 Old Framjee Eduljee.

Outside—"Sergeant! Sir! Salute! Salaam!"

Inside—"Brother," an' it doesn't do no 'arm.

*We met upon the Level an' we parted on the Square,
 An' I was Junior Deacon in my Mother Lodge out there!*

We'd Bola Nath, Accountant,
 An' Saul the Aden Jew,
 An' Din Mohammed, draughtsman
 Of the Survey Office too;
 There was Babu Chuckerbutty,
 An' Amir Singh the Sikh,
 An' Castro from the fittin'-sheds,
 The Roman Catholick!

We 'adn't good regalia,
 An' our Lodge was old an' bare,
 But we knew the Ancient Landmarks,
 An' we kep' 'em to a hair;
 An' lookin' on it backwards
 It often strikes me thus,
 There ain't such things as infidels,
 Excep', perhaps, it's us.

For monthly, after Labour,
 We'd all sit down and smoke,
 (We dursn't give no banquits,
 Lest a Brother's caste were broke),
 An' man on man got talkin'
 Religion an' the rest,
 An' every man comparin'
 Of the God 'e knew the best.

So man on man got talkin'
 An' not a Brother stirred
 Till mornin' waked the parrots
 An' that dam' brain-fever-bird;
 We'd say 'twas 'ighly curious,
 An' we'd all ride 'ome to bed,
 With Mo'ammed, God, an' Shiva
 Changin' pickets in our 'ead.

Full oft on Guv'ment service
 This rovin' foot 'ath pressed,
 An' bore fraternal greetin's
 To the Lodges east an' west,
 Accordin' as commanded
 From Kohat to Singapore,
 But I wish that I might see them
 In my Mother Lodge once more!

I wish that I might see them,
 My Brethren black an' brown,
 With the trichies smellin' pleasant
 An' the hog-darn¹ passin' down;
 An' the old khansamah² snorin'
 On the bottle-khana³ floor,
 Like a Master in good standing
 With my Mother Lodge once more!

Outside—"Sergeant! Sir! Salute! Salaam!"

Inside—"Brother," an' it doesn't do no 'arm.

*We met upon the Level an' we parted on the Square,
 An' I was Junior Deacon in my Mother-Lodge out there!*

¹Cigar-lighter. ²Butler. ³Pantry.

KISLEV or CHISLEV. Hebrew, כִּסְלֵו. The third month of the Hebrew civil year, and corresponding with the months November and December, beginning with the new moon of the former.

KISS, FRATERNAL. The Germans call it *der Bruder Kuss*; the French, *le Baiser Fraternal*. It is the kiss given in the French and German Lodges by each Brother to his neighbor on the right and left hand

when the labors of the Lodge are closed. It is not adopted in the English or American systems of Ancient Craft Freemasonry, although practised in some of the advanced Degrees.

KISS OF PEACE. In the reception of an Ancient Knight Templar, it was the practise for the one who received him to greet him with a kiss upon the mouth. This, which was called the *Osculum Pacis*, or *Kiss of Peace*, was borrowed by the Templars from the religious orders, in all of which it was observed. It is not practised in the receptions of Masonic Templarism.

KITCHENER, VISCOUNT HORATIO HERBERT. Famous English soldier, Commander-in-Chief and High Commissioner in the Mediterranean, as well as a member of the Masonic Fraternity with years of active service to his credit. Born June 24, 1850, at Bally Longford, County Kerry, England, and died, 1916, in the World War. Son of Lieutenant-Colonel H. H. Kitchener. Entered the Royal Military Academy, Woolwich, 1868, and in 1871 appointed Second Lieutenant, Royal Engineers. Sent to Palestine, thence to Egypt, being promoted to Captain in 1883. In 1884, serving in the expeditionary forces on the Nile, he was first Major and then Lieutenant-Colonel. Commandant at Suakin for three years, ending 1888, having received a dangerous wound. Served as Adjutant-General until 1892 when he succeeded Sir Francis Grenfell as Sirdar (Persian for *Leader*, equivalent in Egypt to *Commander-in-Chief*) of the Egyptian Army. Displayed great skill in administrative work with the expeditionary force and he advanced the frontier and railway to Dongola in the Sudan. In 1896 he was appointed British Major-General, succeeding so well that he was appointed to the peerage as Baron Kitchener of Khartoum, receiving a grant of thirty thousand pounds and the thanks of Parliament. He was shortly afterwards appointed Chief-of-Staff to Lord Roberts in the South African War and promoted to Lieutenant-General. He served in the field until 1900, when he was made Commander-in-Chief, Lord Roberts returning to England. The long, arduous and loyal work of Kitchener was rewarded by the title of Viscount when the war ended, a grant of fifty thousand pounds; the Order of Merit and the rank of General "for distinguished service."

For the following data as to Brother Kitchener's Masonic record we are indebted to his personal friend, Brother Lieutenant-Colonel E. C. Mugrue, Southsea, England: His Mother Lodge, British Union, No. 114 was founded at Ipswich, England, in 1762. He was a founder member of the following: Drury Lane Lodge, No. 2127, founded in 1885; Khartoum Lodge, No. 2877, founded in 1901; Kitchener Lodge, No. 2998, founded at Simla, Punjaub, in 1903. Brother Lord Kitchener was District Grand Master of Egypt and Sudan in 1899; District Grand Master of the Punjaub in 1902; Junior Grand Warden of England in 1916. "Brother Kitchener possessed great talents as a linguist in Oriental languages which stood him in good stead in his Masonic work, and this, coupled with his strength of character and power and skill as a soldier, made him a man who was loved by all his men and by the entire English-speaking world and one of whom the Masonic Fraternity is justly proud" writes Brother Mugrue.

Brother Kitchener served for seven years in India, made many far-reaching reforms in the Government, entirely reorganized the British and native forces. In 1909 he was promoted to Field Marshall, virtual command of the colonial forces. He visited Japan, Australia and New Zealand studying military and engineering problems, earning the gratitude of his Government. He returned to England in 1910, refusing a Mediterranean appointment. War Minister from 1914, Earl Kitchener was in June, 1916, drowned in the torpedoed ship *Hampshire*, off the coast of Scotland.

KLOSS, GEORG BURCKHARDT FRANZ. A celebrated German Freemason and Doctor of Medicine, who was born in 1788. Doctor Kloss was initiated into Freemasonry early in life. He reorganized the Eclectic Grand Lodge, of which he was several times Grand Master. He resided at Frankfort-on-the-Main, where he enjoyed a high reputation as a physician. He was the possessor of an extensive Masonic library, and devoted himself to the study of the antiquities and true character of the Masonic institution, inasmuch that he was styled the "Teacher of the German Freemasons." Kloss's theory was that the present Order of Freemasons found its origin in the stone-cutters and building corporations of the Middle Ages. He delivered, in the course of his life, many valuable historical discourses before the Lodge *Zur Einigkeit*, or *Concord*, several of which were printed and published: *Annals of the Lodge Zur Einigkeit*, Frankfort, 1840; *Freemasonry in its true meaning, from the ancient and genuine documents of the Stonemasons*, Leipsic, 1846; *A History of Freemasonry in England, Scotland, and Ireland*, Leipsic, 1848; *A History of the Freemasons of France, from genuine documents*, Darmstadt, 1852; and a *Bibliography of Freemasonry*, Frankfort, 1844. This last is a most valuable contribution to Masonic literature. It contains a list of more than six thousand Masonic works in all languages, with critical remarks on many of them. Doctor Kloss died at Frankfort, February 10, 1854. Brother Meisinger, who delivered his funeral eulogy, said of him: "He had a rare amount of learning, and was a distinguished linguist; his reputation as a physician was deservedly great; and he added to these a friendly, tender, amiable disposition, with great simplicity and uprightness of character."

KNEELING. Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Freemasons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In the act of prayer, Freemasons in the lower Degrees adopt the standing posture, which was the usage of the primitive Church, where it was symbolic of the resurrection; Freemasons in the advanced Degrees generally kneel on one knee.

KNEE TO KNEE. When, in his devotions to the Grand Architect of the Universe, he seeks forgiveness for the past and strength for the future, the Freemason is taught that he should, in all these offices of prayer, join his brother's name with his own. The prerogative that Job, in his blindness, thought was denied to him, when he exclaimed, "Oh that one might plead for a man with God, as a man pleadeth for his neigh-

bor!" is here not only taught as a right, but inculcated as a duty; and the knee is directed to be bent in intercession, not for ourselves alone, but for the whole household of our Brethren.

KNEWT-NEB-S. The Egyptian goddess personifying the West, facing the East.

KNIFE AND FORK DEGREE. Sometimes called the *Fourth Degree*. Those Freemasons who take more delight in the refreshments of the banquet than in the labors of the Lodge, and who admire Freemasonry only for its social aspect, are ironically said to be "Members of the Knife and Fork Degree." The sarcasm was first uttered by Dermott, when he said in his *Ahiman Rezon* (page 36), speaking of the Moderns, that "it was also thought expedient to abolish the old custom of studying geometry in the Lodge; and some of the young brethren made it appear that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the rotundity of the Lodge than the best scale and compass in Europe."

KNIGGE, ADOLPH FRANZ FRIEDERICH LUDWIG, BARON VON. He was at one time among the most distinguished Freemasons of Germany; for while Weishaupt was the ostensible inventor and leader of the system of Bavarian Illuminism, it was indebted for its real form and organization to the inventive genius of Knigge. He was born at Brendenbeck, near Hanover, October 16, 1752. He was initiated, January 20, 1772, in a Lodge of Strict Observance at Cassel, but does not appear at first to have been much impressed with the Institution, for, in a letter to Prince Charles of Hesse, he calls its ceremonies "absurd, juggling tricks."

Subsequently his views became changed, at least for a time. When, in 1780, the Marquis de Costanzo was despatched by Weishaupt to Northern Germany to propagate the Order of the Illuminati, he made the acquaintance of Knigge, and succeeded in gaining him as a disciple. Among the Illuminati Knigge was known by the name of *Philo*. Knigge afterward entered into a correspondence with Weishaupt, in consequence of which his enthusiasm was greatly increased. After some time, in reply to the urgent entreaties of Knigge for more light, Weishaupt confessed that the Order was as yet in an unfinished state, and actually existed only in his own brain; the lower classes alone having been organized. Recognizing Knigge's abilities, he invited him to Bavaria, and promised to surrender to him all the manuscript materials in his possession, that Knigge might out of them, assisted by his own invention, construct the advanced Degrees of the Rite.

Knigge accordingly repaired to Bavaria in 1781, and when he met Weishaupt, the latter consented that Knigge should elaborate the whole system up to the highest mysteries. This task Knigge accomplished, and entered into correspondence with the Lodges, exerting all his talents, which were of no mean order, for the advancement of the Rite. He brought to its aid the invaluable labors of Bode, whom he prevailed upon to receive the Degrees.

After Knigge had fully elaborated the system, and secured for it the approval of the Areopagites, he introduced it into his district and began to labor with every prospect of success. But Weishaupt now interfered; and, notwithstanding his compact with Knigge,

he made many alterations and additions, which he imperiously ordered the Provincial Directors to insert in the ritual. Knigge, becoming disgusted with this proceeding, withdrew from the Order and soon afterward entirely from Freemasonry, devoting the rest of his life to general literature. He died at Bremen, May 6, 1796.

Knigge was a man of considerable talents, and the author of many books, both Masonic and non-Masonic. Of these the following are the most important: A work published anonymously in 1781, entitled *Ueber Jesuiten, Freimaureren und deutsche Rosenkreuzer*, that is, *On the Jesuits, Freemasons and Rosicrucians*; *Versuch über die Freimaurerei*, that is, *Essay on Freemasonry*, in 1784; *Beytrag zur neuesten Geschichte des Freimaurerordens*, that is, *Contribution towards the latest History of the Order of Freemasons*, in 1786; and, after he had retired from the Illuminati, a work, entitled *Philo's endliche Erklärung, or Philo's final Declaration*, 1788, which professed to be his answer to the numerous inquiries made of him in reference to his connection with the Order.

Among his most popular non-Masonic works was a treatise on Social Philosophy, with the title of *Ueber den Umgang mit Menschen*, or, *On Conversation with Men*. This work, which was written toward the close of his life, was very favorably received throughout Germany, and translated into many languages. Although abounding in many admirable remarks on the various relations and duties of life, to the Freemason it will be particularly interesting as furnishing a proof of the instability of the author's opinions, for, with all his abilities, Knigge evidently lacked a well-balanced judgment. Commencing life with an enthusiastic admiration for Freemasonry, in a few years he became disgusted with it; no long time elapsed before he was found one of its most zealous apostles; and again retiring from the Order, he spent his last days in writing against it. In his *Conversation with Men*, is a long chapter on Secret Societies, in which he is scarcely less denunciatory of them than Barruel or Robison.

KNIGHT. 1. An Order of Chivalry. See *Knight-hood* and *Knight Masonic*.

2. The Eleventh and last Degree of the Order of African Architects.

KNIGHT, BLACK. See *Black Brothers*.

KNIGHT COMMANDER. The French title is *Chevalier Commandeur*. 1. The Ninth Degree of the Rite of Elect Cohens. 2. A distinction conferred by the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States on deserving Honorary Thirty-thirds and Sublime Princes of the Royal Secret. It is conferred by a vote of the Supreme Council, and was formerly unattended with any other ceremony than the presentation of a Decoration and a Patent (see *Court of Honor*).

KNIGHT COMMANDER OF THE TEMPLE. See *Sovereign Commander of the Temple*.

KNIGHT COMMANDER OF THE WHITE AND BLACK EAGLE. The French for this title is *Chevalier Commandeur de l'Aigle Blanc et Noir*. The Eightieth Degree of the collection of the Metropolitan Chapter of France.

KNIGHT CRUSADER. The French term is *Chevalier Croisé*. Thory says (*Acta Latomorum* i,

page 303) that this is a chivalric Degree, which was communicated to him by a member of the Grand Lodge of Copenhagen. He gives no further account of its character.

KNIGHT ELECT OF FIFTEEN. 1. The Sixteenth Degree of the Ancient and Accepted Rite, more commonly called *Illustrious Elect of the Fifteen* (see *Elect of Fifteen*). 2. The Tenth Degree of the Chapter of Emperors of the East and West. 3. The Eleventh Degree of the Rite of Mizraim.

KNIGHT ELECT OF TWELVE, SUBLIME. The Eleventh Degree of the Ancient and Accepted Scottish Rite, sometimes called *Twelve Illustrious Knights*. After vengeance had been taken upon the traitors mentioned in the Degrees of Elected Knights of Nine and Illustrious Elected of Fifteen, Solomon, to reward those who had exhibited their zeal and fidelity in inflicting the required punishment, as well as to make room for the exaltation of others to the Degree of Illustrious Elected of Fifteen, appointed twelve of these latter, chosen by ballot, to constitute a new Degree, on which he bestowed the name of Sublime Knights Elected, and gave them the command over the twelve tribes of Israel. The Sublime Knights rendered an account each day to Solomon of the work that was done in the Temple by their respective tribes, and received their pay. The Lodge is called a Chapter.

In the old ceremonies Solomon presides, with the title of *Thrice Puissant*, and instead of Wardens, there are a Grand Inspector and a Master of Ceremonies. In the more modern ceremonial of the Southern Jurisdiction, the Master and Wardens represent Solomon, Hiram of Tyre, and Adoniram, and the style of the Master and Senior Warden is *Thrice Illustrious*. The room is hung with black, sprinkled with white and red tears. The apron is white, lined and bordered with black, with black strings; on the flap, a flaming heart. The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip. The jewel is a sword of justice.

This is the last of three Elus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that series, but not, as Ragon admits, with the happiest effect.

KNIGHT EVANGELIST. A grade formerly in the archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais. Thory (*Acta Latomorum* i, page 312).

KNIGHTHOOD. The Saxon word *cniht*, from which we get the English *knight*, signified at first a youth, and then a servant, or one who did domestic service, or a soldier who did military service, which might either be on foot or on horseback; but the French word *Chevalier* and the German *Ritter* both refer to his equestrian character. Although Tacitus says that the German Kings and Chiefs were attended in war and peace by a select body of faithful servants, and although the Anglo-Saxon Kings and Thanes had their military attendants, who served them with a personal fealty, the knight, in the modern acceptation of the word, did not appear until the establishment in France of the order of chivalry. Thence knighthood rapidly passed into the other countries of Christendom; for it always was a Christian institution. The stages through which a candidate passed until his full

investiture with the rank of knighthood were three: the Page, the Squire or Esquire, and the Knight.

1. *The Page.* The child who was destined to knighthood continued until he was seven years old in the charge of women, who gave him that care which his tender age required. He was then taken from them and placed in the hands of a governor, who prepared him by a robust and manly education for the labors and dangers of war. He was afterward put into the household of some noble, where he first assumed the title of a *Page*. His employments were to perform the service of a domestic about the person of his master and mistress; to attend them in the chase, on their journeys, their visits, and their walks; to carry their messages, or even to wait on them at table. The first lessons given to him were in the love of God and attachment to and respect for females. His religious education was not neglected, and he was taught a veneration for all sacred things. His instructions in respect to manners, conversation, and virtuous habits were all intended to prepare him for his future condition as a knight.

2. *The Squire.* The youth, on emerging from the employment of a Page, took on him that of *Squire*, called in French *Ecuyer*. This promotion was not unaccompanied by an appropriate ceremony. The Page who was to be made a Squire was presented to the altar by his father and mother, or by those who represented them, each holding a lighted taper in his hand. The officiating priest took from the altar a sword and belt, on which he bestowed several benedictions, and then placed them on the youth, who from that time constantly wore them. The Squires were divided into various classes, each of whose employment was different. To some, as to the chamberlains, was committed the care of the gold and silver of the household; others, as the constable, had the charge of the table utensils; others were carvers, and others butlers. But the most honorable and the only one connected immediately with chivalry was the Squire of Honor or the Body Squire. He was immediately attached to some knight, whose standard he carried. He helped to dress and undress him, and attended him morning and evening in his apartment. On a march, he led the war-horse of his master and carried his sword, his helmet, and his shield. In the hour of battle, the Squire, although he did not actually take a part in the combat, was not altogether an idle spectator of the contest. In the shock of battle, the two lines of knights, with their lances in rest, fell impetuously on each other; some, who were thrown from their horses, drew their swords or battle-axes to defend themselves and to make new attacks, while advantage was sought by their enemies over those who had been thrown. During all this time, the Squire was attentive to every motion of his master. In the one case, to give him new arms, or to supply him with another horse; to raise him up when he fell, and to ward off the strokes aimed at him; while in the other case, he seconded the knight by every means that his skill, his valor, and his zeal could suggest, always, however, within the strict bounds of the defensive, for the Squire was not permitted by the laws of chivalry to engage in offensive combat with a knight.

3. *The Knight.* These services merited and generally received from the knight the most grateful ac-

knowledgment, and in time the high honor of the badge of knighthood bestowed by his own hand, for every knight possessed the prerogative of making other knights. The age of twenty-one was that in which the youthful Squire, after so many proofs of zeal, fidelity, and valor, might be admitted to the honor of knighthood. The rule as to age was not, however, always observed. Sometimes the Squire was not knighted until he was further advanced in years, and in the case of princes the time was often anticipated. There are instances of infants, the sons of kings, receiving the dignity of knighthood.

The creation of a knight was accompanied by solemn ceremonies, which some writers have been pleased to compare to those of the Church in the administration of its sacraments, and there was, if not a close resemblance, a manifest allusion in the one to the other. The white habit and the bath of the knight corresponded to the form of baptism; the stroke on the neck and the embrace given to the new knight were compared to the ceremony of confirmation; and as the godfather made a present to the child whom he held at the font, so the lord who conferred knighthood was expected to make a gift or grant some peculiar favor to the knight whom he had dubbed. The preliminary ceremonies which prepared the neophyte for the sword of chivalry were as follows: austere fasts; whole nights passed in prayers in a church or chapel; the sacraments of confession, penance, and the eucharist; bathings, which prefigured purity of manners and life; a white habit as a symbol of the same purity, and in imitation of the custom with new converts on their admission into the Church, and a serious attention to sermons, were all duties of preparation to be devoutly performed by the Squire previous to his being armed with the weapons and decorated with the honors of knighthood.

An old French chronicler thus succinctly details the ceremony of creation and investiture. The neophyte bathes; after which, clothed in white apparel, he is to watch all night in the church, and remain there in prayer until after the celebration of High Mass. The communion being then received, the youth solemnly raises his joined hands and his eyes to heaven, when the priest who had administered the sacrament passes the sword over the neck of the youth and blesses it. The candidate then kneels at the feet of the lord or knight who is to arm him. The lord asks him with what intent he desires to enter into that sacred Order, and if his views tend only to the maintenance and honor of religion and of knighthood. The lord, having received from the candidate a satisfactory reply to these questions, administers the oath of reception, and gives him three strokes on the neck with the flat side of the sword, which he then girds upon him. This scene passes sometimes in a hall or in the court of a palace, or, in time of war, in the open field.

The girding on of the sword was accompanied with these or similar words: "In the name of God, of Saint Michael, and of Saint George, I make thee a Knight: be brave, be hardy, and be loyal." And then the kneeling candidate is struck upon the shoulder or back of the neck by him who confers the dignity, with the flat of the sword, and directed to rise in words like these: "Arise, Sir Damian"; a formula still followed by the sovereigns of England when they confer the

honor of knighthood. And hence the word *Sir*, which is equivalent to the old French *Sire*, is accounted, says Ashmole, "parcel of their style."

Sir William Segar, in his treatise on *Civil and Military Honor*, gives the following account of the ceremonies used in England in the sixth century:

A stage was erected in some Cathedral, or spacious place near it, to which the gentleman was conducted to receive the honor of knighthood. Being seated on a chair decorated with green silk, it was demanded of him if he were of a good constitution, and able to undergo the fatigue required in a soldier; also whether he were a man of good morals, and what credible witnesses he could produce to affirm the same.

Then the Bishop or Chief Prelate of the Church administered the following oath:

"Sir, you that desire to receive the honor of knighthood, swear before God and this Holy Book that you will not fight against his Majesty, that now bestoweth the order of knighthood upon you. You shall also swear to maintain and defend all Ladies, Gentlemen, Widows and Orphans; and you shall shun no adventure of your person in any war wherein you shall happen to be."

The oath being taken, two Lords led him to the King, who drew his sword, and laid it upon his head, saying, "God and Saint George" (or what other saint the King pleased to name), "make thee a good knight"; after which seven Ladies dressed in white came and girt a sword to his side and four knights put on his spurs.

These ceremonies being over, the Queen took him by the right hand, and a Duchess by the left, and leading him to a rich seat, placed him on an ascent, where they seated him, the King sitting on his right hand, and the Queen on his left. Then the Lords and Ladies also sat down upon other seats, three descents under the King; and being all thus seated, they were entertained with a delicate collation; and so the ceremony ended.

The manner of arming a newly made knight was first to put on the spurs, then the coat of mail, the cuirass, the brasset or casque, and the gauntlets. The lord or knight conferring the honor then girded on the sword, which last was considered as the most honorable badge of chivalry, and a symbol of the labor that the knight was in future to encounter. It was in fact deemed the real and essential part of the ceremony, and that which actually constituted the knight. Du Cange, in his *Glossarium*, defines the Latin word *militare*, in its medieval sense, as signifying to *make a knight*, which was, he says, *balteo militari accingere*, that is, to *gird on him the knightly belt*; and it is worthy of remark, that *cingulus*, which in pure Latin signifies a *belt*, came in the later Latin of Justinian to denote the *military profession*. We need not refer to the common expression, "a belted knight," as indicating the close connection between knighthood and the *girding* of the belt. It was indeed the belt and sword that made the knight. The oath taken by the knight at his reception devoted him to the defense of religion and the Church, and to the protection of widows, orphans, and all of either sex who were powerless, unhappy, or suffering under injustice and oppression; and to shrink from the performance of these duties whenever called upon, even at the sacrifice of his life, was to incur dishonor for the rest of his days.

Of all the laws of chivalry, none was maintained with more rigor than that which secured respect for the female sex. "If an honest and virtuous lady," says Brantome, "will maintain her firmness and constancy, her servant, that is to say, the knight who had devoted himself to her service, must not even spare his life to protect and defend her, if she runs the least risk either of her fortune, or her honor, or of any

ensorious word, for we are bound by the Laws of Chivalry to be the champions of women's afflictions."

Nor did any human law insist with so much force as that of chivalry upon the necessity of an inviolable attachment to truth. Adherence to his word was esteemed the most honorable part of a knight's character. Hence to give the lie was considered the most mortal and irreparable affront, to be expiated only by blood. An oath or solemn promise given in the name of a knight was of all oaths the most inviolable. Knights taken in battle engaged to come of their own accord to prison whenever it was required by their captors, and on their word of honor they were readily allowed liberty for the time for which they asked it; for no one ever doubted that they would fulfil their engagements. Sovereigns considered their oaths of knighthood as the most solemn that they could give, and hence the Duke of Bretagne, having made a treaty of peace with Charles VI of France, swore to its observance "by the faith of his body and the loyalty of his knighthood."

It is scarcely necessary to say that generous courage was an indispensable quality of a knight. An act of cowardice, of cruelty, or of dishonorable warfare in battle, would overwhelm the doer with deserved infamy. In one of the *tenzones*, or poetical contests of the Troubadours, it is said that to form a perfect knight all the tender offices of humanity should be united to the greatest valor, and pity and generosity to the conquered associated with the strictest justice and integrity. Whatever was contrary to the laws of war was inconsistent with the laws of chivalry. The laws of chivalry also enforced with peculiar impressiveness sweetness and modesty of temper, with that politeness of demeanor which the word *courtesy* was meant perfectly to express. An uncourteous knight would have been an anomaly.

Almost all of these knightly qualities are well expressed by Chaucer in the Prologue to his *Knight's Tale* (lines 43-50, 67-72).

A knight there was, and that a worthy man,
That from the time that he first began
To ride out he loved chivalry,
Truth and honor, freedom and courtesy.
Full worthy was he in his lord's war
And thereto had he ridden, no man farther;
As well in Christendom as in Heathenness,
And ever honored for his worthiness.

And ever more he had a sovereign price,
And though that he was worthy, he was wise
And of his port as meek as is a maid.
He never yet no villainy not said
In all his life unto no manner wight,
He was a very perfect, gentle knight.

The most common and frequent occasions on which knights were created, independent of those which happened in war, were at the great feasts of the Church, and especially at the Feast of Pentecost; also at the publications of peace or a truce, the coronations of kings, the birth or baptism of princes, and the days on which those princes had themselves received knighthood. But a knight could at any time confer the distinction on one whom he deemed deserving of it.

There was a distinction between the titles as well as the dress of a knight and a squire. The knight was called *Don*, *Sire*, *Messire*, or, in English, *Sir*—a title

not bestowed upon a squire: and while the wife of the former was called a *Lady*, that of the latter was only a *Gentlewoman*. The wife of a knight was sometimes called *Militissa*, or *Female Knight*. In their dresses and their harness, knights were entitled to wear gold and golden decorations, while the squires were confined to the use of silver. Knights alone had a right to wear, for the lining of their cloaks and mantles, ermine, sable, and meniver, which were the most valuable furs; while those of a less costly kind were for the squires. The long and trailing mantle, of a scarlet color, and lined with ermine or other precious furs, which was called the *Mantle of Honor*, was especially reserved for the knight. Such a mantle was always presented by the Kings of France to knights whom they created. The mantle was considered the most august and noble decoration that a knight could wear, when he was not dressed in his armor. The official robes still worn by many magistrates in Europe are derived from the knightly Mantle of Honor. It should be remarked that the Order of Knighthood, and the ceremonies accompanying the investiture of a knight, were of a symbolic character, and are well calculated to remind the Freemason of the symbolic character of his own Institution.

The sword which the knight received was called the *Arms of Mercy*, and he was told to conquer his enemies by mercy rather than by force of arms. Its blade was two-edged, to remind him that he must maintain chivalry and justice, and contend only for the support of these two chief pillars of the Temple of Honor. The lance represented Truth, because truth, like the lance, is straight. The coat of mail was the symbol of a Fortress erected against vice; for, as castles are surrounded by walls and ditches, the coat of mail is closed in all its parts, and defends the knight against treason, disloyalty, pride, and every other evil passion. The rowels of the spur were given to urge the possessor on to deeds of honor and virtue. The shield, which he places betwixt himself and his enemy, was to remind him that the knight is a shield interposed between the prince and the people, to preserve peace and tranquillity.

In a Latin manuscript of the thirteenth century, copied by Anstis (*Historical Essay on the Knighthood of the Bath*, Appendix, page 95), will be found the following symbolical explanation of the ceremonial of knighthood. The *bath* was a symbol of the washing away of sin by the sacrament of baptism. The *bed* into which the novice entered and reposed after the bath, was a symbol of the peace of mind which would be acquired by the virtue of chivalry. The *white garments* with which he was afterward clothed, were a symbol of the purity which a knight should maintain. The *scarlet robe* put on the newly made knight was symbolic of the blood which he should be ready to shed for Christ and the Church. The *dark boots* are a sign of the earth, whence we all came, and to which we are all to return. The *white belt* is a symbol of chastity. The *golden spur* symbolizes promptitude of action. The *sword* is a symbol of severity against the attacks of Satan; its two edges are to teach the knight that he is to defend the poor against the rich, and the weak against the powerful. The *white fillet* around the head is a symbol of good works. The *alapa* or blow was in memorial of him who made him a knight.

There was one usage of knighthood which is peculiarly worthy of attention. The love of glory, which was so inspiring to the knights of chivalry, is apt to produce a spirit of rivalry and emulation that might elsewhere prove the fruitful source of division and discord. But this was prevented by the fraternities of arms so common among the knights. Two knights who had, perhaps, been engaged in the same expeditions, and had conceived for each other a mutual esteem and confidence, would enter into a solemn compact by which they became and were called *Brothers in Arms*. Under this compact, they swore to share equally the labors and the glory, the dangers and the profits of all enterprises, and never, under any circumstances, to abandon each other. The brother in arms was to be the enemy of those who were the enemies of his brother, and the friend of those who were his friends; both of them were to divide their present and future wealth, and to employ that and their lives for the deliverance of each other if taken prisoner. The claims of a brother in arms were paramount to all others, except those of the sovereign. If the services of a knight were demanded at the same time by a lady and by a brother in arms, the claim of the former gave way to that of the latter. But the duty which was owing to the prince or to the country was preferred to all others, and hence brothers in arms of different nations were only united together so long as their respective sovereigns were at peace, and a declaration of war between two princes dissolved all such confraternities between the subjects of each. But except in this particular case, the bond of brotherhood was indissoluble, and a violation of the oath which bound two brothers in arms was deemed an act of the greatest infamy. They could not challenge each other. They even wore in battle the same habits and armor, as if they desired that the enemy should mistake one for the other, and thus that both might incur an equal risk of the dangers with which each was threatened.

Knights were divided into two ranks, namely, Knights Bachelor and Knights Banneret.

The *Knight Bachelor* was of the lower rank, and derived his title most probably from the French *bas chevalier*. In the days of chivalry, as well as in later times, this dignity was conferred without any reference to a qualification of property. Many Knights Bachelor were in fact mere adventurers, unconnected by feudal ties of any sort, who offered their services in war to any successful leader, and found in their sword a means of subsistence, not only by pay and plunder, but in the regularly established system of ransom, which every knight taken in action paid for his liberty. The Knight Bachelor bore instead of a square banner a pointed or triangular ensign, which was forked by being extended in two cornets or points, and which was called a pennon. The triangular banner, not forked, was called a *pennoncel*, and was carried by a squire.

The *Knight Banneret*, a name derived from *banneret*, a little banner, was one who possessed many fiefs, landed estates held under feudal tenure, and who was obliged to serve in war with a large attendance of followers.

If a knight was rich and powerful enough to furnish the state or his sovereign with a certain number of armed men, and to entertain them at his own expense,

permission was accorded to him to add to his simple designation of Knight or Knight Bachelor, the more noble and exalted title of *Knight Banneret*. This gave him the right to carry a square banner on the top of his lance. Knights Bachelor were sometimes made Bannerets on the field of battle, and as a reward of their prowess, by the simple ceremony of the sovereign cutting off with his sword the cornets or points of their pennons, thus transforming them into square banners. Clark, in his *History of Knighthood* (volume i, page 73), thus describes this ceremony in detail:

The King or his General, at the head of his army drawn up in order of battle after a victory, under the royal standard displayed, attended by all the officers and nobility present, receives the knight led between two knights carrying his pennon of arms in his hand, the heralds walking before him, who proclaim his valiant achievements for which he has deserved to be made a Knight Banneret, and to display his banner in the field; then the King or General says to him, *Advances thy banneret*, meaning *Present thy banneret*, and causes the point of his pennon to be rent off; then the new knight, having the trumpets before him sounding, the nobility and officers bearing him company, is sent back to his tent, where they are all entertained.

But generally the same ceremonial was used in times of peace at the making of a Knight Banneret as at the institution of barons, viscounts, earls, and the other orders of nobility, with whom they claimed an almost equality of rank.

Not long after the institution of knighthood as an offshoot of chivalry, we find, besides the individual Knights Bachelor and Knights Banneret, associations of knights banded together for some common purpose, of which there were two classes. First: Fraternities possessing property and rights of their own as independent bodies into which knights were admitted as monks were into religious foundations. Of this class may be mentioned, as examples, the three great religious Orders—the Templars, the Hospitalers, and the Teutonic Knights. The second class consisted of honorary associations established by sovereigns within their respective dominions, consisting of members whose only common tie is the possession of the same titular distinction. Such are most of the European Orders of Knighthood of prominence, as the Knights of the Garter in England, the Knights of Saint Andrew in Russia, and the Knights of the Golden Fleece in Spain. The institution of these titular orders of knighthood dates at a much more recent period than that of the Fraternities who constitute the first class, for not one of them can trace its birth to the time of the Crusades, at which time the Templars and similar orders sprang into existence.

Ragon, in his *Cours Philosophique*, attempts to draw a parallel between the institution of knighthood and that of Freemasonry, such as that there were three degrees in one as there are in the other, and that there was a close resemblance in the ceremonies of initiation into both orders. He thus intimates for them a common origin; but these parallels should rather be considered simply as coincidences. The theory first advanced by the Chevalier Ramsay, and adopted by Hund and the disciples of the Rite of Strict Observance, that all Freemasons are Templars, and that Freemasonry is a lineal successor of ancient knighthood, is now rejected as wholly untenable and unsupported by any authentic history. The only

connection between knighthood and Freemasonry is that which was instituted after the martyrdom of James de Molay, when the Knights Templar sought concealment and security in the bosom of the Masonic Fraternity.

When one was made a knight, he was said to be *dubbed*. This is a word in constant use in the mediæval manuscripts. In the old Patavian statutes, *Miles adobatus*, meaning a *dubbed knight*, is defined to be "one who, by the usual ceremonies, acquires the dignity and profession of chivalry." The Provençal writers constantly employ the term to *dub*, *adoubier*, and designate a knight who has gone through the ceremony of investiture as *un chevalier adoubé*, a *dubbed knight*. Thus, in the *Romaunt d'Auberi*, the Lady d'Auberi says to the king:

Sire, dit elle, par Dieu de Paradis
Soit adoubier mes freres Auberis.

That is, "Sire, said she, for the love of the God of Paradise, let my brothers of Auberis be *dubbed*."

The meaning of the word then is plain: to *dub*, is to *make* or *create* a knight. But its derivation is not so easily settled amid the conflicting views of writers on the subject. The derivation by Menage from *duplex* is not worth consideration. Henschell's, from a Provençal word *adobare*, to *equip*, although better, is scarcely tenable. The derivation from the Anglo-Saxon *dubban*, to *strike* or *give a blow*, would be reasonable, were it not presumable that the Anglo-Saxons borrowed their word from the French and from the usages of chivalry. It is more likely that *dubban* came from *adoubier*, than that *adoubier* came from *dubban*. The Anglo-Saxons took their forms and technicalities of chivalry from the French. After all, the derivation proposed by Du Cange is the most plausible and the one most generally adopted, because it is supported by the best authorities. He says that it is derived from the Latin *adoptare*, to *adopt*, "quod qui aliquem armis instruit ac Militem facit, eum quodammodo adoptat in filium," that is, "He who equips any one with arms, and makes him a knight, adopts him, as it were, as a son." To *dub* one as a knight is, then, to adopt him into the order of chivalry. The idea was evidently taken from the Roman law of *adoptatio*, or *adoption*, where, as in conferring knighthood, a blow on the cheek was given.

The word *accolade* is another term of chivalry about which there is much misunderstanding. It is now supposed to mean the blow of the sword, given by the knight conferring the dignity, on the neck or shoulder of him who received it. But this is most probably an error. The word is derived, says Brewer (*Dictionary of Phrase and Fable*), from the Latin *ad colulum*, around the neck, and signifies the embrace "given by the Grand Master when he receives a neophyte or new convert." It was an early custom to confer an embrace and the kiss of peace upon the newly made knight, which ceremony, Ashmole thinks, was called the *accolade*. Thus, in his *History of the Order of the Garter* (page 15) he says: "The first Christian kings, at giving the belt, kissed the new knight on the left cheek, saying: *In the honor of the Father and the Son and the Holy Ghost, I make you a knight*. It was called the *osculum pacis*, the kiss of favor or of brotherhood, more correctly the kiss of peace, and is presumed, to be the *accolade* or ceremony of embracing,

which Charles the Great used when he knighted his son Louis the Débonnaire." Johan de Vignay, writing in the fourteenth century, mentions this kiss of peace with the accolade: "*Et le Seigneur leur doit donner une colée en signe de proeste et de hardement, et que il leur souweigne de celui noble homme qui la fait chevalier. Et donc les doit le Seigneur baisier en la bouche en signe de paix et d'amour*"; that is "And the lord ought to give him (the newly-made knight) an accolade as a symbol of readiness and boldness, and in memory of the nobleman who has made him a knight; and then the lord ought to kiss him on the mouth as a sign of peace and love."

In an old manuscript in the Cottonian Library, entitled "The manner of makyng Knyghtes after the custome of Engelande," a copy of which is inserted in Anstis's *Historical Essay on the Knighthood of the Bath* (Appendix, page 99), is this account of the embrace and kiss, accompanied with a blow on the neck: "Thanne shall the Squyer lift up his armes on high, and the Kyng shall put his armes about the nekke of the Squyer, and lyfytynge up his right hande he shall smyte the Squyer in the nekke, seyeng thus: *Be ye a good Knyghte*; kissing him." Anstis himself is quite confused in his description of the ceremonial, and enumerates "the blow upon the neck, the accolade, with the embracing and kiss of peace," as if they were distinct and separate ceremonies; but in another part of his book he calls the accolade "the laying hands upon the shoulders." I am inclined to believe, after much research, that both the blow on the neck and the embrace constituted properly the accolade. This blow was sometimes given with the hand, but sometimes with the sword. Anstis says that "the action which fully and finally impresses the character of knighthood is the blow given with the hand upon the neck or shoulder." But he admits (page 73) that there has been a controversy among writers whether the blow was heretofore given with a sword or by the bare hand upon the neck. The mystical signification which Caseneuve gives in his *Etymologies* (see reference to *Accollée*, in that book) is ingenious and appropriate, namely, that the blow was given on the neck to remind him who received it that he ought never, by flight from battle, to give an enemy the opportunity of striking him on the same place.

But there was another blow, which was given in the earliest times of chivalry, and which has by some writers been confounded with the accolade, which at length came to be substituted for it. This was the blow on the cheek, or, in common language, the box on the ear, which was given to a knight at his investiture. This blow is never called the accolade by the old writers, but generally the *alapa*, rarely the *gautada*. Du Cange says that this blow was sometimes given on the neck, and that then it was called the *colaphus*, or by the French *colée*, from *col*, the neck. Duchesne says the blow was always given with the hand, and not with the sword. Ashmole says:

It was in the time of Charles the Great the way of knighting by the *colaphum*, or blow on the ear, used in sign of sustaining future hardships, . . . a custom long after retained in Germany and France. Thus William, Earl of Holland, who was to be knighted before he could be emperor, at his being elected king of the Romans, received knighthood by the box of the ear, etc., from John, king of Bohemia, 1247 A.D.

Both the word *alapa* and the ceremony which it indicated were derived from the form of manumission among the Romans, where the slave on being freed received a blow called *alapa* on the cheek, characterized by Claudian as *felix injuria*, a happy injury, to remind him that it was the last blow he was compelled to submit to: for thenceforth he was to be a freeman, capable of vindicating his honor from insult. The *alapa*, in conferring knighthood, was employed with a similar symbolism. Thus in an old Register of 1260, which gives an account of the knighting of Hildebrand by the Lord Ridolfonus, we find this passage, which we give in the original, for the sake of the one word *gautata*, which is unusual: "*Postea Ridolfonus de more dedit illi gautatam et dixit illi. Tu es miles nobilis militie equestreis, et haec gautata est in recordationem, illius qui te armavit militem, et hoc gautata debet esse ultima injuria, quam patienter acceperis*." That is: "Afterwards Ridolfonus gave him in the customary way the blow, and said to him: Thou art a noble Knight of the Equestrian Order of Chivalry, and this blow is given in memory of him who hath armed thee as a knight, and it must be the last injury which thou shalt patiently endure." The first reason assigned for the blow refers to an old custom of cuffing the witnesses to a transaction, to impress it on their memory. Thus, by the riparian law, when there was a sale of land, some twelve witnesses were collected to see the transfer of property and the payment of the price, and each received a box on the ear, that he might thus the better remember the occurrence. So the knight received the blow to make him remember the time of his receiving his knighthood and the person who conferred it.

We may here insert a paragraph in Brother Mackey's article to mention the connection with the blow given to the new made knight and the similar reminder given to the boys in the old and surviving custom in England of "beating the bounds," a periodical ceremony of visiting parish landmarks when the boys are whipped and sometimes bumped on the head to make their recollections the more permanent.

For the commission of crime, more especially for disloyalty to his sovereign, a knight might be degraded from the Order; and this act of degradation was accompanied with many ceremonies, the chief of which was the hacking off his spurs. This was to be done for greater infamy, not by a knight, but by the master cook. Thus Stow says that, at the making of Knights of the Bath, the king's master cook stood at the door of the chapel, and said to each knight as he entered, "Sir Knight, look that you be true and loyal to the King my Master, or else I must hew these spurs from your heels." His shield too was reversed, and the heralds had certain marks called *abatements*, which they placed on it to indicate his dishonor.

Monsieur de Saint Palaye concludes his learned and exhaustive *Mémoires sur l'ancienne Chevalerie* with this truthful tribute to that spirit of chivalry in which ancient knighthood found its birth, and with it we may appropriately close this article:

It is certain that chivalry, in its earliest period, tended to promote order and good morals; and although it was in some respects imperfect, yet it produced the most accomplished models of public valor and of those pacific and gentle virtues that are the ornaments of domestic life; and it is worthy of consideration, that in an age of

darkness, most rude and unpolished, such examples were to be found as the results of an institution founded solely for the public welfare, as in the most enlightened times have never been surpassed and very seldom equalled.

KNIGHT HOSPITALER. See *Knight of Malta*.

KNIGHT, ILLUSTRIOUS or **ILLUSTRIOUS ELECT.** The French names are *Chevalier Illustre* or *Elu Illustre*. The Thirteenth Degree of the Rite of Mizraim.

KNIGHT JUPITER. The French title is *Le Chevalier Jupiter*. The Seventy-eighth Degree of the collection of Peuvret.

KNIGHT KADOSH, formerly called *Grand Elect Knight Kadosh*, and in French, *Grand Elu du Chevalier Kadosh*. The Knight Kadosh is the Thirtieth Degree of the Ancient and Accepted Scottish Rite, called also *Knight of the White and Black Eagle*. While retaining the general Templar doctrine of the Kadosh system, it symbolizes and humanizes the old lesson of vengeance. It is the most popular of all the Kadoshes. In the Knight Kadosh of the Ancient and Accepted Rite, the meetings are called *Councils*. The principal officers are, according to the modern practise, a Commander, two Lieutenant Commanders, called also Prior and Preceptor; a Chancellor, Orator, Almoner, Recorder, and Treasurer. The jewel, as described in the instructions of the Southern Supreme Council, is a double-headed eagle, displayed resting on a Teutonic cross, the eagle silver, the cross gold enameled red. The Northern Supreme Council has used instead of the eagle the letters J. B. M. The Kadoshes, as representatives of the Templars, adopt the Beauseant as their standard. In this Degree, as in all the other Kadoshes, we find the mystical ladder of seven steps.

KNIGHT KADOSH OF CROMWELL. Ragon says of this (in his *Tuileur*, page 171), that it is a pretended Degree, of which he has four copies, and that it appears to be a monstrosity invented by an enemy of the Order for the purposes of calumny. The instructions say that the Degree is conferred only in England and Prussia, which in Doctor Mackey's opinion was undoubtedly untrue.

KNIGHT MAHADON. The French name is *Chevalier Mahadon*. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais.

KNIGHT, MASONIC. The word *knight*, prefixed to so many of the advanced Degrees as a part of the title, has no reference whatever to the Orders of Chivalry, except in the case of Knights Templar and Knights of Malta. The word, in such titles as Knight of the Ninth Arch, Knight of the Brazen Serpent, etc., has a meaning totally unconnected with medieval knighthood. In fact, although the English, German, and French words *Knight*, *Ritter*, and *Chevalier*, are applied to both, the Latin word for each is different. A Masonic knight is, in Latin, *equus*; while the medieval writers always called a Knight of Chivalry *miles*. So constant is this distinction, that in the two instances of Masonic knighthood derived from the Chivalric Orders, the Knights Templar and the Knights of Malta, this word *miles* is used, instead of *equus*, to indicate that they are not really Degrees of Masonic knighthood. Thus we say *Miles Templarius* and *Miles Melitae*. If they had been inventions of a

Masonic ritualist, the titles would have been *Equus Templarius* and *Equus Melitae*.

The *equus*, or Masonic Knight, is therefore not, in the heraldic sense, a knight at all. The word is used simply to denote a position higher than that of a Master; a position calling, like the *devoir* of knighthood, for the performance of especial duties. As the word *Prince* in Masonic language, denotes not one of princely rank, but one invested with a share of Masonic sovereignty and command, so Knight denotes one who is expected to be distinguished with peculiar fidelity to the cause in which he has enlisted. It is simply, as has been said, a point of rank above that of the Master Mason. It is, therefore, confined to the higher Degrees.

KNIGHT OF ASIA, INITIATED. See *Asia, Initiated Knights of*.

KNIGHT OF ATHENS. The French name is *Chevalier d'Athènes*. 1. The Fifty-second Degree of the Rite of Mizraim. 2. A Degree in the nomenclature of Fustier. 3. A Degree in the Archives of the Mother Lodge of the Philosophic Rite in France.

KNIGHT OF AURORA. The French name is *Chevalier de l'Aurore*. A Degree belonging to the Rite of Palestine. It is a modification of the Kadosh, and is cited in the collection of Fustier. In the collection of Viany, it is also called *Knight of Palestine*.

KNIGHT OF BENEFICENCE. The French expression is *Chevalier de la Bienfaisance*. The Fortyninth Degree of the collection of the Metropolitan Chapter of France. It is also called *Knight of Perfect Silence*.

KNIGHT OF BRIGHTNESS. The French title is *Chevalier de la Clarté*. The Seventh and last Degree of the system of the Clerks of Strict Observance, called also *Magus*.

KNIGHT OF CHRIST. After the dissolution of the Templars in the fourteenth century, those knights who resided in Portugal retained the possessions of the Order in that country, and perpetuated it under the name of the *Knights of Christ*. Their badge is a red cross pattée, a cross with spreading ends, charged with a plain white cross (see *Christ, Order of*).

KNIGHT OF CONSTANTINOPLE. A side Degree; instituted, doubtless, by some lecturer; teaching, however, an excellent moral lesson of humility. Its history has no connection whatever with Freemasonry. The Degree is not very extensively diffused; but several Freemasons, especially in the Western States, in the days of Brother Mackey were, as he here says, in possession of it. The Degree has had some vogue in Europe. It may be conferred by any Master Mason on another; although the proper performance of the ceremonies requires the assistance of several. When the Degree is formally conferred, the Body is called a Council, and consists of the following officers: Illustrious Sovereign, Chief of the Artisans, Seneschal, Conductor, Prefect of the Palace, and Captain of the Guards.

KNIGHT OF CONSTANTINOPLE. See *Constantinople, Knight of*.

KNIGHT OF HOPE. 1. A species of androgynous Freemasonry, formerly practised in France. The female members were called *Dames* or *Ladies of Hope*. 2. A synonym for *Knight of the Morning Star*, which see.

KNIGHT OF IRIS. The French name is *Chevalier de l'Iris*. The Fourth Degree of the Hermetic Rite of Montpellier.

KNIGHT OF JERUSALEM. The name in French is *Chevalier de Jerusalem*. The Sixty-fifth Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF JUSTICE. Knights Hospitaller of Saint John of Jerusalem or Knights of Malta were called, in the technical language of the Order, *Knights of Justice*.

KNIGHT OF MALTA, MASONIC. The Degree of Knight of Malta is conferred in the United States as an *Appendant Order* in a Commandery of Knights Templar. There is a ceremonial attached to the Degree but in the time of Brother Mackey, the writer of this essay, very few were in possession of it, and it was generally communicated after the candidate has been created a Knight Templar; the ceremony consisting generally only in the reading of the passage of Scripture prescribed in the Monitors, and the communication of the modes of recognition.

How anything so anomalous in history as the commingling in one Body of Knights Templar and Knights of Malta, and making the same person a representative of both Orders, first arose, it is now difficult to determine. It was, most probably, a device of Brother Thomas Smith Webb, and was, it may be supposed, one of the results of a too great fondness for the accumulation of Degrees. Mitchell (*History of Freemasonry* ii, page 83) says: "The Degree, so called, of Malta, or Saint John of Jerusalem, crept in, we suppose, by means of a bungler, who, not knowing enough of the ritual to confer it properly, satisfied himself by simply adding a few words in the ceremony of dubbing; and thus, by the addition of a few signs and words but imperfectly understood, constituted a Knight Templar also a Knight of Malta, and so the matter stands to this day." Doctor Mackey was not generally inclined to place much confidence in Mitchell as a historian; yet he could not help thinking that in this instance his guess is not very far from the truth, although, as usual with him, in Brother Mackey's opinion, there is a tinge of exaggeration in his statement.

There is evidence that the Degree was introduced at a very early period into the Freemasonry of the United States. In the Constitution of the United States Grand Encampment, adopted in 1805, one section enumerates: "Encampments of Knights of Malta, Knights Templar, and Councils of Knights of the Red Cross," now Companions of the Red Cross. It will be observed that the Knight of Malta precedes the Knight Templar; whereas, in the more recent system, the former was made the ultimate Degree of the series. Yet, in this Constitution, no further notice is taken of the Degree; for while the fees for the Red Cross and the Templar Degrees are prescribed, there is no reference to any to be paid for that of Malta. In the revised Constitution of 1816, the order of the series was changed to Red Cross, Templar, and Malta, which arrangement was long maintained. The Knights of Malta are designated as one of the *Appendant Orders*, a title and a subordinate position which the pride of the old Knights of Malta would hardly have permitted them to accept.

Doctor Mackey held that in 1856 the Knights Templar of the United States had become convinced that the incorporation of the Order of Malta with the Knights Templar, and making the same person the possessor of both Orders, was so absurd a violation of all historic truth, that at the session of the Grand Encampment of the United States in that year, at Hartford, Connecticut, on the suggestion of Doctor Mackey, the Degree was unanimously stricken from the Constitution; but at the session of 1862, in Columbus, Ohio, it was, as Doctor Mackey thought, without due consideration, restored, and was again communicated in the Commanderies of Knights Templar.

A few further comments, in addition to the above remarks by Doctor Mackey, may be inserted here regarding the status of the Knights of Malta at various times when the matter has come up for consideration by the Grand Encampment Knights Templar of the United States. Sir William S. Gardner, then Deputy Grand Master, reported to the seventeenth Triennial Convocation at St. Louis, Missouri, 1868, that several historical documents formerly belonging to Brother Thomas Smith Webb had come to light. These valuable papers were assigned to the archives of Saint John's Encampment at Providence, Rhode Island. Brother Gardner made copies of the original Constitution which was in the handwriting of Brother Webb and was careful to note the erasures and other changes. From these memoranda (*Proceedings*, 1856-68, Washington, 1891, pages 339-47) we may take the last sentence of Article 3, Of Subordinate Encampments, as it was first written:

The order of succession shall be as follows, viz.: after next to the Royal Arch shall be the Order of Knights of the Red Cross, then Knights Templar, and Knights of Malta.

Some parts were altered by Brother Webb in his own copy which then as amended by him became as follows:

The rule of succession in the Order of Knighthood shall be as follows, viz.: Knights of the Red Cross, Knights Templar, Knights of Malta.

At the Convocation of Columbus, Ohio, 1865, Grand Master B. B. French expressed his hope that the Constitution should read "Knight of the Red Cross Knight of Malta, Knight Templar," adding in his official report "For it has always been incomprehensible to me why the Order of the Temple should be placed so as to appear subordinate to that of Malta, when in fact it is not so" (page 241, *Proceedings*, 1891 edition). However, the Committee reported (page 254) at that Convocation:

That they desire, if possible, to restore the Order of Malta to its original position, as appendant to the Order of the Temple, which it had always held prior to 1856. Prior to that time the Order was always recognized in the Constitution, and was conferred, in some form, on Sir Knights who had received the Order of the Temple. Your Committee believe that, should it be placed in the order of its conferring, after the Red Cross and before the Order of the Temple, we should thereby give new cause of offence to those Sir Knights who have been accustomed to practice after the old and familiar manner; and be the means of introducing new difficulties, and disturbing the harmony which should ever be cultivated in our asylums. Your Committee, therefore, recommend that Article II, Section 2, of General Regulations be amended, by adding, after the words *Knight Templar*, the words *and Knight of Malta*.

This report was at once adopted by the Grand Encampment, and thus the phrasing then came back to Brother Webb's first version, the only difference being that the Committee's words were in the singular, Webb's in the plural, the meaning being identical for all practical purposes. Another Committee at the same session recommended that the third time in the rule of succession should be "Knights of Malta." On the following day the question again arose and the paragraph (*Constitutions*, page 94, 1862) under consideration was amended (*Proceedings*, page 263, 1891 edition) to read

The rule of succession in conferring the Order of Knighthood shall be as follows:

1. Knight of the Red Cross; 2. Knight Templar and Knight of Malta.

However, in 1916 the rule of succession in conferring the Orders was so changed as to require the Order of Malta to be conferred before the Order of the Temple (*Sidelights on Templar Law*, Brother L. P. Newby, 1919, page 107).

Doctor Mackey continues from this point to develop his argument against the use of the Order of Malta with that of the Order of the Temple. There is no fact in history better known than that there existed from their very birth a rivalry between the two Orders of the Temple and of Saint John of Jerusalem, which sometimes burst forth into open hostility. Porter says (*History of the Knights of Malta* i, page 107), speaking of the dissensions of the two Orders, "instead of confining their rivalry to a friendly emulation, whilst combating against their common foe, they appeared more intent upon thwarting and frustrating each other, than in opposing the Saracen."

To such an extent had the quarrels of the two Orders proceeded, that Pope Alexander III, found it necessary to interfere; and in 1179 a hollow truce was signed by the rival houses of the Temple and the Hospital; the terms of which were, however, never strictly observed by either side. On the dissolution of the Templars so much of their possessions as were not confiscated to public use were given by the sovereigns of Europe to the Knights of Malta, who accepted the gift without compunction. And there is a tradition that the surviving Templars, indignant at the spoliation and at the mercenary act of their old rivals in willingly becoming a party to the robbery, solemnly registered a vow never thereafter to recognize them as friends. The attempt to make a modern Knight Templar accept initiation into a hated and antagonistic Order is in Doctor Mackey's opinion to display a lamentable ignorance of the facts of history.

Another reason urged by Doctor Mackey why the Degree of Knight of Malta should be rejected from the Masonic system is that the ancient Order never was a secret association. Its rites of reception were open and public, wholly unlike anything in Freemasonry. In fact, historians have believed that the favor shown to the Hospitalers, and the persecutions waged against the Templars, are to be attributed to the fact that the latter Order had a secret system of initiation which did not exist in the former. The ceremony of reception, the signs and words as modes of recognition now practised in the modern Masonic ceremonial, are all a mere invention of a very recent date. The old knights knew nothing of such a system.

A third, and perhaps the best reason, in the opinion of Doctor Mackey, for rejecting the Knights of Malta as a Masonic Degree is to be found in the fact that the Order still exists, although in a somewhat decayed condition; and that its members, claiming an uninterrupted descent from the Knights who, with Hompesch, left the island of Malta in 1797, and threw themselves under the protection of Paul of Russia, utterly disclaim any connection with the Freemasons, and almost contemptuously repudiate the so-called Masonic branch of the Order. In 1858, a manifesto was issued by the supreme authority of the Order, dated from "the Magisterial Palace of the Sacred Order" at Rome, which, after stating that the Order, as it then existed, consisted only of the Grand Priors in the Langues of Italy and Germany, the knights in Prussia, who trace descent from the Grand Bailiwick of Brandenburg, and a few other knights who had been legally received by the Mastership and Council, declares that:

Beyond and out of the above-mentioned Langues and Priors, and excepting the knights created and constituted as aforesaid, all those who may so call or entitle themselves are legally ignored by our Sacred Order.

There is no room there provided for the so-called Masonic Knights of Malta. But a writer in *Notes and Queries* (Third Series iii, page 413), who professes to be in possession of the Degree, says, in reply to an inquiry, that the Masonic Degree "has nothing whatsoever to do with the Knights Hospitaller of Saint John of Jerusalem." This is most undoubtedly true in reference to the American Degree. Neither in its form, its ceremony, the objects it professes, its tradition, nor its historical relations, is it in the slightest degree assimilated to the ancient Order of Rhodes, and, finally, Knights of Malta. To claim, therefore, to be the modern representatives of that Order, to wear its dress, to adopt its insignia, to flaunt its banners, and to leave the world to believe that the one is but the uninterrupted continuation of the other, are acts which must be regarded as a very ridiculous assumption, if not actually entitled to a less courteous appellation. For all these reasons, Doctor Mackey thought that it is much to be regretted that the action of the Grand Encampment in repudiating the Degree in 1856 was reversed in 1862. The Degree in Doctor Mackey's estimation has no historical or traditional connection with Freemasonry; holds no proper place in a Commandery of Templars, and ought to be wiped out of the catalogue of Masonic Degrees.

Brother E. E. Cauthorne says of the above comments:

A different view is now generally held by Templars regarding the Knights of Malta, and a modified ritual has been adopted from the Canadian Work where the Malta is the principal degree of the Priors. The adoption of this ritual among the Commanderies of America is optional, but when once adopted must be conformed to in their work. This change was brought about by the visiting influence from Canada and also the reasons for the Malta being a degree of chivalry. For a similar reason the Knights of the Red Cross has been justly changed to Companion of the Red Cross, and properly never deserved a place in the degrees of chivalry, as the Ritual plainly shows.

But in the few years since Brother Cauthorne's remarks were written the Grand Encampment enacted that the Ritual cannot be altered, extended or

abridged except by the Grand Encampment, and no part of the Ritual can be omitted when conferring the Orders (see *Proceedings* 1913 and 1916, also *Sidelights on Templar Law*, Brother L. P. Newby, 1919, page 95). The Order of Malta may be conferred in full or short form (*Constitution* 1927, page 27).

KNIGHT OF MASONRY, TERRIBLE. The French name is *Chevalier Terrible de la Maçonnerie*. A Degree contained in the collection of Le Page.

KNIGHT OF PALESTINE. The French name is *Chevalier de la Palestine*. 1. The Sixty-third Degree of the Rite of Mizraim. 2. The Ninth Degree of the Reform of Saint Martin. 3. One of the series of Degrees formerly given in the Baldwyn Encampment of England, and said to have been introduced into Bristol in 1800, by some French refugees under the authority of the Grand Orient of France.

KNIGHT OF PATMOS. An apocalyptic Degree mentioned by Brother Oliver in his *Landmarks*. It refers, he says, to the banishment of Saint John (see *Council of the Allied Masonic Degrees*).

KNIGHT OF PERFUMES. The French title is *Chevalier des Parfums*. The Eighth Degree of the Rite of the East, *Rite d'Orient*, according to the nomenclature of Fustier.

KNIGHT OF PURE TRUTH. The name in French is *Chevalier de la Pur Verité*. Thory mentions this as a secret society instituted by the scholars of the Jesuitical College at Tulle. It could scarcely have been Masonic in such an institution.

KNIGHT OF PURITY AND LIGHT. The German name is *Ritter der Klarheit und des Licht*. The Seventh and last Degree of the Rite of the *Clerks of Strict Observance*, which see.

KNIGHT OF RHODES. 1. One of the titles given to the Knights Hospitaller in consequence of their long residence on the island of Rhodes. 2. A Degree conferred in the Baldwyn Encampment at Bristol, England. It seems in some way to have been confounded with the Mediterranean Pass.

KNIGHT OF ROSE CROIX. See *Rose Croix*.

KNIGHT OF SAINT ANDREW, FREE. The French title is *Chevalier libre de Saint-André*. A Degree found in the collection of Pyron.

KNIGHT OF SAINT ANDREW, GRAND SCOTTISH. In French the title is *Grand Ecossais de Saint André*. Sometimes called *Patriarch of the Crusades*. The Twenty-ninth Degree of the Ancient and Accepted Scottish Rite. Its instructions are founded on a legend, usually credited to the Chevalier Ramsay, to this effect: that the Freemasons were originally a society of knights founded in Palestine for the purpose of building Christian churches; that the Saracens, to prevent the execution of this design, sent emissaries among them, who disguised themselves as Christians, and were continually throwing obstacles in their way; that on discovering the existence of these spies, the knights instituted certain modes of recognition to serve as the means of detection; that they also adopted symbolic ceremonies for the purpose of instructing the proselytes who had entered the society in the forms and principles of their new religion; and finally, that the Saracens, having become too powerful for the knights any longer to contend with them, they had accepted the invitation of a King of England, and had removed into his dominions, where they thenceforth

devoted themselves to the cultivation of architecture and the fine arts.

On this mythical legend, which in reality was only an application of Ramsay's theory of the origin of Freemasonry, the Baron de Tschoudy is said, about the middle of the eighteenth century, to have formed this Degree, which Ragon says (*Orthodoxie Maçonique*, page 133), at his death, in 1769, he bequeathed in manuscript to the Council of Emperors of the East and West. On the subsequent extension of the twenty-five Degrees of the Rite of Perfection, instituted by that Body, to the thirty-three Degrees of the Ancient and Accepted Scottish Rite, this Degree was adopted as the twenty-ninth, and as an appropriate introduction to the Knights of Kadosh, which it immediately precedes. Hence the jewel, a Saint Andrew's cross, is said, by Ragon, to be only a concealed form of the Templar Cross. In allusion to the time of its supposed invention, it has been called *Patriarch of the Crusades*. On account of the Masonic instruction which it contains, it also sometimes receives the title of *Grand Master of Light*.

The Lodge is decorated with red hangings supported by white columns. There are eighty-one lights, arranged as follows: four in each corner before a Saint Andrew's cross, two before the altar, and sixty-three arranged by nines in seven different parts of the room. There are three officers, a Venerable Grand Master and two Wardens. The jewel is a Saint Andrew's Cross, appropriately decorated, and suspended from a green collar bordered with red. In the ceremonies of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, the leading idea of a communication between the Christian Knights and the Saracens has been preserved; but the ceremonies and the legend have been altered. The lesson intended to be taught is toleration of religion. This Degree also constitutes the sixty-third of the collection of the Metropolitan Chapter of France; the fifth of the Rite of Clerks of Strict Observance; and the twenty-first of the Rite of Mizraim. It is also to be found in many other systems.

KNIGHT OF SAINT ANDREW OF THE THISTLE. In French the name is *Chevalier Ecossais de Saint André du Chardon*. The Seventy-fifth Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF SAINT JOHN OF JERUSALEM.

1. The original title of the Knights of Malta, and derived from the church and monastery built at Jerusalem in 1048 by the founders of the Order, and dedicated to Saint John the Baptist (see *Knight of Malta*). 2. A mystical Degree divided into three sections, which is found in the collection of Lemanceau.

KNIGHT OF SAINT JOHN OF PALESTINE. The French name is *Chevalier de Saint Jean de la Palestine*. The Forty-eighth Degree of the Metropolitan Chapter of France.

KNIGHT OF THE ALTAR. The French name is *Chevalier de l'Autel*. The Twelfth Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE AMERICAN EAGLE. An honorary Degree invented many years ago in Texas or some other of the Western States. It was founded

on incidents of the American Revolution, and gave an absurd legend of Hiram Abif's boyhood. It is believed to be now obsolete.

KNIGHT OF THE ANCHOR. The French name is *Chevalier de l'Ancre*. 1. An androgynous, both sexes, Degree (see *Anchor, Order of Knights and Ladies of the*). 2. The Twenty-first Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF THE APE AND LION. Brother Gädicke says (*Freimaurer-Lexikon*) that this Order appeared about the year 1780, but that its existence was only made known by its extinction. It adopted the lion sleeping with open eyes as a symbol of watchfulness, and the ape as a symbol of those who imitate without due penetration. The members boasted that they possessed all the secrets of the ancient Templars, on which account they were persecuted by the modern Order. The lion and ape, as symbols of courage and address, are found in one of the Degrees described in the *Franc-Maçons Ecrasés*, an anti-Masonic book published at Amsterdam, 1746, the title meaning in English *Freemasons Crushed*.

KNIGHT OF THE ARCH. The French name is *Chevalier de l'Arche*. A Degree found in the nomenclature of Fustier.

KNIGHT OF THE ARGONAUTS. The French name is *Chevalier des Argonautes*. The first point of the Sixth Degree, or Knight of the Golden Fleece of the Hermetic Rite of Montpellier.

KNIGHT OF THE BANQUETING TABLE OF THE SEVEN SAGES. The French name is *Chevalier de la Table du Banquet des Sept Sages*. A Degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

KNIGHT OF THE BLACK EAGLE. The French name is *Chevalier de l'Aigle Noir*. 1. The Seventy-sixth Degree of the collection of the Metropolitan Chapter of France; called also Grand Inquisitor, Grand Inspector, Grand Elu or Elect, in the collection of Le Rouge. 2. The Thirty-eighth Degree of the Rite of Mizraim.

KNIGHT OF THE BRAZEN SERPENT. The French name is *Chevalier du Serpent d'Airain*. The Twenty-fifth Degree of the Ancient and Accepted Scottish Rite. The history of this Degree is founded upon the circumstances related in Numbers xxi 6-9:

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

In the old instructions the Lodge was called the *Court of Sinai*; the presiding officer was styled *Most Puissant Grand Master*, and represented Moses; while the two Wardens, or Ministers, represented Aaron and Joshua. The Orator was called *Pontiff*; the Secretary, *Grand Graver*; and the candidate, a *Traveler*. In the modern ceremonial adopted in the United States, the Council represents the camp of the Israelites. The first three officers represent Moses, Joshua, and Caleb, and are respectively styled *Most Puissant*

Leader, Valiant Captain of the Host, and Illustrious Chief of the Ten Tribes. The Orator represents Eleazar; the Secretary, Ithamar; the Treasurer, Phinehas; and the candidate an Intercessor for the people. The jewel is a crux ansata, with a serpent entwined around it. On the upright of the cross is engraved the Hebrew word *חלתי*, *khalati*, meaning *I have suffered*, and on the arms *נחשון*, *nakhushian*, a serpent. The French ritualists would have done better to have substituted for the first word *חטאתי*, *khatati*, *I have sinned*; the original in Numbers being *חטאנו*, *kathanu*, *we have sinned*. The apron is white, lined with black, and symbolically decorated.

There is an old legend which says that this Degree was founded in the time of the Crusades, by John Ralph, who established the Order in the Holy Land as a military and monastic society, and gave it the name of the *Brazen Serpent*, because it was a part of their obligation to receive and gratuitously nurse sick travelers, to protect them against the attacks of the Saracens, and escort them safely to Palestine; thus alluding to the healing and saving virtues of the Brazen Serpent among the Israelites in the wilderness.

KNIGHT OF THE BURNING BUSH. The name in French is *Chevalier du Buisson Ardent*. A theosophic Degree of the collection of the Mother Lodge of the Philosophic Scottish Rite.

KNIGHT OF THE CABALA. The French name is *Chevalier de la Cabale*. The Eighth Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF THE CHANUCA. In French the name is *Chevalier de la Kanuka*. The Sixty-ninth Degree of the Rite of Mizraim. The *חנוכה*, or *Chanuka*, is the Feast of the Dedication celebrated by the Jews in commemoration of the dedication of the Temple by Judas Maccabaeus after its pollution by the Syrians. In the instructions of the Degree, the Jewish lighting of seven lamps, one on each day, is imitated, and therefore the ceremony of initiation lasts for seven days.

KNIGHT OF THE CHRISTIAN MARK. Called also *Guard of the Conclave*. A Degree formerly conferred in the United States on Knights Templar in a Body called a *Council of the Trinity*. The legend of the Order is that it was organized by Pope Alexander for the defense of his person, and that its members were selected from the Knights of Saint John of Jerusalem. In the ceremonies there is a reference to the Tau Cross or mark on the forehead, spoken of by the prophet Ezekiel, and hence the name of the degree. The Latin motto of the Order is, "*Christus regnat, vincit, triumphat; Rex regnantium, Dominus dominantium*," meaning *Christ reigns, conquers, and triumphs; King of kings and Lord of lords*.

KNIGHT OF THE COLUMNS. The French name is *Chevalier des Colonnes*. The Seventh Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE COMET. The French name is *Chevalier de la Comète*. A Degree found in the collection of Hécart.

KNIGHT OF THE CORK. The French name is *Chevalier du Bouchon*. An androgynous, both sexes, secret society established in Italy after the Papal Bull excommunicating the Freemasons, and intended by its founders to take the place of the Masonic

Institution. This must not be confused with the *Order of the Cork*, a much more recent effort, a side Degree of convivial mirth sometimes practised in British Masonic circles.

KNIGHT OF THE COURTS. The French title is *Chevalier des Parvis*. The Third Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE CROWN. The French title is *Chevalier de la Couronne*. A Degree in the collection of Pyron.

KNIGHT OF THE DOOR. The French title is *Chevalier de la Porte*. The Fourth Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE DOVE. The Knights and Ladies of the Dove, the name in French is *Chevaliers et Chevalieres de la Colombe*, was an androgynous, both sexes, secret society framed on the model of Freemasonry, and instituted at Versailles in 1784. It had but an ephemeral existence.

KNIGHT OF THE EAGLE. The name in French is *Chevalier de l'Aigle*. 1. The First Degree of the Chapter of Clermont. 2. The Third Degree of the Clerks of Strict Observance. 3. The Fifty-sixth Degree of the collection of the Metropolitan Chapter of France. 4. It was also one of the Degrees of the Chapter of the Grand Lodge Royal York of Berlin. 5. The Thirty-seventh Degree of the Rite of Mizraim. Thory (*Acta Latomorum* i, page 291) says it was also one of the appellations of the Degree more commonly called *Perfect Master in Architecture*, which is the Fourteenth of the Primitive Scottish Rite, and is found also in some other systems.

KNIGHT OF THE EAGLE AND PELICAN. One of the appellations of the Degree of Rose Croix, because the jewel has on one side an eagle and on the other a pelican, both at the foot of the cross, in allusion to the symbolism of the Degree (see *Rose Croix, Prince of*).

KNIGHT OF THE EAGLE REVERSED. The French title is *Chevalier de l'Aigle Renversé*. Thory (*Acta Latomorum* i, page 292) records this as a Degree to be found in the Archives of the Scottish Lodge Saint Louis des Amis Réunis, meaning *Saint Louis of the Reunited Friends*, at Calais. In heraldic phrase, an eagle reversed is an eagle with the wings drooping.

KNIGHT OF THE EAST. The French title is *Chevalier d'Orient*. This is a Degree which has been extensively diffused through the most important Rites, and it owes its popularity to the fact that it commemorates in its legend and its ceremonies the labors of the Freemasons in the construction of the second Temple.

1. It is the Fifteenth Degree of the Ancient and Accepted Scottish Rite, the description of which will apply with slight modifications to the same Degree in all the other Rites. It is founded upon the history of the assistance rendered by Cyrus to the Jews, who permitted them to return to Jerusalem, and to commence the rebuilding of the house of the Lord. Zerubbabel, therefore, as the Prince of the Jews, and Cyrus the King of Persia, as his patron, are important personages in the drama of reception; which is conducted with great impressiveness even in the old and somewhat imperfect work of the eighteenth century, but which has been greatly improved in the modern

ceremonies adopted by the Supreme Councils of the United States. The cordon of a Knight of the East is a broad green watered ribbon, worn as a baldric from left to right. The sash or girdle is of white watered silk, edged above, and fringed below with gold. On it is embroidered a bridge, with the letters L. D. P. (see *Liberty of Passage*) on the arch, and also on other parts of the girdle human heads, and mutilated limbs, and crowns, and swords. The apron is crimson, edged with green, a bleeding head and two swords crossed on the flap, and on the apron three triangles interlaced formed of triangular links of chains. The jewel is three triangles interlaced enclosing two naked swords. Scripture and the traditions of the Order furnish us with many interesting facts in relation to this Degree. The Knights of the East are said to derive their origin from the captivity of the Israelites in Babylon. After seventy-two years of servitude, they were restored to liberty by Cyrus, King of Persia, through the intercession of Zerubbabel, a Prince of the tribe of Judah, and Nehemias, a holy man of a distinguished family, and permitted to return to Jerusalem and rebuild the Temple.

2. It is the Sixth Degree of the French Rite. It is substantially the same as the preceding Degree.

3. The Sixth Degree of the old system of the Royal York Lodge of Berlin.

4. The Fifteenth Degree of the Chapter of the Emperors of the East and West, and this was most probably the original Degree.

5. The Fifty-second Degree of the collection of the Metropolitan Chapter of France.

6. The Forty-first Degree of the Rite of Mizraim.

7. The Sixth Degree of the Rite of Philalethes.

8. The Eleventh Degree of the Adonhiramite Rite.

9. It is also substantially the Tenth Degree, or Knight of the Red Cross of the American Rite. Indeed, it is found in all the Rites and systems which refer to the second Temple.

KNIGHT OF THE EAST AND WEST. The French name is *Chevalier d'Orient et d'Occident*.

1. The Seventeenth Degree of the Ancient and Accepted Scottish Rite. The oldest instructions of the Degree were very imperfect, and did not connect it with Freemasonry. They contained a legend that upon the return of the knights from the Holy Land, in the time of the Crusaders, they organized the Order, and that in the year 1118 the first knights, to the number of eleven, took their vows between the hands of Garinus, Patriarch. The allusion, here, is evidently to the Knights Templar; and this legend would most probably indicate that the Degree originated with the Templar system of Ramsay. This theory is further strengthened by the other legend, that the Knights of the East represented the Freemasons who remained in the East after the building of the first Temple, while the Knights of the East and West represented those who traveled West and disseminated the Order over Europe, but who returned during the Crusades and reunited with their ancient Brethren, whence we get the name. The modern instruction as used in the United States has been greatly enlarged. It still retains the apocalyptic character of the Degree which always attached to it, as is evident from the old Tracing-Board, which is the figure described in the first chapter of the Reve-

lation of Saint John. The jewel is a heptagon inscribed with symbols derived from the Apocalypse, among which are the lamb and the book with seven seals. The apron is yellow, lined and edged with crimson. In the old instructions its device was a two-edged sword. In the newer one it is a tetractys of ten dots. This is the first of the Philosophical Degrees of the Ancient and Accepted Scottish Rite.

2. The Seventeenth Degree of the Chapter of Emperors of the East and West.

KNIGHT OF THE EASTERN STAR. The French name is *Chevalier de l'Etoile d'Orient*. The Fifty-seventh Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF THE EAST, VICTORIOUS. The French name is *Chevalier Victorieux de l'Orient*. A Degree found in the collection of Hécart.

KNIGHT OF THE EAST, WHITE. The French name is *Chevalier d'Orient*. The Fortieth Degree of the Rite of Mizraim.

KNIGHT OF THE ELECTION, or CHOICE. The French name is *Chevalier du Choix*. The Thirty-third Degree of the Rite of Mizraim.

KNIGHT OF THE ELECTION, SUBLIME. The French name is *Chevalier Sublime du Choix*. The Thirty-fourth Degree of the Rite of Mizraim.

KNIGHT OF THE GOLDEN EAGLE. The French name is *Chevalier de l'Aigle d'Or*. A Degree in the collection of Pyron.

KNIGHT OF THE GOLDEN FLEECE. The French name is *Chevalier de la Toison d'Or*. The Sixth Degree of the Hermetic Rite of Montpellier.

KNIGHT OF THE GOLDEN KEY. The French name is *Chevalier de la Clef d'Or*. The Third Degree of the Hermetic Rite of Montpellier.

KNIGHT OF THE GOLDEN STAR. The French name is *Chevalier de l'Etoile d'Or*. A Degree contained in the collection of Peuvret.

KNIGHT OF THE GRAND ARCH. The French name is *Chevalier de la Grande Arche*. A Degree which Thory (*Acta Latomorum* i, page 295) says is contained in the Archives of the Lodge of *Saint Louis des Amis Réunis* at Calais.

KNIGHT OF THE HOLY CITY, BENEFICENT. The French name is *Chevalier Bienfaisant de la Cité Sainte*. The Order of Beneficent Knights of the Holy City of Jerusalem was created, according to Ragon, at Lyons, in France, in 1782, by the Brethren of the Lodge of Chevaliers Bienfaisants. But Thory (*Acta Latomorum* i, page 299) says it was rectified at the Congress of Wilhelmsbad. Both are perhaps right. It was probably first invented at Lyons, at one time a prolific field for the *hautes grades*, advanced Degrees, and afterward adopted at Wilhelmsbad, whence it began to exercise a great influence over the Lodges of Strict Observance. The Order professed the Rite of Martinism; but the members attempted to convert Freemasonry into Templarism, and transferred all the symbols of the former to the latter system. Thus, they interpreted the two pillars of the porch and their names as alluding to Jacobus Burgundus or James the Burgundian, meaning James de Molay, the last Grand Master of the Templars; the three gates of the Temple signified the three vows of the Knights Templar, Obedience, Poverty, and Chastity; and the sprig of acacia referred to that which was planted

over the ashes of De Molay when they were transferred to Heredom in Scotland. The Order and the doctrine sprang from the Templar system of Ramsay. The theory of its Jesuitic origin can scarcely be admitted.

KNIGHT OF THE HOLY SEPULCHER. There are two Degrees bearing this name.

1. As a Masonic Degree, this was formerly given in what were called *Councils of the Trinity*, next after the Knight of the Christian Mark; but it is no longer conferred in the United States, and may now be considered as obsolete, except so far as the grade of that name survives as an appendant to the Order of the Red Cross of Constantine. The Masonic legend that it was instituted by Saint Helena, the mother of Constantine, in 302, after she had visited Jerusalem and discovered the cross, and that, in 304, it was confirmed by Pope Marcellinus, is altogether apocryphal. The military Order of Knights of the Holy Sepulcher still exists; and Curzon, in his *Visits to the Monasteries in the Levant*, states that the Order is still conferred in Jerusalem, but only on Roman Catholics of noble birth, by the Reverendissimo or Superior of the Franciscans, and that the *acolade*, or blow of knighthood, is bestowed with the sword of Godfrey de Bouillon, which is preserved, with his spurs, in the sacristy of the Church of the Holy Sepulcher. Madame Pfeiffer, in her *Travels in the Holy Land*, confirms this account. Doctor Heylin says that the Order was instituted in 1099, when Jerusalem was regained from the Saracens by Philip of France. Faryn, in his *Théâtre d'Honneur*, gives a different account of the institution. He says that while the Saracens possessed the city they permitted certain canons regular of Saint Augustine to have the custody of the Holy Sepulcher. Afterward Baldwin, King of Jerusalem, made them Men-of-Arms and Knights of the Holy Sepulcher, and ordained that they should continue to wear their white habits, and on the breast his own arms, which were a red cross potent between four Jerusalem crosses. Their rule was confirmed by Pope Innocent III. The Grand Master was the Patriarch of Jerusalem. They engaged to fight against infidels, to protect pilgrims, to redeem Christian captives, hear Mass every day, recite the hours of the cross, and bear the five red crosses in memory of our Savior's wounds. On the loss of the Holy Land, they retired to Perugia, in Italy, where they retained their white habit, but assumed a double red cross. In 1484, they were incorporated with the Knights Hospitaler, who were then at Rhodes, but in 1496, Alexander VI assumed, for himself and the Popes his successors, the Grand Mastership, and empowered the Guardian of the Holy Sepulcher to bestow Knighthood of the Order upon pilgrims. Unsuccessful attempts were made by Philip II, of Spain, in 1558, and the Duke of Nevers, in 1625, to restore the Order. It is now found only in Jerusalem, where it is conferred, as has been already said, by the Superior of the Franciscans.

2. It is also the Fiftieth Degree of the Metropolitan Chapter of France.

KNIGHT OF THE INTERIOR. In French the name is *Chevalier de l'Intérieur*. The Fifth Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE LILIES OF THE VALLEY.

This was a Degree conferred by the Grand Orient of France as an appendage to Templarism. The Knights Templar who received it were constituted Knights Commanders.

KNIGHT OF THE LION. The French name is *Chevalier du Lion*. The Twentieth Degree of the Metropolitan Chapter of France.

KNIGHT OF THE MEDITERRANEAN PASS.

An honorary Degree that was formerly conferred in Encampments of Knights Templar, but was later on disused. Its meetings were called *Councils*; and its ritual, which was very impressive, supplies the tradition that it was founded about the year 1367, in consequence of certain events which occurred to the Knights of Malta. In an excursion made by a party of these knights in search of forage and provisions, they were attacked while crossing the river Offanto, the ancient Aufidio, by a large body of Saracens, under the command of the renowned Amurath I. The Saracens had concealed themselves in ambush, and when the knights were on the middle of the bridge which spanned the river, they were attacked by a sudden charge of their enemies upon both extremities of the bridge. A long and sanguinary contest ensued; the knights fought with their usual valor, and were at length victorious. The Saracens were defeated with such immense slaughter that fifteen hundred of their dead bodies encumbered the bridge, and the river was literally stained with their blood. In commemoration of this event, and as a reward for their valor, the victorious knights had free permission to pass and repass in all the coasts of the Mediterranean Sea without danger of molestation, whence the name of the Degree is derived. As the latter part of this legend has not been verified by voyagers in the Mediterranean, the Degree, as a separate ceremony, has long been disused. Doctor Mackey says that he had a ritual of it, which was in the handwriting of Dr. Moses Holbrook, the Grand Commander of the Southern Supreme Council of the Ancient and Accepted Scottish Rite (see *Babylonish Pass*, and *Knight of Malta, Masonic*).

KNIGHT OF THE MOON. A mock Masonic society, established in the eighteenth century in London. It ceased to exist in the year 1810.

KNIGHT OF THE MORNING STAR. Called also *Knight of Hope*. A Degree in the Archives of the Mother Lodge of the Philosophical Rite, which is said to be a modification of the Kadosh.

KNIGHT OF THE NINTH ARCH. The Thirteenth Degree of the Ancient and Accepted Scottish Rite, called also the *Royal Arch of Solomon*, and sometimes the *Royal Arch of Enoch*. It is one of the most interesting and impressive of what are called the *Ineffable Degrees*. Its legend refers to Enoch and to the method by which, notwithstanding the destructive influence of the Deluge and the lapse of time, he was enabled to preserve important secrets to be afterward communicated to the Craft. According to the more recent instructions, its principal officers are a Thrice Puissant Grand Master, representing King Solomon, and two Wardens, representing the King of Tyre and the Inspector Adoniram. Bodies of this Degree are called *Chapters*. The color is black strewed with tears. The jewel is a circular medal of gold,

around which is inscribed the following letters: *R. S. R. S. T. P. S. R. I. A. Y. E. S.*, with the date *Anno Enoch 2995*. On the reverse is a blazing triangle with the Tetragrammaton in the center in Samaritan letters.

This Degree claims great importance in the history of Masonic ritualism. It is found, under various modifications, in almost all the Rites; and, indeed, without it, or something like it, the symbolism of Freemasonry cannot be considered as complete. Indebted, as Brother Mackey believed, for its origin to the inventive genius of the Chevalier Ramsay, it was adopted by the Council of the Emperors of the East and West, whence it passed into the Ancient and Accepted Rite. Though entirely different in its legend from the Royal Arch of the York and American Rites, its symbolic design is the same, for one common thought of a treasure lost and found pervades them all. Vassal, who is exceedingly flippant in much that he has written of Ecossism, says of this degree, that, "considered under its moral and religious aspects, it offers nothing either instructive or useful." It is evident that he understood nothing of its true symbolism.

KNIGHT OF THE NORTH. The French title is *Chevalier du Nord*. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais. Thory (*Acta Latomorum* i, page 328) mentions another Degree called *Sublime Knight of the North*, which he says is the same as one in the collection of Peuvret, which has the singular title of *Daybreak or Dawn of the Rough Ashlar*, the French expression being *Point du Jour de la Pierre Brute*.

KNIGHT OF THE PHENIX. The French name is *Chevalier du Phénix*. The Fourth Degree of the Philosophic Scottish Rite.

KNIGHT OF THE PRUSSIAN EAGLE. The French name is *Chevalier de l'Aigle Prussien*. A Degree in the collection of Hécart.

KNIGHT OF THE PURIFICATORY. The French name is *Chevalier du Purificateur*. The Sixteenth Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE PYRAMID. The French name is *Chevalier de la Pyramide*. The Seventh Degree of the Cabalistic Rite.

KNIGHT OF THE RAINBOW. The French name is *Chevalier de l'Arc-en-Ciel*. The Sixty-eighth Degree of the Rite of Mizraim.

KNIGHT OF THE RED CROSS. This Degree, whose legend dates it far anterior to the Christian era, and in the reign of Darius, has no analogy with the Chivalric Orders of Knighthood. It is purely Masonic, and intimately connected with the Royal Arch Degree, of which, in fact, it ought rightly to be considered as an appendage. It is, however, now always conferred in a Commandery of Knights Templar in the United States, and is given as a preliminary to reception in that Degree. Formerly, the Degree was sometimes conferred in an independent council, which Brother Webb (page 123, 1812 edition) defines to be "a Council that derives its authority immediately from the Grand Encampment unconnected with an Encampment of Knights Templar." The Embassy of Zerubbabel and four other Jewish chiefs to the court of Darius to obtain the protection

of that monarch from the encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the Red Cross Degree. The history of this Embassy is found in the eleventh book of the *Antiquities* of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians. The legend is as follows: After the death of Cyrus, the Jews, who had been released by him from their captivity, and permitted to return to Jerusalem, for the purpose of rebuilding the Temple, found themselves obstructed in the undertaking by the neighboring nations, and especially by the Samaritans. Hereupon they sent an embassy, at the head of which was their prince, Zerubbabel, to Darius, the successor of Cyrus, to crave his interposition and protection. Zerubbabel, awaiting a favorable opportunity, succeeded not only in obtaining his request, but also in renewing the friendship which formerly existed between the king and himself. In commemoration of these events, Darius is said to have instituted a new order, and called it the *Knights of the East*. They afterward assumed their present name from the Red Cross borne in their banners. Webb, or whoever else introduced it into the American Templar system, undoubtedly took it from the Sixteenth Degree, or Prince of Jerusalem of the Ancient and Accepted Scottish Rite. It was carried into England, under the title of the *Red Cross of Babylon*. In New Brunswick, it has been connected with Cryptic Freemasonry. Doctor Mackey held that it is there as much out of place as it is in a Commandery of Knights Templar and that its only true connection is with the Royal Arch Degree.

KNIGHT OF THE RED EAGLE. The name in French is *Chevalier de l'Aigle Rouge*. The Thirtieth Degree of the Rite of Mizraim. The red eagle forms a part of the arms of the House of Brandenburg, and the Order of Knights of the Red Eagle was instituted, in 1705, by George William, hereditary Prince of Bayreuth. In 1792, it was placed among the Prussian Orders. The Masonic Degree has no connection with the political order. The Mizraimites apparently appropriated all titles that they fancied.

KNIGHT OF THE ROSE. The name in French is *Chevalier de la Rose*. The Order of the Knights and Ladies of the Rose, the French phrase being *Chevaliers et Chevalieres de la Rose*, was an order of adoptive or androgynous, both sexes, Freemasonry, invented in France toward the close of the eighteenth century. Monsieur de Chaumont, the Masonic Secretary of the Duc de Chartres, was its author. The principal seat of the Order was at Paris. The hall of meeting was called the *Temple of Love*. It was ornamented with garlands of flowers, and hung round with escutcheons on which were painted various devices and emblems of gallantry. There were two presiding officers, a male and female, who were styled the *Hierophant* and the *High Priestess*. The former initiated men, and the latter, women. In the initiations, the Hierophant was assisted by a conductor or deacon called *Sentiment*, and the High Priestess by a Conductress or Deaconess called *Discretion*. The members received the title of *Knights and Nymphs*. The Knights wore a crown

of myrtle, the Nymphs, a crown of roses. The Hierophant and High Priestess wore, in addition, a rose-colored scarf, on which were embroidered two doves within a wreath of myrtle. During initiation, the hall was lit with a single dull taper, but afterward it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the Conductor or Conductress, divested of all weapons, jewels, or money, hoodwinked, loaded with chains, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Brother Sentiment then introduced the candidate by order of the Hierophant or High Priestess, and he or she was asked his or her name, country, condition of life, and, lastly, what he or she was seeking. To this the answer was, "Happiness." The next question proposed was, "What is your age?" The candidate, if a male, replied, "The age to love"; if a female, "The age to please and to love." The candidates were then interrogated concerning their private opinions and conduct in relation to matters of gallantry. The chains were then taken from them, and they were invested with garlands of flowers which were called the *Chains of Love*. In this condition they were made to traverse the apartment from one extremity to another, and then back in a contrary direction, over a path inscribed with love-knots. The following obligation was then administered:

I promise and swear by the Grand Master of the Universe never to reveal the secrets of the Order of the Rose; and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the roses of happiness may I find nothing but the thorns of repentance.

The candidates were then conducted to the mysterious groves in the neighborhood of the Temple of Love, where the Knights received a crown of myrtle, and the Nymphs a simple rose. During this time a soft, melodious march was played by the orchestra. After this, the candidates were conducted to the altar of mystery, placed at the foot of the Hierophant's throne, and there incense was offered up to Venus and her son. If it was a Knight who had been initiated, he now exchanged his crown of myrtle for the rose of the last initiated Nymph; and if a Nymph, she exchanged her rose for the myrtle crown of Brother Sentiment. The Hierophant now read a copy of verses in honor of the god of Mystery, and the bandage was at length taken from the eyes of the candidate. Delicious music and brilliant lights now added to the charms of this enchanting scene, in the midst of which the Hierophant communicated to the candidate the modes of recognition peculiar to the Order (see Clavel, *Histoire Pittoresque*, pages 115-7). The Order had but a brief existence. In 1784, F. B. von Grossing invented, in Germany, an Order bearing a similar name, but its duration was as ephemeral as that of the French one.

KNIGHT OF THE ROSE AND TRIPLE CROSS. The French name is *Chevalier de la Rose et Triple Croix*. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais.

KNIGHT OF THE ROSY CROSS. See *Royal Order of Scotland*.

KNIGHT OF THE ROUND TABLE. The French name is *Chevalier de la Table Ronde*. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais.

KNIGHT OF THE ROUND TABLE OF KING ARTHUR. The French name is *Chevalier de la Table Ronde du Roi Arthur*. Thory (*Acta Latomorum* i, page 341) says that this is a Degree of the Primitive Rite; but neither Doctor Mackey nor the Rev. A. F. A. Woodford (*Kenning's Masonic Cyclopedia*) has been able to trace the Degree. Doctor Mackey says that he has seen the manuscript of a Degree of this name written many years ago, which was in the possession of Brother C. W. Moore, of Boston. It was an honorary Degree, and referred to the poetic legend of King Arthur and his knights.

KNIGHT OF THE ROYAL AX. The name in French is *Chevalier de la Royale Hache*. The Twenty-second Degree of the Ancient and Accepted Scottish Rite, called also *Prince of Libanus*, or Lebanon. It was instituted to record the memorable services rendered to Freemasonry by the "mighty Cedars of Lebanon." The legend of the Degree informs us that the Sidonians were employed in cutting cedars on Mount Libanus or Lebanon for the construction of Noah's ark. Their descendants subsequently cut cedars from the same place for the Ark of the Covenant; and the descendants of these were again employed in the same offices, and in the same place, in obtaining materials for building Solomon's Temple. Lastly, Zerubbabel employed them in cutting the cedars of Lebanon for the use of the second Temple. This celebrated nation formed Colleges on Mount Lebanon, and in their labors always adored the Grand Architect of the Universe. No doubt this last sentence refers to the Druses, that secret sect of Theists who still reside upon Mount Lebanon and in the adjacent parts of Syria and Palestine, and whose mysterious ceremonies have attracted so much of the curiosity of Eastern travelers.

The apron of the Knights of the Royal Ax is white, lined and bordered with purple. On it is painted a round table, on which are laid several architectural plans. On the flap is a three-headed serpent. The jewel is a golden ax, having on the handle and blade the initials of several personages illustrious in the history of Freemasonry. The places of meeting in this Degree are called *Colleges*. This Degree is especially interesting to the Masonic scholar in consequence of its evident reference to the mystical association of the Druses, whose connection with the Templars at the time of the Crusades forms a yet to be investigated episode in the history of Freemasonry.

KNIGHT OF THE SACRED MOUNTAIN. The French title is *Chevalier de la Montagne Sacrée*. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais.

KNIGHT OF THE SANCTUARY. The French title is *Chevalier du Sanctuaire*. The Eleventh Degree of the Rite of the East according to the collection of Fustier.

KNIGHT OF THE SEPULCHER. The Sixth Degree of the system of the Grand Lodge Royal York at Berlin.

KNIGHT OF THE SOUTH. The French title is *Chevalier du Sud*. The Eighth Degree of the Swedish Rite, better known as the Favorite of Saint John.

KNIGHT OF THE STAR. The French title is *Chevalier de l'Etoile*. A Degree in the collection of Pyron.

KNIGHT OF THE SUN. The French title is *Chevalier du Soleil*. The Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, called also *Prince of the Sun*, *Prince Adept*, and *Key of Freemasonry*, or *Chaos Disentangled*. It is a Cabalistic and Hermetic Degree, and its instructions and symbols are full of the Cabala and Alchemy. Thus, one of its favorite words is *Stibium*, which, with the Hermetic Philosophers, meant the primal matter of all things. The principal officers are Father Adam and Brother Truth, allegorizing in the old rituals the search of Man after Truth. The other officers are named after the seven chief angels, and the Brethren are called *Sylphs*, or, in the American instructions, *Aralim* or *Heroes*. The jewel is a golden sun, having on its reverse a hemisphere with the six northern signs of the zodiac. There is but one light in the Lodge, which shines through a globe of glass. This Degree is not confined to the Ancient and Accepted Scottish Rite, but is found sometimes with a different name, but with the same Hermetic design, more or less developed in other Rites. Ragon, with whom Delaunay and Chemin-Dupontès concur, says that it is not, like many of the advanced Degrees, a mere modern invention, but that it is of the highest antiquity; and was, in fact, the last Degree of the ancient initiations teaching, under an Hermetic appearance, the doctrines of natural religion, which formed an essential part of the Mysteries. But Ragon must here evidently refer to the general, philosophic design rather than to the particular organization of the Degree. Thory (*Acta Latomorum* i, page 339), with more plausibility, ascribes its invention as a Masonic Degree to Permetty, the founder of the Hermetic Rite. Of all the high Degrees, it is, perhaps, the most important and the most interesting to the scholar who desires to investigate the true secret of the Order. Its old catechisms, now unfortunately too much neglected, are full of suggestive thoughts, and in its modern ceremony, and in which we are greatly indebted to the inventive genius of Brother Albert Pike, it is by far the most learned and philosophical of the Scottish Degrees.

KNIGHT OF THE SWORD. The French name is *Chevalier de l'Epée*. One of the titles of the Scottish Rite Degree of Knight of the East. So called in allusion to the legend that the Freemasons at the second Temple worked with the trowel in one hand and the sword in the other. Du Cange, on the authority of Arnoldus Lubeckius, describes an Order, in the Middle Ages, of Knights of the Sword, the Latin being *Milites Gladii*, who, having vowed to wield the sword for God's service, wore a sword embroidered on their mantles as a sign of their profession, whence they took their name. But so far as we have been able to ascertain it was not connected with the Masonic Degree known by the same name.

KNIGHT OF THE TABERNACLE. From the Minute Book of the Grand Lodge of all England, extracts from which are given by Brother Hughan in his *Unpublished Records* (page 146), we find the

expression *Knight of the Tabernacle*, used in the year 1780, as synonymous with *Knight Templar*.

KNIGHT OF THE TABERNACLE OF THE DIVINE TRUTHS. In French, *Chevalier du Tabernacle des Verités Divines*. A Degree cited in the nomenclature of Fustier.

KNIGHT OF THE TEMPLE. In French, *Chevalier du Temple*. This Degree is common to all the systems of Freemasonry founded on the Templar doctrine.

1. It is a synonym of Knight Templar.
2. The Eighth Degree of the Rite of the Philalthes.
3. The Sixty-ninth Degree of the collection of the Metropolitan Chapter of France.
4. The Sixth Degree of the Clerks of Strict Observance.

5. The Ninth Degree of the Rite of the East according to the nomenclature of Fustier.

6. The Thirty-sixth Degree of the Rite of Mizraim.

KNIGHT OF THE THREE KINGS. An American side Degree of but little importance in the time of Doctor Mackey and now almost forgotten. Its history connects it with the dedication of the first Temple, the conferrer of the Degree representing King Solomon. Its moral tendency appears to be the inculcation of reconciliation of grievances among Freemasons by friendly conference. It may be conferred by any Master Mason on another.

KNIGHT OF THE THRONE. In French, *Chevalier du Trône*. The Second Degree of the Rite of the East according to the nomenclature of Fustier.

KNIGHT OF THE TRIPLE CROSS. In French, *Chevalier de la Triple Croix*. The Sixty-sixth Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF THE TRIPLE PERIOD. In French, *Chevalier de la Triple Période*. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais.

KNIGHT OF THE TRIPLE SWORD. In French, *Chevalier de la Triple Epée*. A Degree in the collection of Pyron.

KNIGHT OF THE TWO CROWNED EAGLES. The French title is *Chevalier des deux Aigles Couronnées*. The Twenty-second Degree of the collection of the Metropolitan Chapter of France.

KNIGHT OF THE WEST. The French title is *Chevalier d'Occident*.

1. The Sixty-fourth Degree of the collection of the Metropolitan Chapter of France.
2. The Forty-seventh Degree of the Rite of Mizraim.

KNIGHT OF THE WHITE AND BLACK EAGLE. In French, *Chevalier de l'Aigle Blanc et Noir*. One of the titles of the Thirtieth Degree of the Ancient and Accepted Scottish Rite, or Knight Kadosh. In the Rite of Perfection of the Emperors of the East and West, it constituted the Twenty-fourth Degree, under the title of Knight Commander of the White and Black Eagle. The white eagle was the emblem of the eastern empire, and the black of the western. Hence we have the Knights of the White Eagle in Russia, and the Knights of the Black Eagle in Prussia, as orders of chivalry. The two combined were, therefore, appropriately (so far as the title is

concerned) adopted by the Council which assumed Masonic Jurisdiction over both empires.

KNIGHT OF THE WHITE EAGLE. The Sixty-fourth Degree of the Rite of Mizraim. As a political order, that of the Knights of the White Eagle was instituted by Wladistas, King of Poland, in 1325. It was conferred by the Czar of Russia.

KNIGHT OF UNCTION. The French title is *Chevalier d'Onction*. The Fifty-first Degree of the collection of the Metropolitan Chapter of France.

KNIGHT, PERFECT. The French title is *Chevalier Parfait*. A Degree of the Ancient Chapter of Clermont, found in the Archives of the Mother Lodge of the Philosophic Rite.

KNIGHT, PROFESSED. See *Eques Professus*.

KNIGHT, PRUSSIAN. See *Noachite*. Also the Thirty-fifth Degree of the Rite of Mizraim.

KNIGHT ROWER. The French title is *Chevalier Rameur*. The Order of the *Knights and Ladies Rovers*, the French expression in full is *Ordre des Chevaliers Rameurs et Chevalieres Rameures*, was an androgynous, both sexes, and adoptive Rite, founded at the city of Rouen, in France, in 1738, and was therefore one of the earliest instances of the adoptive system. It met with very little success.

KNIGHT, ROYAL VICTORIOUS. In French, *Chevalier Royal Victorieux*. A Degree formerly conferred in the Chapter attached to the Grand Orient of Bologne.

KNIGHT, SACRIFICING. In French, *Chevalier Sacrifiant*. A Degree found in the Archives of the Lodge of Saint Louis des Amis Réunis, *Saint Louis of the Reunited Friends*, at Calais.

KNIGHT, VICTORIOUS. The French title is *Chevalier Victorieux*. A Degree contained in the collection of Hécart.

KNIGHTS OF DEATH. An old Degree given only to members of the Craft and still found in the series of ceremonies collected by Kent Tabernacle at Newcastle, England. Brother R. I. Clegg has it in the list of concordant Degrees enumerated in his diploma of Knight Templar Priest. Often found associated with the Degree of Pillar Priest, the one Body working or communicating both ceremonies, Knight of Death and Pillar Priest, this latter being akin, if not the same, to Knight Templar Priest. These Degrees are practised, in England, Ireland, and Scotland.

Three items appear on page 279 in *Freemasons Magazine and Masonic Mirror*. October 10, 1863, in answer to a correspondent "B." The first response is by D. Murray Lyon, Masonic Historian of Scotland. Referring to the Knights of Death, he says:

This Degree is conferred in Scotland in connection with the Early Grand Encampment of Knights Templar, the chief sect of which is in Ayrshire. Before one can be received as a Knight of Death, he must have been admitted into the Priestly Order, between which and the Knights of Death there are seven other Degrees, namely, Jacob's Wrestle, White Cross, Black Cross, Royal Mariner, Master Architect, the Mother World, and Knights of Patmos. The Degree in question can be given by one to another, and has words, grips and signs attached to it. 'B' can also be admitted into the "unrecognized Order of High Priesthood," through the Early Grand Encampment, who practise it under the name of the White Band, which Degree can only be given in the presence of seven Knights Templar. It follows the Priestly Order of the Red Cross.

Another correspondent signing himself "Delta" writes:

"B" is informed that the Degree he mentions has from time immemorial been conferred in Lancashire, and is yet given at Rochdale, but mixed up with Degrees with which it is probably unconnected. As they now require candidates to be Knights Templar and to take the Red Cross of Babylon along with the Priesthood Degree, I may observe that by the old Templar Rules the Knights Companion could not be a Priest or a Priest a Knight, yet Grand Priors and Masters having the power of absolving, must have had both, so that one form of the Degree may have been the installation ceremony of E. C. A Manchester Encampment is in possession of a bible with the following inscription, "Fox Lodge, Manchester, No. 99," surrounded with Masonic emblems. On the fly-leaf, "the gift of Brother William Jennings to the Fox Lodge A.D., 1768." On the following page, "This bible formerly belonged to the Lodge of Fortitude No. 87, and for the future is ordered that it shall belong to the Tabernacle of the Priestly Order, for the use of the same and the first pillar." A member of the Encampment some time ago promised the writer a copy of the certificate of the Degree, which if received should have been sent to "B." The other Degree inquired about will be one mentioned by Doctor Oliver as the Kadosh Prince of Death. In connection with Ancient Masonry it is unfortunate that in Lancashire no Minutes of the High Grades were ever kept. The Jewel of the Priestly Degree is said to be a Cross and Serpent.

Brother Joseph Greenwood, signing himself as Past High Priest, wrote as follows:

In answer to your correspondent, "B," by coming to that remote, out-of-the-way place, the Masonic Hall at Todmorden, he will be consecrated and made a Sir Knight Priest of the Holy Band of Brotherhood No. 3.

KNIGHTS OF MALTA. This Order, which at various times in the progress of its history received the names of Knights Hospitaler, Knights of Saint John of Jerusalem, Knights of Rhodes, and, lastly, Knights of Malta, was one of the most important of the religious and military orders of knighthood which sprang into existence during the Crusades which were instituted for the recovery of the Holy Land. It owes its origin to the Hospitalers of Jerusalem, that wholly religious and charitable Order which was established at Jerusalem, in 1048, by pious merchants of Amalfi for the succor of poor and distressed Latin pilgrims (see *Hospitalers of Jerusalem*). This society, established when Jerusalem was in possession of the Mohammedans, passed through many vicissitudes, but lived to see the Holy City conquered by the Christian knights. It then received many accessions from the Crusaders, who, laying aside their arms, devoted themselves to the pious avocation of attending the sick. It was then that Gerard, the Rector of the Hospital, induced the Brethren to take upon themselves the vows of poverty, obedience, and chastity, which they did at the hands of the Patriarch of Jerusalem, who clothed them in the habit selected for the Order, which was a plain, black robe bearing a white cross of eight points on the left breast.

This was in the year, 1099, and some writers here date the beginning of the Order of Knights of Malta. But this is an error. It was not until after the death of Gerard that the Order assumed that military character which it ever afterward maintained, or, in other words, that the peaceful Hospitalers of Jerusalem became the warlike Knights of Saint John. In 1118, Gerard, the Rector of the Hospital, died, and was succeeded by Raymond du Puy, whom Marulli,

the old Chronicler of the Order, in his *Vite de' Gran Maestri* (Napoli, 1636), calls *secondo Rettore e primo Maestro*, meaning *second Rector and first Master*.

The peaceful habits and monastic seclusion of the Brethren of the Hospital, which had been fostered by Gerard, no longer suited the warlike genius of his successor. He therefore proposed a change in the character of the society, by which it should become a military Order, devoted to active labors in the field and the protection of Palestine from the encroachments of the infidels. This proposition was warmly approved by Baldwin II, King of Jerusalem, who, harassed by a continual warfare, gladly accepted this addition to his forces. The Order having thus been organized on a military basis, the members took a new oath, at the hands of the Patriarch of Jerusalem, by which they bound themselves to defend the cause of Christianity against the infidels in the Holy Land to the last drop of their blood, but on no account to bear arms for any other purpose. This act, done in 1118, is considered as the beginning of the establishment of the Order of Knights Hospitaler of Saint John, of which Raymond du Puy is, by all historians, deemed the first Grand Master.

By the rule established by Du Puy for the government of the Order, it was divided into three classes, namely, 1. Knights, who were called *Knights of Justice*; 2. Chaplains; and 3. Serving Brothers; all of whom took the three vows of chastity, obedience, and poverty. There was also attached to the institution a body of men called *Donats*, who, without assuming the vows of the Order, were employed in the different offices of the hospital, and who wore what was called the *demi-cross*, as a badge of their connection.

The history of the knights from this time until the middle of the sixteenth century is but a chronicle of continued warfare with the enemies of the Christian faith. When Jerusalem was captured by Saladin, in 1187, the Hospitalers retired to Margat, a town and fortress of Palestine which still acknowledged the Christian sway. In 1191, they made Acre, which in that year had been recaptured by the Christians, their principal place of residence. For just one hundred years the knights were engaged, with varying success, in sanguinary contests with the Saracens and other infidel hordes, until Acre, the last stronghold of the Christians in the Holy Land, having fallen beneath the blows of the victorious Moslems, Syria was abandoned by the Latin race, and the Hospitalers found refuge in the Island of Cyprus, where they established their convent.

The Order had been much attenuated by its frequent losses in the field, and its treasury had been impoverished. But commands were at once issued by John de Villiers, the Grand Master, to the various Grand Priories in Europe, and large reinforcements in men and money were soon received, so that the Fraternity were enabled again to open their hospital and to recommence the practise of their religious duties. No longer able to continue their military exploits on land, the knights betook themselves to their galleys, and, while they protected the pilgrims who still flocked in vast numbers to Palestine, gave security to the Christian commerce of the Mediterranean. On sea, as on land, the Hospitalers still showed that they were

the inexorable and terrible foes of the infidels, whose captured vessels soon filled the harbor of Cyprus.

But in time a residence in Cyprus became unpleasant. The King, by heavy taxes and other rigorous exactions, had so disgusted them, that they determined to seek some other residence. The neighboring Island of Rhodes had long, under its independent princes, been the refuge of Turkish corsairs; a name equivalent to the more modern one of pirates. Fulk de Villaret, the Grand Master of the Hospital, having obtained the approval of Pope Clement and the assistance of several of the European States, made a descent upon the island, and after months of hard fighting, on the 15th of August, 1310, planted the standard of the Order on the walls of the city of Rhodes; and the island thenceforth became the home of the Hospitalers whence they were often called the Knights of Rhodes.

The Fraternity continued to reside at Rhodes for two hundred years, acting as the outpost and defense of Christendom from the encroachments of the Ottoman power. Of this long period, but few years were passed in peace, and the military reputation of the Order was still more firmly established by the prowess of the knights. These two centuries were marked by other events which had an important bearing on the fortunes of the institution. The rival brotherhood of the Templars was abolished by the machinations of a Pope and a King of France, and what of its revenues and possessions was saved from the spoliation of its enemies was transferred to the Hospitalers. There had always existed a bitter rivalry between the two Orders, marked by unhappy contentions, which on some occasions, while both were in Palestine, amounted to actual strife. Toward the Knights of Saint John the Templars had never felt nor expressed a very kindly feeling; and now this acceptance of an unjust appropriation of their goods in the hour of their disaster, keenly added to the sentiment of ill-will, and the unhappy children of De Molay, as they passed away from the theater of knighthood, left behind them the bitterest imprecations on the disciples of the Hospital.

The Order, during its residence at Rhodes, also underwent several changes in its organization, by which the simpler system observed during its infancy in the Holy Land was rendered more perfect and more complicated. The greatest of all these changes was in the character of the European Commanderies. During the period that the Order was occupied in the defense of the holy places, and losing large numbers of its warriors in its almost continual battles, these Commanderies served as nurseries for the preparation and education of young knights who might be sent to Palestine to reinforce the exhausted ranks of their Brethren. But now, secured in their island home, Jerusalem permanently in possession of the infidel, and the enthusiasm once inspired by Peter the Hermit forever dead, there was no longer need for new Crusaders. But the knights, engaged in strengthening and decorating their insular possession by erecting fortifications for defense, and palaces and convents for residence, now required large additions to their revenue to defray the expenses thus incurred. Hence the Commanderies were the sources whence this revenue was to be derived; and the Commanders, once the Principals, as it were, of military schools, became

lords of the manor in their respective provinces. There, by a judicious and economical administration of the property which had been entrusted to them, by the cultivation of gardens and orchards, by the rent received from arable and meadow lands, of mills and fisheries appertaining to their estates, and even by the raising of stock, they were enabled to add greatly to their income. Of this one-fifth was claimed, under the name of responsions, as a tribute to be sent annually to Rhodes for the recuperation of the always diminishing revenue of the Order.

Another important change in the organization of the Order was made at a General Chapter held about 1320 at Montpellier, under the Grand Mastership of Villanova. The Order was there divided into *languages*, a division unknown during its existence in Palestine. These languages were at first seven in number, but afterward increased to eight, by the subdivision of that of Aragon. The principal dignities of the Order were at the same time divided among these languages, so that a particular dignity should be always enjoyed by the same language. These languages, and the dignities respectively attached to them, were as follows:

1. Provence: Grand Commander.
2. Auvergne: Grand Marshal.
3. France: Grand Hospitaler.
4. Italy: Grand Admiral.
5. Aragon: Grand Conservator.
6. Germany: Grand Bailiff.
7. Castile: Grand Chancellor.
8. England: Grand Turcopolier.

But perhaps the greatest of all changes was that which took place in the personal character of the Knights. "The Order," says Taaffe (*History of the Knights of Malta*, book iv, page 234), "had been above two hundred years old before it managed a boat but was altogether equestrian during its two first, and perhaps most glorious, centuries." But on settling at Rhodes, the knights began to attack their old enemies by sea with the same prowess with which they had formerly met them on land, and the victorious contests of the galleys of Saint John with the Turkish corsairs, who were infesting the Mediterranean, proved them well entitled to the epithet of naval warriors. In the year 1480, Rhodes was unsuccessfully besieged by the Ottoman army of Mohammed II, under the command of Paleologus Pasha. After many contests, the Turks were repulsed with great slaughter. But the attack of the Sultan Solymán, forty-four years afterward, was attended with a different result, and Rhodes was surrendered to the Turkish forces on the 20th of December, 1522. The terms of the capitulation were liberal to the knights, who were permitted to retire with all their personal property; and thus, in the Grand Mastership of L'Isle Adam, Rhodes ceased forever to be the home of the Order, and six days afterward, on New Year's Day, 1523, the fleet, containing the knights and four thousand of the inhabitants, sailed for the Island of Candia.

From Candia, where the Grand Master remained but a short time, he proceeded with his knights to Italy. Seven long years were passed in negotiations with the monarchs of Europe, and in the search for a home. At length, the Emperor Charles V, of Germany vested in the Order the complete and perpetual sovereignty of the islands of Malta and Gozo, and the city



LOUIS KOSSUTH
Hungarian Patriot, member of an American Lodge

of Tripoli; and in 1530, the knights took formal possession of Malta, where, to borrow the language of Porter (*History of the Knights of Malta* ii, page 33), "for upwards of two centuries and a half, waved the banner of Saint John, an honor to Christianity and a terror to the infidel of the East." From this time the Order received the designation of *Knights of Malta*, a title often bestowed upon it, even in official documents, in the place of the original one of *Knights Hospitaller of Saint John of Jerusalem*.

For 268 years the Order retained possession of the Island of Malta. But in 1798 it was surrendered without a struggle by Louis de Hompesch, the feeble-minded and timid Grand Master, to the French army and fleet under Bonaparte; and this event may be considered as the commencement of the suppression of the Order as an active power. Hompesch, accompanied by a few knights, embarked in a few days for Trieste, and subsequently retired to Montpellier, where he resided in the strictest seclusion and poverty until May 12, 1805, when he died, leaving behind him not enough to remunerate the physicians who had attended him. The great body of the knights proceeded to Russia, where the Emperor Paul had a few years before been proclaimed the protector of the Order. On the 27th of October, 1798, a Chapter of such of the knights as were in St. Petersburg was held, and the Emperor Paul I was elected Grand Master. This election was made valid, so far as its irregularities would permit, by the abdication of Hompesch in July, 1799.

At the death of Paul in 1801, his successor on the throne, Alexander, appointed Count Soltikoff as Lieutenant of the Mastery, and directed him to convene a Council at St. Petersburg to deliberate on future action. This Assembly adopted a new statute for the election of the Grand Master, which provided that each Grand Priory should in a Provincial Chapter nominate a candidate, and that out of the persons so nominated the Pope should make a selection. Accordingly, in 1802, the Pope appointed John de Tommasi, who was the last knight that bore the title of *Grand Master*. On the death of Tommasi, the Pope declined to assume any longer the responsibility by nominating a Grand Master, and appointed the Bailiff Guevarr Luardo simply as Lieutenant of the Mastery, a title afterward held by his successors, Centelles, Busca, De Candida, and Collavedo. In 1826 and 1827, the first steps were taken for the revival of the English Language, and Sir Joshua Meredith, who had been made a knight in 1798 by Hompesch, being appointed Lieutenant Prior of England, admitted many English gentlemen into the Order. But the real history of the Order of Saint John of Jerusalem ends with the disgraceful capitulation at Malta in 1798. All that has since remained of it, all that now remains—however imposing may be the titles assumed—is but the diluted shadow of its former existence.

The organization of the Order in its days of prosperity was very complicated, partaking both of a monarchical and a republican character. Over all presided a Grand Master, who, although invested with extensive powers, was still controlled by the legislative action of the General Chapter. The Order was divided into eight Languages, over each of which presided one of the Grand dignitaries with the title of

Conventual Bailiff. These dignitaries were the Grand Commander, the Grand Marshal, the Grand Hospitaller, the Grand Conservator, the Grand Turcopolier, the Grand Bailiff, and the Grand Chancellor. Each of these dignitaries resided in the palace or inn at Malta which was appropriated to his Language. In every province there were one or more Grand Priors presided over by Grand Priors, and beneath these were the Commanderies, over each of which was a Commander. There were scattered through the several countries of Europe 22 Grand Priors and 596 Commanderies. Those who desired admission into the Order as members of the first class, or Knights of Justice, were required to produce proofs of noble descent. The ceremonies of initiation were public and exceedingly simple, consisting of little more than the taking of the necessary vow. In this Hospitalers differed from the Templars, whose formula of admission was veiled in secrecy. Indeed, Porter (*History of the Knights of Malta* i, page 203) attributes the escape of the former Order from the accusations that were heaped upon the latter, and which led to its dissolution, to the fact that the knights "abjured all secrecy in their forms and ceremonies."

The Order was dissolved in England by Henry VIII, and, although temporarily restored by Mary, was finally abolished in England. A Decree of the Constituent Assembly abolished it in France in 1792. By a Decree of Charles IV, of Spain, in 1802, the two Languages of Aragon and Castile became the Royal Spanish Order of Saint John, of which he declared himself the Grand Master. Then, only the Language of Germany and Italy remained. The Order is, therefore, in a state of abeyance, if not of disintegration, although it has maintained this limited vitality, and the functions of Grand Master have been exercised by a Lieutenant of the Magistry, who resided at Rome. Attempts have also been made, from time to time, to revive the Order in different places, sometimes with and sometimes without the legal sanction of the recognized Head of the Order. For instance, there were established in England two Bodies—one Catholic, under Sir George Bowyer, and the other Protestant, at the head of which was the Duke of Manchester; but each repudiated the other. But the relic of the old and valiant Order of Knights Hospitaller claims no connection with the branch of Freemasonry which bears the title of *Knights of Malta*, and hence the investigation of its present condition is no part of the province of this work.

KNIGHTS OF PALESTINE. See *Marconis*, also *Memphis*, *Rite of*.

KNIGHTS OF SAINT JOHN THE EVANGELIST OF ASIA IN EUROPE. Founded at Schleswig and Hamburg by Count of Ecker and Eckhoffen in 1786, out of his Order of the True Light, founded the previous year.

KNIGHTS OF THE EAST, COUNCIL OF. The French title is *Conseil des Chevaliers d'Orient*. A Chapter of advanced Degrees, under this name, was established at Paris, on July 22, 1762, by one Pirlet, a tailor, as the rival of the Council of Emperors of the East and West. Baron de Tschoudy became one of its members.

KNIGHTS OF THE TRUE LIGHT. A Degree founded by Count of Ecker and Eckhoffen, in 1785.

KNIGHTS TEMPLAR. The piety or the superstition of the age had induced multitudes of pilgrims in the eleventh and twelfth centuries to visit Jerusalem for the purpose of offering their devotions at the sepulcher of the Lord and the other holy places in that city. Many of these religious wanderers were weak or aged, almost all of them unarmed, and thousands of them were subjected to insult, to pillage, and often to death, inflicted by the hordes of Arabs who, even after the capture of Jerusalem by the Christians, continued to infest the sea coast of Palestine and the roads to the capital.

To protect the pious pilgrims thus exposed to plunder and bodily outrage, nine French knights, the followers of Baldwyn, united, in the year 1118, in a military confraternity or brotherhood in arms, and entered into a solemn compact to aid each other in clearing the roads, and in defending the pilgrims in their passage to the holy city. Two of these knights were Hugh de Payens and Godfrey de Saint Aldemar. Raynouard, in *Les Templiers*, says that the names of the other seven have not been preserved in history, but Wilke (*Geschichte des Ordens der Tempelherren, History of the Templar Orders*) gives them as Roral, Gundemar, Godfrey Bisol, Payens de Montidier, Archibald de Saint Aman, André de Montbar, and the Count of Provence. Uniting the monastic with the military character, they took, in the presence of the Patriarch of Jerusalem, the usual vows of poverty, chastity, and obedience, and with great humility assumed the title of *Poor Fellow Soldiers of Christ*. Baldwyn, the King of Jerusalem, assigned for their residence a part of his palace which stood near the former site of the Temple; and the Abbot and Canons of the Temple gave them, as a place in which to store their arms and magazines, the street between the palace and the Temple, whence they derived the name of *Templars*; a title which they ever afterward retained.

Raynouard says that Baldwyn sent Hugh de Payens to Europe to solicit a new Crusade, and that while there he presented his companions to Pope Honorius II, from whom he craved permission to form a religious military Order in imitation of that of the Hospitalers. The Pontiff referred them to the Ecclesiastical Council which was then in session at Troyes, in Champagne. Thither De Payens repaired, and represented to the fathers the vocation of himself and his companions as defenders of the pilgrim; the enterprise was approved, and Saint Bernard was directed to prescribe a rule for the infant Order. This rule, in which the knights of the Order are called *Pauperes commilitis Christi et Templi Salomonis*, or the *Poor Fellow Soldiers of Christ and of the Temple of Solomon*, is still extant. It consists of seventy-two chapters, the details of which are remarkable for their ascetic character. It enjoined severe devotional exercises, self-mortification, fasting, and prayer. It prescribed for the professed knights the use of white garments as a symbol of a pure life; esquires and retainers were to be clothed in black. To the white dress, Pope Eugenius II subsequently added a red cross, to be worn on the left breast as a symbol of martyrdom (see *Rule of the Templars*).

Hugh de Payens, thus provided with a rule that gave permanence to his Order, and encouraged by

the approval of the Church, returned to Jerusalem, carrying with him many recruits from among the noblest families of Europe.

The Templars soon became pre-eminently distinguished as warriors of the cross. Saint Bernard, who visited them in their Temple retreat, speaks in the warmest terms of their self-denial, their frugality, their modesty, their piety, and their bravery. "Their arms," he says, "are their only finery, and they use them with courage, without dreading either the number or the strength of the barbarians. All their confidence is in the Lord of Hosts, and in fighting for His cause they seek a sure victory or a Christian and honorable death." Their banner was the Beauseant, of divided white and black, indicative of peace to their friends, but destruction to their foes. At their reception each Templar swore never to turn his back on three enemies, but should he be alone, to fight them if they were infidels. It was their wont to say that a Templar ought either to vanquish or die, since he had nothing to give for his ransom but his girdle and his knife.

The Order of the Temple, at first exceedingly simple in its organization, became in a short time very complicated. In the twelfth century it was divided into three classes, which were *Knights*, *Chaplains*, and *Serving Brethren*.

1. *Knights.* It was required that whoever presented himself for admission into the Order must prove that he was sprung from a knightly family, and was born in lawful wedlock; that he was free from all previous obligations; that he was neither married nor betrothed; that he had not made any vows of reception in another Order; that he was not involved in debt; and finally, that he was of a sound and healthy constitution of body.

2. *Chaplains.* The Order of the Temple, unlike that of the Hospitalers, consisted at first only of laymen. But the Bull of Pope Alexander III, issued in 1162, gave the Templars permission to receive into their houses spiritual persons who were not bound by previous vows, the technical name of whom was *Chaplains*. They were required to serve a novitiate of a year. The reception was, except in a few points not applicable to the clergy, the same as that of the knights, and they were required to take only the three vows of poverty, chastity, and obedience. Their duties were to perform all religious offices, and to officiate at all the ceremonies of the Order, such as the admission of members at installations, etc. Their privileges were, however, unimportant, and consisted principally in sitting next to the Master, and being first served at table.

3. *Serving Brethren.* The only qualification required of the serving Brethren, was, that they should be free born and not slaves; yet it is not to be supposed that all the persons of this class were of mean condition. Many men, not of noble birth, but of wealth and high position, were found among the serving Brethren. They fought in the field under the knights, and performed at home the menial offices of the household. At first there was but one class of them, but afterward they were divided into two—the *Brethren-at-Arms* and the *Handicraft Brethren*. The former were the soldiers of the Order. The latter who were the most esteemed, remained in the Pre-

ceptories, and exercised their various trades, such as those of farriers, armorers, etc. The reception of the serving Brethren did not differ, except in some necessary particulars, from that of the knights. They were, however, by the accident of their birth, precluded from promotion out of their class.

Besides these three classes there was a fourth—not, however, living in the bosom of the Order—the members of which were called *Affiliati* or the *Affiliated*. These were persons of various ranks and of both sexes, who were recognized by the Order, though not openly connected with it, as entitled to its protection, and admitted to a participation in some of its privileges, such as protection from the interdicts of the Church, which did not apply to the members of the Order.

There was also a class called *Donates* or *Donats*. These were either youths whom their parents destined for the service of the Order when they had attained the proper age, or adults who had bound themselves to aid and assist the Order so long as they lived, solely from their admiration of it, and a desire to share its honors.

Over these presided the Grand Master, more usually styled, in the early days of the Order, simply the *Master of the Temple*. In the Treaty of Peace executed in 1178, between the Templars and the Hospitalers, Odo de Saint Armand calls himself *Humble Master of the Order of the Temple*. But in after times this spirit of humility was lost sight of, and the title of Grand Master was generally accorded to him. His allowances were suitable to the distinguished rank he held, for in the best days of the Order the Grand Master was considered as the equal of a sovereign. The Grand Master resided originally at Jerusalem; afterward, when that city was lost, at Acre, and finally at Cyprus. His duty always required him to be in the Holy Land; he consequently never resided in Europe.

The Grand Master was elected for life from among the knights in the following manner: On the death of the Grand Master, a Grand Prior was chosen to administer the affairs of the Order until a successor could be elected. When the day which had been appointed for the election arrived, the Chapter usually assembled at the chief seat of the Order; three or more of the most esteemed knights were then proposed; the Grand Prior collected the votes, and he who had received the greatest number was nominated to be the Electing Prior. An Assistant was then associated with him, in the person of another knight. These two remained all night in the Chapel, engaged in prayer. In the morning, they chose two others, and these four, two more, and so on until the number of twelve, that of the apostles, had been selected. The twelve then selected a Chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of the votes. When the election was completed, it was announced to the assembled Brethren; and when all had promised obedience, the Prior, if the person was present, said to him, "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, Brother N., to be our Master." Then, turning to the Brethren, he said, "Beloved Sirs and Brethren, give thanks unto God; behold here our Master." The Chaplains then

chanted the *Te Deum* (an old hymn from the early Christian centuries, the name taken from the opening Latin words *Te Deum laudamus*, *We praise thee, O God*); and the Brethren, taking their new Master in their arms, carried him into the Chapel and placed him before the altar, where he continued kneeling, while the Brethren prayed, and the Chaplains repeated the *Kyrie Eleison* (the name being of Greek origin and meaning *Lord, have mercy*, often heard in church services in response, verse by verse, to the reading of the commandments), the *Pater Noster* (Latin for *Our Father*, the first words of the Lord's Prayer), and other devotional exercises.

Next in rank to the Grand Master was the *Senechal*, who was his representative and lieutenant. Then came the *Marshal*, who was the General of the Order. Next was the *Treasurer*, an office that was always united with that of Grand Preceptor of Jerusalem. He was the Admiral of the Order. The *Draper*, the next officer in rank, had charge of the clothing of the Order. He was a kind of Commissary General. The *Turcopolier* was the Commander of the Light-Horse. There was also a class of officers called *Visitors*, whose duties, as their name imports, was to visit the different Provinces, and correct abuses. There were also some subordinate offices appropriated to the Serving Brethren, such as *Sub-Marshal*, *Standard-Bearer*, *Farrier*, etc. These officers, with the Grand Preceptors of the Provinces and the most distinguished knights who could attend, constituted the General Chapter of great legislative assembly of the Order, where all laws and regulations were made and great officers elected. This assembly was not often convened, and in the intervals its powers were exercised by the Chapter of Jerusalem.

The Order thus organized, as it increased in prosperity and augmented its possessions in the East and in Europe, was divided into Provinces, each of which was governed by a Grand Preceptor or Grand Prior; for the titles were indiscriminately used. That, however, of Preceptor was peculiar to the Templars, while that of Prior was common both to them and to the Knights Hospitaler of Saint John. These Provinces were fifteen in number, and were as follows: Jerusalem, Tripolis, Antioch, Cyprus, Portugal, Castile and Leon, Aragon, France and Auvergne, Normandy, Aquitaine, Provence, England, including Scotland and Ireland; Germany, Upper and Central Italy, and Apulia and Sicily. Hence it will be seen that there was no part of Europe, except the impoverished kingdoms of Denmark, Sweden, and Norway, where the Templars had not extended their possessions and their influence. In all the Provinces there were numerous Temple-Houses called *Preceptories*, presided over by a Preceptor. In each of the larger Preceptories there was a Chapter, in which local regulations were made and members were received into the Order.

The reception of a knight into the Order was a very solemn ceremonial. It was secret, none but members of the Order being permitted to be present. In this it differed from that of the Knights of Malta, whose form of reception was open and public; and it is to this difference, between a public reception and a secret initiation, that may, perhaps, be attributed a portion of the spirit of persecution exhibited by the Church to the Order in its latter days. Of this recep-

tion, the best and most authentic account in Doctor Mackey's opinion is given by Münter in his *Statutenbuch des Ordens der Tempelherren, Statute Book of the Templar Orders* (pages 29-42), and on that he preferred in the main to rely. On the day of the reception, the Master and the knights being in the Chapter, the Master said:

Beloved Knights and Brethren, ye see that the majority are willing that this man shall be received as a brother. If there be among you any one who knows anything concerning him, whereof he cannot rightfully become a brother, let him say so. For it is better that this should be made known beforehand than after he has been brought before us.

All being silent, the candidate is conducted into an adjoining chamber. Two or three of the oldest knights are sent to him to warn him of the difficulties and hardships that he will have to encounter; or, as the Benedictine Rule says, all the hard and rough ways that lead to God, or in Latin, *Omnia dura et aspera, per quae itur ad Deum*.

They commenced by saying: "Brother, do you seek the Fellowship of the Order?" If he replied affirmatively, they warned him of the rigorous services which would be demanded of him. Should he reply that he was willing to endure all for the sake of God and to become the slave of the Order, they further asked him if he were married or betrothed; if he had ever entered any other Order; if he owed more than he could pay; if he was of sound body; and if he was of free condition. If his replies were satisfactory, his examiners returned to the Chapter room and made report; whereupon the Master again inquired if any one present knew anything against the candidate. All being silent, he asked: "Are you willing that he should be received in God's name?" and all the knights answered: "Let him be received in God's name."

His examiners then returned to him and asked him if he still persisted in his intention. If he replied that he did, they gave him the necessary instructions how he should act, and led him to the door of the Chapter room. There entering he cast himself on his knees before the Master, with folded hands, and said: "Sir, I am come before God, before you and the Brethren, and pray and beseech you, for God and our dear Lady's sake, to admit me into your Fellowship and to the good deeds of the Order, as one who will for all his life long be the servant and slave of the Order." The Master replied:

Beloved Brother, you are desirous of a great matter, for you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine horses and rich caparisons, that we eat and drink well, and are splendidly clothed. From this you conclude that you will be well off with us. But you know not the rigorous maxims which are in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform, in future, what you wish yourself. For when you wish to be on this side of the sea, you will be sent to the other side; when you will wish to be in Acre, you will be sent to the district of Antioch, to Tripolis, or to Armenia; or you will be sent to Apulia, to Sicily, or to Lombardy, or to Burgundy, France, England, or any other country where we have houses and possessions. When you will wish to sleep, you will be ordered to watch; when you will wish to watch, then you will be ordered to go to bed; when you will wish to eat, then you will be ordered to do something else. And as both we and you might suffer great inconvenience from what you have, mayhap, con-

cealed from us, look here on the Holy Evangelists and the Word of God, and answer the truth to the questions which we shall put to you; for if you lie, you will be perjured, and may be expelled the Order, from which God keep you!

The questions which had been before asked him by his examiners were then repeated more at large, with the additional one whether he had made any contract with a Templar or any other person to secure his admission. His answers being satisfactory, the Master proceeded:

Beloved Brother, take good heed that you have spoken truth to us, for should you in any one point have spoken falsely, you would be put out of the Order, from which God preserve you. Now, beloved Brother, heed well what we shall say to you. Do you promise God and Mary, our dear Lady, that your life long you will be obedient to the Master of the Temple and the Prior who is set over you?

Yes, Sir, God willing.

Do you promise God and Mary, our dear Lady, all your life long to live chaste in your body?

Yes, Sir, God willing.

Do you promise God and Mary, our dear Lady, your life long to observe the laudable manners and customs of our Order, those which now are and those which the Master and knights may hereafter ordain?

Yes, Sir, God willing.

Do you promise God and Mary, our dear Lady, that your life long you will, with the power and strength that God gives you, help to conquer the holy land of Jerusalem, and with your best power you will help to keep and guard that which the Christians possess?

Yes, sir, God willing.

Do you promise God and Mary, our dear Lady, never to hold this Order for stronger or weaker, for worse or for better, but with the permission of the Master or the Convent which has the authority?

Yes, Sir, God willing.

Finally, do you promise God and Mary, our dear Lady, that you will never be present when a Christian shall be unjustly and unlawfully despoiled of his heritage, and that you will never by counsel or act take part therein?

Yes, Sir, God willing.

Then the Master said:

Thus, in the name of God and Mary, our dear Lady, and in the name of Saint Peter of Rome, and our Father the Pope, and in the name of all the Brethren of the Temple, we receive you to all the good works of the Order which have been done from the beginning, and shall be done to the end, you, your father, your mother, and all your lineage, who you are willing shall have a share therein. In like manner do you receive us into all the good works which you have done or shall do. We assure you bread and water, and the poor clothing of the Order, and toil and labor in abundance.

The Chaplain then read the 133d Psalm and the Prayer of the Holy Ghost, *Deus qui corda fidelium*, and the Brethren repeated the Lord's Prayer. The Prior and the Chaplain gave the recipient the Fraternal Kiss. He was then seated before the Master, who delivered to him a discourse on his duties and obligations as a member of the Order.

These duties may be thus summed up:

He was never to assault a Christian, nor swear, nor receive any attendance from a woman without the permission of his superiors; not to kiss a woman, even his mother or sister; to hold no child to the baptismal font; and to abuse no man, but to be courteous to all. He was to sleep in a linen shirt, drawers and hose, and girded with a small girdle; to attend Divine service punctually, and to begin and end his meals with a prayer.

Such is the Formula of Reception, which has been collected by Münter from the most authentic sources. It is evident, however, that it is not complete. The

secret parts of the ceremony are omitted, so that the formula is here something like what a Freemason would call the monitorial part of the instruction. Münter does not even give the form of the oath taken by the candidate; although Raynouard says that it is preserved in the Archives of the Abbey of Alcobaza, in Aragon, and gives it in the following words, on the authority of Henriquez in his *Regula, etc., Ordinis Cisterciensis*:

I swear to consecrate my discourse, my arms, my faculties, and my life, to the defense of the sacred mysteries of the faith, and to that of the unity of God. I also promise to be submissive and obedient to the Grand Master of the Order. . . . At all times that it may be necessary, I will cross the seas to go to battle; I will contribute succor against infidel kings and princes; I will not turn my back on three foes; and even if I be alone, I will fight them if they are infidels.

The fact that the Templars had a secret initiation is now generally conceded, although a few writers have denied it. But the circumstantial evidence in its favor is too great to be overcome by anything except positive proof to the contrary, which has never been adduced. It is known that at these receptions none but members of the Order were admitted; a prohibition which would have been unnecessary if the ceremonies had not been secret. In the meetings of the General Chapter of the Order, even the Pope's Legate was refused admission. It would not be fair to quote the one hundred and twenty accusations preferred against the Templars by Clement, because they were undoubtedly malicious falsehoods invented by an unprincipled Pontiff pandering to the cupidity of an avaricious Monarch; but yet some of them are of such a nature as to indicate what was the general belief of men at the time. Thus, Article 32 says: "*Quod receptiones istius clandestine faciebant*"; meaning, that they were wont to have their receptions in secret. The 100th is in these words: "*Quod sic se includunt ad tenenda capitula ut omnes januas domus et ecclesie in quibus tenent capitula ferment adeo firmiter quod nullus sit nec esse possit accessus ad eos nec iuxta: ut possit quicumque videre vel audire de factis veldictis eorum*"; meaning, that when they held their Chapters, they shut all the doors of the house or church in which they met so closely that no one could approach near enough to see or hear what they were doing and saying.

We may here note that the next article is more particular, for it states that, to secure themselves against eavesdroppers, they were accustomed to place a watch, as we should now say a *Tiler*, upon the roof of the house, "*excubicum super tectum*," who could give the necessary warning.

Of course it is impossible to obtain an accurate knowledge of all the details of this secret reception of the ancient Templars, since it must have been generally oral; but Doctor Mackey was always inclined to think, from allusions here and there scattered through the history of their customs, that many of its features have descended to us, and are to be found in the ceremony of initiation practised by the Masonic Knights Templar.

The dress of the Templars was prescribed for them by Saint Bernard, in the Rule which he composed for the government of the Order, and is thus described in Chapter XX.

To all the professed knights, both in winter and summer, we give, if they can be procured, *white garments*, that those who have cast behind them a dark life, may know that they are to commend themselves to their Creator by a pure and white life.

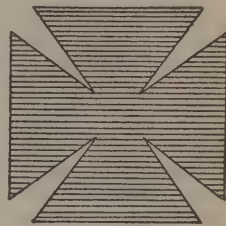
The white mantle was therefore the peculiar vestment of the Templars, as the black was of the Hospitalers.

The general direction of Saint Bernard as to clothing was afterward expanded, so that the dress of a Templar consisted of a long, white tunic, nearly resembling that of a priest's in shape, with a red cross on the front and back; under this was his linen shirt clasped by a girdle. Over all was the white mantle with the red cross pattée. The head was covered by a cap or hood attached to the mantle. The arms were a sword, lance, mace, and shield. Although at first the Order adopted as a seal the representation of two knights riding on one horse, as a mark of their poverty, subsequently each knight was provided with three horses and an esquire, selected usually from the class of Serving Brethren.

To write the history of the Templar Order for the two centuries of its existence would, says Addison, be to write the Latin history of Palestine, and would occupy a volume. Its details would be accounts of glorious struggles with the infidel in defense of the Holy Land, and of Christian pilgrimage, sometimes successful and often disastrous; of arid sands well moistened with the blood of Christian and Saracen warriors; of disreputable contests with its rival of Saint John; of final forced departure from the places which its prowess had conquered, but which it had not strength to hold, and of a few years of luxurious, and it may be of licentious indolence, terminated by a cruel martyrdom and dissolution. The fall of Acre in 1292, under the vigorous assault of the Sultan Mansour, led at once to the evacuation of Palestine by the Christians. The Knights Hospitaler of Saint John of Jerusalem, afterward called Knights of Rhodes, and then of Malta, betook themselves to Rhodes, where the former, assuming a naval character, resumed the warfare in their galleys against the Mohammedans. The Templars, after a brief stay in the island of Cyprus, retired to their several Preceptories in Europe.

Porter (*History, Knights of Malta* i, page 174) has no panegyric or praise in general for these recreant knights. After eulogizing the Hospitalers for the persevering energy with which, from their island home of Rhodes, they continued the war with the infidels, he says:

The Templar, on the other hand, after a brief sojourn in Cyprus, instead of rendering the smallest assistance to his chivalrous and knightly brethren in their new undertaking, hurried with unseemly haste to his numerous wealthy European Preceptories, where the grossness of his licentiousness, the height of his luxury, and the arrogance of his pride, soon rendered him an object of the most invincible hatred among those who possessed ample power to accomplish his overthrow. During these last years of their existence little can be said in defense of the Order; and although the barbarous cruelty with which



TEMPLAR CROSS

their extinction was accomplished has raised a feeling of compassion in their behalf, which bids fair to efface the memory of their crimes, still it cannot be denied that they had of late years so far deviated from the original purposes of their Institution as to render them highly unfit depositaries of that wealth which had been bequeathed to them for purposes so widely different from those to which they had appropriated it.

The act of cruelty and of injustice by which the Templar Order was dissolved in the fourteenth century, has bequeathed an inglorious memory on the names of the infamous King, and no less infamous Pope, who accomplished it. In the beginning of the fourteenth century, the throne of France was filled by Philip the Fair, an ambitious, a vindictive, and an avaricious prince. In his celebrated controversy with Pope Boniface, the Templars had, as was usual with them, sided with the Pontiff and opposed the King; this act excited his hatred: the Order was enormously wealthy; this aroused his avarice; their power interfered with his designs of political aggrandizement; and this alarmed his ambition. He, therefore, secretly concerted with Pope Clement V a plan for their destruction, and the appropriation of their revenues. Clement, by his direction, wrote in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on some matters of great importance to the Order. De Molay obeyed the summons, and arrived in the beginning of 1307 at Paris, with sixty knights and a large amount of treasure. He was immediately imprisoned, and, on the thirteenth of October following, every knight in France was, in consequence of the secret orders of the king, arrested on the pretended charge of idolatry, and other enormous crimes, of which Squin de Flexian, or Squino de Florian, or Esquino de Floyriac, as various writers give the name, a renegade and expelled Prior of the Order, was said to have confessed that the knights were guilty in their secret Chapters.

What these charges were has not been left to conjecture. Pope Clement sent a list of the Articles of Accusation, amounting to one hundred and twenty in number, to all the Arch-Bishops, Bishops, and Papal Commissaries upon which to examine the knights who should be brought before them. This list is still in existence, and in it we find such charges as these:

They required those who were received into the Order to abjure Christ, the Blessed Virgin, and all the saints. They denied that Christ had suffered for man's redemption. They made their recipient spit upon the cross or the crucifix. They worshiped a cat in their assemblies. They did not believe in the eucharistic sacrifice. They said that the Grand Master had the power of absolution. They practised obscene ceremonies in their receptions. Their receptions were secret, a charge repeated in different forms. They had an idol, which was a head with one or with three faces, and sometimes a human skull. They exercised magic arts.

On such preposterous charges as these the knights were tried, and of course, as a foregone conclusion, condemned. On the 12th of May, 1310, fifty-four of the knights were publicly burnt, and on the 11th of March, 1314, De Molay, the Grand Master, and the three principal dignitaries of the Order, suffered the same fate. They died faithfully asserting their innocence of all the crimes imputed to them. The Order was now, by the energy of the King of France, assisted by the spiritual authority of the Pope, suppressed

throughout Europe. So much of its vast possessions as were not appropriated by the different sovereigns to their own use, or to that of their favorites, was bestowed upon the Order of the Knights of Malta, whose acceptance of the donation did not tend to diminish the ill feeling which had always existed between the members of the two Orders.

As to the story of the continuation of the Order, after the death of James de Molay, by Johannes Larmenius, under the authority of a Charter of Transmission given to him by De Molay a few days before his death, that subject is more appropriately treated in the history of the Order of the Temple, which claims, by virtue of this Charter, to be the regular successor of the ancient Order. From the establishment of the Order by Hugh de Payens, until its dissolution during the Mastership of De Molay, twenty-two Grand Masters presided over the Order, of whom the accompanying table is an accurate list of the names and dates of election, compiled on the authority of Addison. The roll of Grand Masters in the Rite of Strict Observance, and that in the Order of the Templar, differ in several names; but these rolls are destitute of authenticity (see *Transactions Quatuor Coronati Lodge*, volume xx).

GRAND MASTERS AND DATES OF ELECTION

Hugh de Payens, 1118.
Robert of Burgundy, 1136.
Everard de Barri, 1146.
Bernard de Tremellay, 1151.
Bertrand de Blanquefort, 1154.
Philip of Naplous, 1167.
Odo de St. Amand, 1170.
Arnold de Troye, 1180.
Gerald de Ridefort, 1185.
Brother Walter, 1189.
Robert de Sablé, 1191.
Gilbert Horal, 1195.
Philip de Plessis, 1201.
William de Chartres, 1217.
Peter de Montaigu, 1218.
Hermann de Perigord, 1236.
William de Sonnac, 1245.
Reginald de Vichier, 1252.
Thomas Berard, 1256.
William de Beaujeu, 1273.
Theobald de Gaudini, 1291.
James de Molay, 1297.

KNIGHTS TEMPLAR, MASONIC. The connection of the Knights Templar with the Freemasons may much more plausibly be traced than that of the Knights of Malta. Yet, unfortunately, the sources from which information is to be derived are for the most part traditionary; authentic dates and documents are wanting. Tradition has always been inclined to trace the connection to an early period, and to give to the Templar system of secret reception a Masonic character, derived from their association during the Crusades with the mystical Society of the Assassins in Syria. Lawrie (*History*, page 87), or Sir David Brewster, the real author of the work which bears Lawrie's name, embodies the tradition in this form:

Almost all the secret associations of the ancients either flourished or originated in Syria and the adjacent countries. It was here that the Dionysian artists, the Essenes and the Kasideans arose. From this country also came several members of that trading association of Masons which appeared in Europe during the dark ages; and we are assured, that, notwithstanding the unfavorable condition of that province, there exists at this day, on Mount

Libanus, one of these Syriac fraternities. As the Order of the Templars, therefore, was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But we are fortunately, in this case, not left to conjecture, for we are expressly informed by a foreign author, Adler (*de Drusis*), who was well acquainted with the history and customs of Syria, that the Knights Templar were actually members of the Syriac fraternities.

Even if this hypothesis were true, although it might probably suggest the origin of the secret reception of the Templars, it would not explain the connection of the modern Templars with the Freemasons, because there is no evidence that these Syriac fraternities were Masonic.

There are four sources from which the Masonic Templars are said to have derived their existence; making, therefore, as many different divisions of the Order:

1. The Templars who claim John Mark Larmenius as the successor of James de Molay.
2. Those who recognize Peter d'Aumont as the successor of De Molay.
3. Those who derive their Templarism from the Count Beaujeu, the nephew of De Molay.
4. Those who claim an independent origin, and repudiate alike the authority of Larmenius, of Aumont, and of Beaujeu.

From the first class spring the Templars of France, who professed to have continued the Order by authority of a Charter given by De Molay to Larmenius. This Body of Templars designated themselves as the *Order of the Temple*. Its seat was in Paris. The Duke of Sussex received from it the Degree and the authority to establish a Grand Conclave in England. He did so; and convened that Body once, but only once. During the remaining years of his life, Templarism had no activity in England, as he discountenanced all Christian and Chivalric Freemasonry (see *Temple, Order of the*).

The second division of Templars is that which is founded on the theory that Peter d'Aumont fled with several knights into Scotland, and there united with the Freemasons. This legend is intimately connected with Ramsay's tradition—that Freemasonry sprang from Templarism, and that all Freemasons are Knights Templar. The Chapter of Clermont adopted this theory; and in establishing their advanced Degrees asserted that they were derived from these Templars of Scotland. The Baron Hund carried the theory into Germany, and on it established his Rite of Strict Observance, which was a Templar system. Hence the Templars of Germany must be classed under the head of the followers of Aumont (see *Strict Observance*).

The third division is that which asserts that the Count Beaujeu, a nephew of the last Grand Master, De Molay, and a member of the Order of Knights of Christ—the name assumed by the Templars of Portugal—had received authority from that Order to disseminate the Degree. He is said to have carried the Degree and its ritual into Sweden, where he incorporated it with Freemasonry. The story is, too, that Beaujeu collected his uncle's ashes and interred them in Stockholm, where a monument was erected to his memory. Hence the Swedish Templar Freemasons claim their descent from Beaujeu, and the Swedish Rite is through this source a Templar system.

Of the last class, or the Templars who recognized the authority of neither of the leaders who have been mentioned, there were two subdivisions, the Scotch and the English; for it is only in Scotland and England that this independent Templarism found a foothold.

It was only in Scotland that the Templars endured no persecution. Long after the dissolution of the Order in every other country of Europe, the Scottish Preceptories continued to exist, and the knights lived undisturbed. One portion of the Scottish Templars entered the army of Robert Bruce, and, after the battle of Bannockburn, were said to have merged in the Royal Order of Scotland, then asserted to have been established by him (see *Royal Order of Scotland*).

Another portion of the Scottish Templars united with the Knights Hospitaller of Saint John. They lived amicably in the same houses, and continued to do so until the Reformation. At this time many of them embraced Protestantism. Some of them united with the Freemasons, and are said to have established the Ancient Lodge at Stirling, where they conferred the Degrees of Knight of the Sepulcher, Knight of Malta, and Knights Templar. It is to this division that we trace the Masonic Templars of Scotland.

The Roman Catholic knights remaining in the Order placed themselves under David Seaton. Lord Dundee afterward became their Grand Master. Charles Edward, the "Young Pretender," is said to have been admitted into the Order at Holyrood House, Edinburgh, on September 24, 1745, and made the Grand Master. He is also said, but without any proof, to have established the Chapter of Arras and the higher Degrees (for a critical examination of this story see Brother Hughan's *Jacobite Lodge at Rome*, chapter 3). To this branch, I think, continued Brother Mackey, there can be but little doubt that we are to attribute the Templar system of the Ancient and Accepted Scottish Rite as developed in its Degree of Kadosh.

The English Masonic Templars are most probably derived from that Body called the *Baldwyn Encampment*, or from some one of the four co-ordinate Encampments of London, Bath, York, and Salisbury, which it is claimed were formed by the members of the Preceptory which had long existed at Bristol, and who, on the dissolution of their Order, are supposed to have united with the Masonic Fraternity. The Baldwyn Encampment claims to have existed from "time immemorial"—an indefinite period—but we can trace it back far enough to give it a priority over all other English Encampments. From this division of the Templars, repudiating all connection with Larmenius, with Aumont, or any other of the self-constituted leaders, but tracing its origin to the independent action of knights who fled for security and for perpetuity into the Body of Freemasonry, we may be held justly entitled to derive the Templars of the United States.

Of this brief statement, we may make the following summary:

1. From Larmenius came the French Templars.
2. From Aumont, the German Templars of Strict Observance.
3. From Beaujeu, the Swedish Templars of the Rite of Zinnendorf.
4. From the Protestant Templars of Scotland and the Ancient Lodge of Stirling, the Scotch Templars.

5. From Prince Charles Edward and his adherents, the Templars of the Ancient and Accepted Scottish Rite.
 6. From the Baldwyn Encampment and its coordinates, the old English and the American Templars.

The government of Masonic Knights Templar in the United States is vested, first, in Commanderies, which confer the Red Cross and Templar Degrees and instruct in the secrets of Malta (see *Knights of Malta*). The usual expression, writes Brother Mackey, that a candidate after being made a Knight Templar is also created a Knight of Malta, involves an absurdity. No man being a Knight Templar could, by the original Statutes, be a member of any other Order; and it is to be regretted that the wise provision of the Grand Encampment in 1856, which struck the Degree of Malta from the ritual of the Commanderies, should have been in 1862 unwisely repealed. The secrets in which the candidate is instructed are the modern inventions of the Masonic Knights of Malta. The original Order had no secrets.

Commanderies are under the control of Grand Commanderies in States in which those Bodies exist. Where they do not, the Warrants are derived directly from the Grand Encampment. The supreme authority of the Order is exercised by the Grand Encampment of the United States, which meets triennially. The presiding officer is a Grand Master.

The costume of the Knights Templar of the United States is of two kinds. First, the original uniform, which was in general use until the year 1859, and was continued by Commanderies which were in existence before that time. It is thus described:

The suit is black, with black gloves. A black velvet sash, trimmed with silver lace, crosses the body from the left shoulder to right hip, having at its end a cross-hilted dagger, a black rose on the left shoulder, and a Maltese cross at the end. Where the sash crosses the left breast, is a nine-pointed star in silver, with a cross and serpent of gold in the center, within a circle, around which are the Latin words, *In hoc signo vinces*, meaning *By this sign, conquer*. The apron is of black velvet, in triangular form, to represent the *delta*, and edged with silver lace. On its flap is placed a triangle of silver, perforated with twelve holes, with a cross and serpent in the center; on the center of the apron are a skull and crossbones, between three stars of seven points, having a red cross in the center of each. The belt is black, to which is attached a cross-hilted sword. The caps vary in form and decoration in different Encampments. The standard is black, bearing a nine-pointed cross of silver, having in its center a circle of green, with the cross and serpent in gold, and the motto around, *In hoc signo vinces*.

In 1859 the Grand Encampment enacted a Statute providing that all Commanderies which might be thereafter chartered should provide a new costume of an entirely different kind, which should also be adopted by the old Commanderies whenever they should change their uniform. This new costume was further altered in 1862, and became of the following description, as detailed in the Statute:

Full Dress. Black frock coat, black pantaloons, scarf, sword, belt, shoulder straps, gauntlets, and chapeau, with appropriate trimmings.

Fatigue Dress. Same as full dress, except for chapeau a black cloth cap, navy form, with appropriate cross in front, and for gauntlets, white gloves.

Scarf. Five inches wide in the whole, of white, bordered with black one inch on either side, a strip of navy lace one-fourth of an inch wide, at the inner edge of the black. On the front center of the scarf a metal star of nine points, in allusion to the nine founders of the Temple

Order, enclosing the Passion Cross, surrounded by the Latin motto, *In hoc signo vinces*; the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.

Chapeau. The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.

Gauntlets. Of buff leather, the flap to extend four inches upward from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length.

Sword. Thirty-four to forty inches, inclusive of scabbard; helmet head, cross handle, and metal scabbard.

Belt. Red enameled or patent leather, two inches wide, fastened round the body with buckle or clasp.

From what has been said, it will appear that there have been two modes of dress or costume in use among the Templars of the United States—one, the old or black uniform, which was adopted at the first organization of the Order in this country, and which is still used by the old Commanderies which were in existence previous to the year 1859; and the new or white uniform, which was adopted by the Grand Encampment in that year, and which has been prescribed for all Commanderies chartered since that year.

This difference of costume has been the occasion of much discussion in the Order. In 1872, Sir J. Q. A. Fellows, the Grand Master, believing it was his duty to enforce a uniform dress in the Order, issued his decree requiring all the Commanderies in the United States which were then using the black uniform, to abandon it, and to adopt the white uniform, which had been originally ordered in 1859, and subsequently amended in 1862. Much opposition was manifested to this order in the Commanderies and Grand Commanderies where the black costume was in use. The Grand Master's interpretation of the Statute of the Grand Encampment was doubted or denied. The question assumed great importance in consequence of the feeling that was created, and is therefore worthy of discussion. Doctor Mackey's views were against the correctness of the Grand Master's interpretation of the law. It is, however, but fair to say that some distinguished Templars have been of a different opinion. The following views advanced by Doctor Mackey in the *National Freemason* (December, 1872) express what he thought was the true condition of the question.

Previous to the year 1859 the costume of the Knights Templar of this country was determined only by a traditional rule, and consisted of a black dress, with the richly decorated baldric and apron; the latter intended to show the connection which existed between the Order and Ancient Craft Freemasonry. In 1856, at Hartford, a new Constitution was proposed and adopted, with the exception of the part that referred to costume. Sir Knight Mackey, from the Committee on the Constitution, made a report on the subject of dress, as a part of the Constitution; but the consideration of this report was postponed until the next triennial meeting. The changes in costume proposed by the Committee were not very great; the baldric and the essential apron were preserved, and a white tunic, not hitherto used, was recommended.

At the session of 1859, at Chicago, the subject of dress was alluded to by the Grand Master in his address; and his remarks, together with the report of the Committee made in 1856, were referred to a special Committee of seven, of which the Grand Master was chairman, and Sir Knights Doyle, Pike, Simons, Mackey, Morris, and French were the members. This Committee reported a uniform which made material differences in the dress theretofore worn, and especially by the rejection of the apron and the introduction of a white tunic and a white

cloak. These last were favorite notions of Grand Master Hubbard, and they were adopted by the Committee mainly in deference to his high authority.

The proposed measure met at first with serious opposition, partly on account of the rejection of the apron, which many Templars then held, as they do now, to be an essential feature of Masonic Templarism, and a tangible record of the union at a specific period in history of the two Orders; but mainly, perhaps, on account of the very heavy expense and inconvenience which would devolve on the old Commanderies, if they were required at once to throw aside their old dress and provide a new one. This opposition was only quelled by the agreement on a *compromise*, by which the old Commanderies were to be exempted from the operation of the law. The regulations for the new costume were then passed, and the *compromise* immediately after adopted in the words of the following resolution, which was proposed by Sir Knight Thomas A. Doyle, who was one of the Committee:

"Resolved, That the costume this day adopted by the Grand Encampment be, and the same is hereby, ordered to be worn by all Commanderies chartered at this Communication, or that shall hereafter be established in this Jurisdiction, and by all Commanderies heretofore existing, whenever they shall procure a new costume"; and all State Grand Commanderies were directed to enforce it in all subordinates that may hereafter be chartered in their respective jurisdictions.

This was a compromise, nothing more or less, and so understood at the time. The old Commanderies were then in the majority, and would not have consented to any change involving so much expenditure, unless they had been relieved from the burden themselves. But the white tunic and cloak were never popular with the knights, who had been required by the Regulations of 1859 to wear them. In consequence of this, at the session in 1862, on motion of Sir Knight Bailey, "the subject-matter of costume and the resolution relating thereto were referred to a Select Committee of Five."

This Committee made a report, in which they "proposed" a uniform. The record says that "the report was agreed to, and the uniform was adopted." But there are some points in this report that are worthy of notice. In the first place, not a word is said about the compromise resolution adopted in 1859, although it was referred to the Committee. That resolution was not repealed by any action taken at the session of 1862, and still must remain in force. It secured to the old Commanderies the right to wear the old black costume; a right which could not be taken from them, except by a repeal of resolution conferring the right. Nothing need be said of the manifest injustice of repealing a resolution granted by the friends of a measure to its opponents to remove their opposition. In 1859, the promise was made to the old Commanderies, that if they would agree to a certain uniform, to be prescribed for new Commanderies, their own old, traditional costume should never be interfered with. *Might* could, it is true, repeal this compromise; but *Right* would, for that purpose, have to be sacrificed. But the fact is, that the sense of right in the Grand Encampment prevented such an act of discourtesy, "not to put too fine a point upon it," and no one can find in the proceedings of the Grand Encampment any act which repeals the compromise resolution of 1859; and this has been the opinion and the decision of all the Grand Masters who have wielded the baculus or staff of office, except the present one.

But, in the second place, the report of 1862 shows clearly that the object of the Committee was to recommend a change in the uniform that had been adopted for new Commanderies in 1859, and which had become objectionable on account of the tunic and cloak, and that they did not intend to refer at all to the old dress of the old Commanderies. In the report the Committee say: "The objections advanced to the costume adopted at the last Triennial Conclave of this Grand Body are want of adaptation to the requirements of our modern Templars, its liability to injury, and its expensiveness." Now, who advanced these objections? Clearly, not the old Commanderies. They were well satisfied with the mode of dress which they had received from their fathers; and which was dear to them for its solemn beauty and its traditional associations; and the right to wear which had been secured to them in 1859, with the understanding

that if they ever desired, of their own accord, to lay it aside, they would then adopt, in its stead, the regulation dress of the Grand Encampment. But this was to be for their own free action. It was very evident that the old Commanderies had never complained that the tunics and cloaks were from their material expensive, and from their color liable to injury. The old Commanderies did not use these expensive and easily soiled garments. It was new Commanderies that had made the objection, and for them the legislation of 1862 was undertaken.

Doctor Mackey held, therefore, that the compromise resolution of 1859 still remained in force; that even if the Grand Encampment had the right to repeal it, which he did not admit, it never has enacted any such repeal; that the old Commanderies have the right to wear the old black uniform, and that the legislation of 1862 was intended only to affect the new Commanderies which had been established since the year 1859, when the first dress regulation was adopted.

As adopted in 1916, the law provided that "Each Grand Commandery has the authority to prescribe the uniform to be worn by the members of its own Jurisdiction. The Grand Encampment determines the kind of uniform to be worn by the members of its Subordinate Commanderies and those worn by the officers of the Grand Encampment" (see *Sidelights on Templar Law*, page 132).

It would scarcely be proper to close this article on Masonic Templarism without some reference to a philological controversy which has latterly arisen among the members of the Order in the United States in reference to the question whether the proper title in the plural is *Knights Templars* or *Knights Templar*. This subject was first brought to the attention of the Order by the introduction, in the session of the Grand Encampment in 1871, of the following resolutions by Sir Knight Charles F. Stansbury, of Washington City.

Resolved, That the proper title of the Templar Order is *Knights Templars*, and not *Knights Templar*, as now commonly used under the sanction of the example of this Grand Encampment.

Resolved, That the use of the term *Knights Templar* is an innovation, in violation of historic truth, literary usage, and the philology and grammar of the English language.

This report was referred to a Committee, who reported "that this Grand Encampment has no authority to determine questions of 'historic truth, literary usage, and the philology and grammar of the English language'; and they asked to be discharged from the further consideration of the subject. This report is not very creditable to the Committee, and puts a very low estimate on the character of the Grand Encampment. Certainly, it is the duty of every body of men to inquire whether the documents issued under their name are in violation of these principles, and if so, to correct the error. If a layman habitually writes bad English, it shows that he is illiterate; and the Committee should have sought to preserve the Grand Encampment from a similar charge. It should have investigated the subject, which to scholars is of more importance than they seemed to consider it; they should have defended the Grand Encampment in the use of the term, or have recommended its abandonment.

Moreover, continues Doctor Mackey, the Grand Recorder reports that on examination he finds that the title *Knights Templars* was always used until

1856, when it was changed to *Knights Templar*; and the Committee should have inquired by whose authority the change was made. But having failed to grapple with the question of good English, the Craft afterward took the subject up, and a long discussion ensued in the several Masonic journals, resulting at last in the expression, by the best scholars of the Order, of the opinion that *Knights Templars* was correct, because it was in accordance with the rules of good English, and in unexceptional agreement with the usage of all literary men who have written on the subject.

Brother Stansbury, in an article on this question which he published in Mackey's *National Freemason* (i, page 191), has almost exhausted the subject of authority and grammatical usage. He says:

That it is an innovation in violation of historic truth is proved by reference to all historical authorities. I have made diligent researches in the Congressional Library, and have invoked the aid of all my friends who were likely to be able to assist me in such an investigation, and so far from finding any conflict of authority on the question, I have never been able to discover a single historical authority in favor of any other title than *Knights Templars*.

I refer to the following list of authorities: *Encyclopædia Britannica*, *Encyclopædia Americana*, Chambers's *Encyclopædia*, *London Encyclopædia*, *Encyclopædia Metropolitana*, *Penny Cyclopædia*, *Cottage Cyclopædia*, Rees's *Cyclopædia*, Wade's *British Chronology*, Blair's *Chronological Tables*, Chambers's *Miscellany* (Crusades), Chambers's *Book of Days*, Addison's *Knights Templars*, *Panatalogia*, Boutelle's *Heraldry*, Hallam's *Middle Ages*, Lingard's *History of England*, *Glossographia Anglicana Nova*, 1707; Blackstone's *Commentaries* (volume i, page 406), Appleton's *Cyclopædia of Biography* (Molai); Townsend's *Calendar of Knights*, London, 1828; Mosheim's *Ecclesiastical History* (1832 edition, volume ii, page 481); Dugdale's *Monasticon Anglicanum* (volume vi, page 813); Hayden's *Dictionary of Dates*; Beeton's *Dictionary of Universal Information*; Burne's *Sketch of the History of the Knights Templars*; Laurie's *History of Freemasonry*; Taffe's *History of Knights of Malta*; *London Freemasons Magazine*; Sutherland's *Achievements of Knights of Malta*; Clark's *History of Knighthood*; Ashmole's *History of the Order of the Garter*; Turner's *England in the Middle Ages*; Brande's *Encyclopædia*; Tanner's *Notitia Monastica*, 1744 (pages 307-10).

These will, perhaps, suffice to show what, in the opinion of historical authorities, is the proper title of the Order. In all of them, the term *Knights Templars* is the only one employed. They might, perhaps, be sufficient also on the question of literary usage; but on that point I refer, in addition, to the following: *London Quarterly Review*, 1829 (page 608). Article: *History of the Knights Templars*. *Edinburgh Review*, October, 1806 (page 196). Review of Monsieur Renouard's work, *Les Templiers*. *Eclectic Review*, 1842 (page 189). Review of the *History of the Knights Templars, the Temple Church, and the Temple*, by Charles G. Addison. The running title is *History of the Knights Templars*. *Retrospective Review*, 1821 (volume ix, page 250). Review of the *History of the Templars*, by Nicholas Gaultierius, Amsterdam, 1703. The running title is *History of the Knights Templars*. In Doctor Mackey's various Masonic works both titles are occasionally used; but that fact is fully explained in the letter from that distinguished Masonic authority, with which I conclude this article.

On the philological and grammatical question, it mainly turns on the inquiry whether the word *Templar* is a noun or an adjective. I think (writes Doctor Mackey) it may be safely asserted that every dictionary of the English language in which the word occurs, gives it as a noun, and as a noun only. This is certainly the fact as to Johnson's *Dictionary*, Webster's *Dictionary*, Cole's *Dictionary*, Crabb's *Dictionary* (Technological), Imperial *Dictionary* Craig's *Dictionary* (Universal), and Worcester's *Dictionary*. If, then, the word *Templar* is a noun, we have in the combination—*Knights Templar*—two nouns, referring to the same person, one of which is in the plural, and the

other in the singular. The well-known rule of apposition, which prevails in almost, if not quite all, languages requires nouns under these circumstances to agree in number and case. This is, in fact, a principle of general grammar, founded in common sense. The combination *Knights Templar* is therefore false in grammar, if the word *Templar* is a noun. But some may say that it is a noun used as an adjective—a qualifying noun—a very common usage in the English tongue. If this were so, the combination *Knights Templar* would still be entirely out of harmony with the usage of the language in regard to qualifying nouns, the invariable practise being to place the adjective noun before the noun which it qualifies. A few familiar examples will show this. Take the following: mansion house, bird cage, sea fog, dog days, mouse trap, devil fish, ink stand, and beer cask. In every case the generic word follows the qualifying noun.

But if we even went to the length of admitting the word *Templar* to be an adjective, the combination *Knights Templar* would still be contrary to the genius of the language, which, except in rare cases, places the adjective before the noun which it qualifies. In poetry, and in some technical terms of foreign origin, the opposite practise prevails. The analogy of the usage in reference to the designations of other Orders of knighthood, is also against the use of *Knights Templar*. We have *Knights Commanders*, *Knights Bachelors*, *Knights Bannerets*, *Knights Baronets*, and *Knights Hospitalers*.

Against all this, the only thing that can be pleaded is the usage of the Grand Encampment of the United States, and of some Commanderies which have followed in its wake. The propriety of this usage is the very question at issue; and it would be curious reasoning, indeed, that would cite the fact of the usage in proof of its propriety. If the Templars of today are the successors of De Molay and Hugh de Payens, the preservation and restoration of the correct title of the Order cannot be a matter of indifference to them.

In coming to the consideration of the question, it appears that it must be examined in two ways, grammatically and traditionally: in other words, we must inquire, first, which of these two expressions better accords with the rules of English grammar; and, secondly which of them has the support and authority of the best English writers.

1. If we examine the subject grammatically, we shall find that its proper decision depends simply on the question: Is *Templar* a noun or an adjective? If it is an adjective, then *Knights Templar* is correct, because adjectives in English have no plural form. It would, however, be an awkward and unusual phraseology, because it is the almost invariable rule of the English language that the adjective should precede and not follow the substantive which it qualifies. But if *Templar* is a substantive or noun, then, clearly, *Knights Templar* is an ungrammatical phrase, because *Templar* would then be in apposition with *Knights*, and should be in the same regimen; that is to say, two nouns coming together, and referring to the same person or thing, being thus said to be in apposition, must agree in number and case. Thus we say *King George* or *Duke William*, when *King* and *George* and *Duke* and *William* are in apposition and in the singular; but speaking of Thackeray's "Four Georges," and intending to designate who they were by an explanatory noun in apposition, we should put both nouns in the plural, and say "the four Georges, *Kings of England*." So when we wish to designate a simple Knight, who is not only a Knight, but also belongs to that branch of the Order which is known as *Templars*, we should call him a *Knight Templar*; and if there be two or more of these Templars, we should call them *Knights Templars* just as we say *Knight Hospitaler* and *Knights Hospitalers*. Now there is abundant evidence, in the best works on the subject, of the use of the word *Templar* as a substantive, and none of its use as an adjective. It would be tedious to cite authorities, but a reference to our best English writers will show the constant employment of *Templar* as a substantive only. The analogy of the Latin and French languages supports this view, for *Templarius* is a noun in Latin as *Templier* is in French.

2. As to traditional authority, the usage of good writers which is the *ius et norma loquendi*, the law and rule of speech, is altogether in favor of *Knights Templars*, and not *Knights Templar*.

In addition to the very numerous authorities collected by Brother Stansbury from the shelves of the Congressional Library, Doctor Mackey collated all the authorities in his own library. All the English and American writers, Masonic and unmasonic, except some recent American ones, use the plural of Templar to designate more than one Knight. In a few instances Doctor Mackey found *Knight Templars*, but never *Knights Templar*. The very recent American use of this latter phrase is derived direct from the authority of the Constitution of the Grand Encampment of the United States, and is therefore the very point in controversy. The former Constitution used the phrase *Knights Templars*. "On the whole," Doctor Mackey concludes, "I am satisfied that the expression *Knights Templar* is a violation both of the grammatical laws of our language and of the usage of our best writers on both sides of the Atlantic, and it should therefore, I think, be abandoned."

However, the views of Brother Mackey as supported by the Standard Dictionary and other authorities for many years after his argument had been presented, do not prevail today in Knight Templar circles. The preference is given to *Knights Templar*. Brother L. P. Newby in his *Side-Lights on Templar Law* (pages 116 to 118), has clearly summed up for us the situation in regard to various expressions adopted officially by the Grand Encampment. These we will briefly quote. Brother Newby says that:

For more than eight hundred years our Order has been known as the *Order of the Temple* and the *Order of Christian Knighthood*.

By the Constitution of 1856 and all succeeding legislation the following names were provided: *Grand Encampment of Knights Templar of the United States of America*, *Grand Commanderies* and *Commanderies*. The titles of officers may be divided to indicate the honorary title belonging to the Brother who holds the office and the official title belonging to the office held.

The honorary title of Grand Master of the Grand Encampment is *Most Eminent* and the official title, *Grand Master*.

The honorary title of the Deputy Grand Master is *Right Eminent* and the official title is *Deputy Grand Master*.

The honorary title of the other offices of the Grand Encampment is *Right Eminent*, as amended in 1916.

The honorary title of Grand Commander is *Right Eminent* and his official title, *Grand Commander*.

The honorary title of the Deputy Grand Commander is *Very Eminent* and the honorary title of the other offices of the Grand Commandery is *Eminent*.

The honorary title of the Commandery is *Eminent* and his official title is *Commander*.

A Knight Templar, if his name is known, may be addressed as *Knight*, or *Brother Knight*, *Sir John* or *Sir John Smith*, if that be his name. A group or an assembly of Knights Templar, may be addressed collectively as *Brother Knights*. These designations are covered by the Enactments of the Grand Encampment up to and including the legislation of 1916.

Brother Newby quite properly says of these matters:

The question of Nomenclature has caused more friction during the existence of our Order than any other that has been before the Grand Encampment. Discretion being the better part of valor, I will act upon Pope's suggestion when he said, "Fools rush in where Angels fear to tread." I will not rush into the argument, but will content myself with a statement of what the law is, as construed by the Grand Encampment and add that whatever is, is right. By our Constitution we are an Order of *Knights Templar* and the same can not be changed by a mere report of a Committee, especially one

that is not charged with that duty. Whether the correct spelling is *demit* or *dimit* is immaterial. Whether our names or titles are what they are or were in England or Canada is of no consequence. Our laws are not controlled by history, tradition, orthography or what some one thinks is or is not good English. Heraldry is a subject on which much has been written, and is of interest to many scholars and students, but it is of no vital importance to our Order of Knighthood. History begins where tradition ends, but Templar legislation is not controlled in this country by either. The Order as we know it today is comparatively a modern one, founded upon the eternal principles of right and justice as taught by Him who came to redeem the world. The question of nomenclature is made an issue that is continually coming to the front. As for me, I am willing to accept the law as it is, as made and construed by the Grand Encampment. If it sees fit to change it, I will willingly accept the change without murmur and without complaint, as it would be presumptuous to set up individual opinion against the combined opinion of the membership of the Grand Encampment.

KNIGHTS TEMPLAR WAR EMERGENCY

FUND. Joseph K. Orr, Atlanta, Georgia, then Deputy Grand Master, in May, 1918, suggested by letter to Grand Master Lee Stewart Smith the adoption for two years of one hundred orphans of French soldiers at the rate of \$73 each. The Grand Master ordered vouchers for this amount, \$7,300, and also furnished names of one hundred Knights as God-fathers. He also contributed \$20,000 to the Red Cross, and \$20,000 to the Young Men's Christian Association. From the War Emergency Fund there was donated \$5,000 to starving children in Central Europe, \$1,000 to the Far East Committee, \$1,000 to Russian children. Grand Master L. P. Newby personally visited Europe when American Templar Masonry assumed the support and education of five hundred war orphans of respectable parentage. As fast as any became self-supporting, others were taken from an eligible list, more than eight hundred orphans being reported by Grand Master Newby, 1925, as having been fitted for the activities of life (see *Proceedings*, Grand Encampment, United States, Philadelphia, 1919, page 190; New Orleans, 1922, page 12, and Seattle, 1925, page 31).

KNOCKS, THREE. When the Craft were to be called to labor in old North Germany, "the Master should give three knocks, a Pallirer two, consecutively; and in case the Craft at large were imperatively demanded, one blow must be struck, morning, mid-day, or at eventide" (*Ordnung der Steinmetzen*, 1462, Article 28). Brother G. F. Fort, in his *Early History and Antiquities of Freemasonry* says, "three strokes by a Master convened all the members of that Degree; two strokes by the Pallirer called the Fellows, and by a single blow each member was assembled in Lodge. In the opening and closing of Teutonic tribunals of justice, the Judge carried a staff or mace, as an emblem of jurisdiction, and order was enjoined by a blow on the pedestal by the Arbiter."

An attempted exposure of Freemasonry called *The Three Distinct Knocks*, was issued in 1760. Dermott (*Ahiman Rezon*, 1764, page iii) says Daniel Tadpole was the editor, but this is probably intended for a joke.

KNOWLEDGE. In the dualism of Freemasonry, knowledge is symbolized by light, as ignorance is by darkness. To be initiated, to receive light is to acquire knowledge; and the cry of the neophyte for light is the natural aspiration of the soul for knowledge.

KNOWLEDGE, DEGREES OF. See *Degrees of Knowledge*.

KNOW-NOTHING PARTY. See *Free and Accepted Americans*.

KOJIKI. Meaning the *Book of Ancient Traditions*. The oldest monument of Shintoism, the ancient religion of Japan. It is written in pure Japanese, and was composed by order of the Mikado Gemmio, 712 A.D., and first printed about 1625.

KONX OMPAX. There is hardly anything that has been more puzzling to the learned than the meaning and use of these two apparently barbarous words. Bishop Warburton says (*Divine Legation* I, ii, page 4), but without giving his authority, that in the celebration of the Eleusinian Mysteries, "the Assembly was dismissed with these two barbarous words, ΚΟΝΧ ΟΜΠΑΞ"; and he thinks that this "shows the Mysteries not to have been originally Greek." Le Clerc (*Bibliographie Universale* vi, page 86) thinks that the words seem to be only an incorrect pronunciation of *kots* and *omphets*, which, he says, signify in the Phenician language, "watch, and abstain from evil." Potter also (*Greek Anthologie*, page 346) says that the words were used in the Eleusinian Mysteries.

The words occur in an old Greek lexicon, that of Hesychius, where they are thus defined:

Κόνχ ομπαξ. An acclamation used by those who have finished anything. It is also the sound of the judge's ballots and of the clepsydra. The Athenians used the word *blops* (see also Pococke's *India in Greece*).

The words were always deemed inexplicable until 1797, when Captain Wilford offered, in the *Asiatic Researches* (volume v, page 300), the following explanation:

The real words are *Candsha Om Pacsha*; that they are pure Sanskrit; and are used to this day by the Brahmans at the conclusion of their religious rites. *Candsha* signifies the object of our most ardent wishes. *Om* is the famous monosyllable used both at the beginning and conclusion of a prayer or religious rite, like our word *Amen*. *Pacsha* exactly answers to the obsolete Latin word *vix*; it signifies change, course, stead, place, turn of work, duty, fortune, etc., and is particularly used in pouring water in honor of the gods.

Uvvaroff (*Essai sur les Mysteres d'Eleusis*) calls this "the most important of modern discoveries." Creuzer, Schelling, and Münter also approve of it. Not so with Lobeck, who, in his *Aglaophamus* (page 775) denies not only that such words were used in the Eleusinian Mysteries, but the very existence of the words themselves. He says that in the title of the article in Hesychius there is a misprint. Instead of Κόνχ ομπαξ, it should be Κόνχ ομ. παξ, where ομ is the usual abbreviation of *δωλος*, like or similar to; so that the true reading would be Κόνχ *δωλος* παξ, or *konx*, like *pax*; and he confirms this by referring to παξ, to which Hesychius gives the same meaning as he does to Κόνχ. This is too simple for Godfrey Higgins, who calls it (*Anacalypsis* i, page 253) "a pretended emendation." It is nevertheless very ingenious, and is calculated to shake our belief that these words were ever used in the Eleusinian Rites, notwithstanding the learned authority of Meursius, Warburton, Lempriere, Creuzer, Uvvaroff, and others. Brother Bernard H. Springett says in *Secret Sects of Syria* (page 337), that in an ancient ritual still used in Great Britain, and to which an

Egyptian origin is attributed, the meaning of these syllables, *Khonx-om-pax*, as he gives them, is *Light in Extension*.

KORAH. The son of Izhar, uncle of Moses, who was famed for beauty and wealth. It is related that he refused to give alms, as Moses had commanded, and brought a villainous charge against Moses, who complained thereof to God; the answer was that the earth would obey whatever command he should give; and Moses said, "O earth, swallow them up"; then Korah and his confederates were sinking into the ground, when Korah pleaded for mercy, which Moses refused. Then God said, "Moses, thou hadst no mercy on Korah, though he asked pardon of thee four times; but I would have had compassion on him if he had asked pardon of me but once" (*Al Beidawi*).

KORAN. The sacred book of the Mohammedans, and believed by them to contain a record of the revelations made by God to Mohammed, and afterward dictated by him to an amanuensis, since the prophet could neither read nor write. In a Lodge consisting wholly of Mohammedans, the *Koran* would be esteemed as the Book of the Law, and take the place on the altar which is occupied in Christian Lodges by the Bible. It would thus become the symbol to them of the Tracing-Board of the Divine Architect. But, unlike the Old and New Testaments, the *Koran* has no connection with, and gives no support to, any of the Masonic legends or symbols, except in those parts which were plagiarized by the prophet from the Jewish and Christian Scriptures. Finch, however, in one of his apocryphal works, produced a system of Mohammedan Freemasonry, consisting of twelve Degrees, founded on the teachings of the *Koran*, and the Hadeeses or traditions of the prophet. This system was a pure invention of Finch.

KOREA or COREA. A peninsula of Eastern Asia, now forming part of the Japanese Empire. The Grand Lodge of Scotland has instituted a Lodge in Korea, namely the Han Yang Lodge at Seoul.

KOSSUTH, LAJOS, or LOUIS. Patriot, born in Monok, in Zemplin, Hungary, in 1802. After the study of law at the Protestant College of Sarospatak, he practised for a while, then he devoted practically his entire life to his country. In prison four years for publishing the debates of the National Assembly. From 1841 to 1844, editor of *Pesti Hirlap* in the interests of the National Party. Appointed, 1848, Minister of Finance and upon a dispute with Austria over the revolt of the Croats, he assumed charge and declared the independence of Hungary. After Görgei's defeat at Villagos, 1849, he was forced to flee to Turkey. Imprisoned and later released, he then lived in England for several years, in constant touch with Mazzini, Italian Revolutionist. During this period he also visited the United States.

Charles A. Beard said, at a dinner given March 7, 1925, in honor of Count Michael Karolyi, in New York City:

In 1848 Europe was devastated by a wide-sweeping revolution. Champions of liberty in Hungary raised the banner of revolt and declared their independence. Russian despotism came to the aid of Austrian despotism. Reaction followed. The revolution was trampled out in blood. Kossuth fled for his life to Turkey, where he was lodged in prison. Did the Government of the United States wait for him to come and beg admission?

To the Worshipful Master, Wardens and Brethren
of Cincinnati Lodge No 133 of free and ac-
cepted Masons

The petition of the undersigned respectfully sheweth
that having long entertained a favorable
opinion of your ancient institution, he
is desirous of being admitted as member
thereof if found worthy

Being an exile for liberty's sake, he has no place
of fixed residence; is now staying at Craiova
nasty; his age is 49½ years, his occupation
is to restore his native land, Hungary to its
national independence and to achieve by com-
munity of action with other nations, civil
and religious liberty in Europe.

Witness, made by
me Augustus William Hayes.

Louis Kossuth

by Bro. J. D. Bodmann

Cincinnati Feb 18th 1852.

Did it haggle with him in a manner worthy of a street beggar? On the contrary, the Congress of the United States passed a resolution asking the President to put an American battleship at Kossuth's disposal. The President of the United States sent the steam frigate *Mississippi* for him and brought him away from his prison. After a sojourn in England, Kossuth sailed on an American ship to this country. His enemies pursued him. They accused him of having stolen money in his youth to pay a gambling debt. They charged him with arrogance, cowardice, and duplicity. Did America exclude him as an undesirable alien? On the contrary, the people greeted him with acclaim. The mayor and city council of New York welcomed him with open arms. American women collected money for him and his cause. The Secretary of State, Daniel Webster, greeted him cordially. He was received by the President, by the Senate, and by the House of Representatives. A Congressional dinner was given in his honor. Daniel Webster, oblivious to the proprieties, attended the dinner, and in an impassioned speech boldly aligned himself on the side of Hungarian independence. The Imperial Austro-Hungarian Government looked on with unconcealed anger. Its Embassy in Washington lodged official protest. Ignoring Webster, it appealed directly to the President. And did the Government of the United States haul down its flag? Did the State Department take orders from a foreign government in a matter pertaining to civil liberty in America? It did not. It stood fast. The Imperial spokesman in Washington, Hülsemann, threw up his post and left the capital in a huff. The Government of the United States still lived.

This recital of the enthusiastic reception of Louis Kossuth in the United States explains the peculiarities of his initiation (see article *Sight, Making a Mason at*). His application for membership is somewhat unusual and is as follows:

Cincinnati, Ohio,
February 18, 1852.

To the Worshipful Master, Wardens, and
Brethren of Cincinnati Lodge No. 133,
of Free and Accepted Masons:

The petition of the subscriber respectfully sheweth that having long entertained a favorable opinion of your Ancient Institution, he is desirous of being admitted a member thereof, if found worthy.

Being an exile for liberty's sake, and having no place of fixed residence, is now staying at Cincinnati; his age is 49½ years; his occupation is to restore his native land, Hungary, to its national independence, and to achieve by community of action with other nations, civil and religious liberty in Europe.

Louis Kossuth.

The Minutes of the Lodge tell us that on motion the petition was by unanimous vote made "a case of emergency," and forthwith referred to a Committee of Investigation. Several associates of Kossuth submitted their petitions at the same time, among whom were Colonel Count Gregory Bathlen, aged 38, member of the staff of Governor Kossuth; Peter A. Nagy, aged 37, Secretary; Paul Hajnik, aged 44 years, Treasurer of the Hungarian Fund, and Dr. Julius Utosy Strasser, aged 42, physician to Kossuth. The petitioners were elected to receive the Entered Apprentice Degree, the Investigating Committee having made their report the same day the petitions were received. The Communication was adjourned to February 18, and at six o'clock in the afternoon the candidates were initiated. At the same hour, February 20, the candidates were balloted upon, elected to, and received the Fellow Craft Degree, the Master Mason Degree being conferred upon Brother Kossuth. Another adjournment to February 21 was effected, when the other candidates received the Master's Degree. Each of the candidates de-

posited with the Lodge a fee of \$20 and this was returned to the newly made Brethren at the time when Diplomas and Dimits were handed to them.

On February 28, 1852, Governor Kossuth attended a meeting of Center Lodge No. 23, Indianapolis, Indiana, along with several of his suite. An address was made by the distinguished Hungarian in regard to Freemasonry at this meeting, from which the following is quoted:

The Masonic brotherhood is one which tends to better the condition of mankind, and we are delighted to know it enlists the attention of so many Brethren around you as we find surrounding us here. Besides the great antiquity of the Order which should endear it to all good Masons, its excellent precepts and high moral teachings must induce all good members of the Order to appreciate its benevolent purposes and useful works. To one like myself, without a country or a home, dependent upon the hospitality of strangers for life and protection, a great substitute for all my privations is, I find, to be surrounded by Brethren of the Masonic Order.

On another occasion Brother Kossuth stated with emphasis: "If all men were Freemasons, oh, what a world-wide and glorious republic we should have!" The two quotations given above are from the *Western Freemason* (volume iii, page 196). At a reception given Brother Kossuth by the Grand Lodge of Massachusetts he expressed similar sentiments and opinions on Freemasonry. After the Austro-Hungarian reconciliation, in 1867, under Emperor Francis Joseph, Kossuth ceased any further efforts politically and his death occurred at Turin in 1894. For contributions to the above we are indebted to Leonard H. Freiberg, Secretary, Cincinnati Lodge No. 133, and to the late Newton R. Parvin, Grand Secretary of Iowa.

KRAUSE, CARL CHRISTIAN FRIEDRICH. One of the most learned and laborious Freemasons of Germany, and one who received the smallest reward and the largest persecution for his learning and his labors. The record of his life reflects but little credit on his contemporaries who were high in office, but it would seem low in intellect. Findel (*History of Freemasonry*, page 268) calls them "the antiquated German Masonic world." Doctor Krause was born at Eisenberg, a small city of Altenberg, May 6, 1781. He was educated at Jena, where he enjoyed the instructions of Reinhold, Fichte, and Schelling. While making theology his chief study, he devoted his attention at the same time to philosophy and mathematics. In 1801, he obtained his degree as Doctor of Philosophy, and established himself at the University of Jena as an extraordinary professor. There he remained until 1805, marrying in the meantime a lady of the name of Fuchs, with whom he passed thirty years, leaving as the fruit of his union eight sons and five daughters. In 1805, Krause removed to Dresden, and remained there until 1813. In April, 1805, he was initiated into Freemasonry in the Lodge Archimedes. As soon as he had been initiated, he commenced the study of the Institution by the reading of every Masonic work that was accessible. It was at this time that Krause adopted his peculiar system of philosophy, which was founded on the theory that the collective life of man—that is to say, of humanity—was an organic and harmonious unity; and he conceived the scheme of a formal union of the whole race of mankind into one confederacy, embracing all partial unions of church

organizations, of State government, and of private, social aggregations, into one general confederation, which should labor, irrespective of political, ecclesiastical, or personal influences, for the universal and uniform culture of mankind. Of such a confederation he supposed that he could see the germ in the Order of Freemasonry, which, therefore, it was his object to elevate to that position.

He first submitted these views in a series of lectures delivered before the Lodge Zu den drei Schwertern, of the Three Swords, in Dresden, of which he had been appointed the Orator. They were received with much approbation, and were published in 1811 under the title of the *Spiritualization of the Genuine Symbols of Freemasonry*. In these lectures, Krause has not confined himself to the received rituals and accustomed interpretations, but has adopted a system of his own. This is the course that was pursued by him in his greater work, the *Kunsturkunden*; and it was this which partly gave so much offense to his Masonic, but not his intellectual, superiors. In 1810, he published, as the result of all his labors and researches, his greatest work, the one on which his reputation principally depends, and which, notwithstanding its errors, is perhaps one of the most learned works that ever issued from the Masonic press. This is *Die drei ältesten Kunsturkunden der Freimaurerbrüderschaft, or the Three Oldest Professional Documents of the Brotherhood of Freemasons*.

The announcement that this work was shortly to appear, produced the greatest excitement in the Masonic circles of Germany. The progressive members of the Craft looked with anxious expectation for the new discoveries which must result from the investigations of an enlightened mind. The antiquated and unprogressive Freemasons, who were opposed to all discussion of what they deemed esoteric subjects, dreaded the effects of such a work on the exclusiveness of the Order. Hence attempts were made by these latter to suppress the publication. So far were these efforts carried, that one of the German Grand Lodges offered the author a large amount of money for his book, which proposal was of course rejected.

After the publication, the Grand Masters of the three Grand Lodges sought every means of excommunicating Krause and Mossdorf, who had sustained him in his views. After much angry discussion, the Dresden Lodge, Zu den drei Schwertern, was prevailed upon to act as executioner of this ignorant spirit of fanaticism, and Krause and Mossdorf, two of the greatest lights that ever burst upon the horizon of Masonic literature, were excommunicated. Nor did the persecution here cease. Krause experienced its effects through all the remaining years of his life. He was prevented on frequent occasions, by the machinations of his Masonic enemies, from advancement in his literary and professional pursuits, and failed through their influence to obtain professorships to which, from his learning and services, he was justly entitled. Findel (page 629) has approvingly quoted Doctor Schauberg as calling this "the darkest page in the history of German Freemasonry."

In 1814 Krause removed to Berlin. In 1821 he traveled through Germany, Italy, and France, and in 1823 established himself at Göttingen, where he gave

lectures on philosophy until 1830. He then removed to Munich, where he died September 27, 1832. Besides his contributions to Freemasonry, Krause was an extensive writer on philosophical subjects. His most important works are his *Lectures on the System of Philosophy*, 1828, and his *Lectures on the Fundamental Truths of Science*, 1829; both published at Göttingen.

His great work, however, to which he owes his Masonic fame, is his *Kunsturkunden*. He commences this work by a declaration of his design in writing it, which was twofold: first, to enlighten the brotherhood in reference to the three oldest documents in possession of the Craft, by a philological and philosophical examination of these records; and secondly, and with a higher purpose, to call their attention to a clear perception of the fundamental idea of a general union of mankind, to be accomplished by a reorganization of their own brotherhood. To the rituals of the present day he objected as wanting in scientific formula, and he thought that out of these old records they might well construct a better and more practical system.

But with all his learning, while his ideas of reform, if properly carried out, would undoubtedly advance and elevate the Masonic Institution, he committed grave errors in his estimation of the documents that he has made the groundwork of his system. The three documents which he has presented as the oldest and most authentic records of the Fraternity are: 1. The well-known *Leland Manuscript*, a document of whose authenticity there are the gravest doubts; 2. The *Entered Apprentice's Lecture*, a document published early in the eighteenth century, to which, in his second edition, he has added what he calls the *New English Lecture*; but it is now known that Krause's Lecture is by no means the oldest catechism extant; and, 3. The *York Constitution*, which, claiming the date of 926, has been recently suspected to be not older than the early part of the eighteenth century.

Notwithstanding these assumptions of authenticity for documents not really authentic, the vast learning of the author is worthy of all admiration. His pages are filled with important facts and suggestive thoughts that cannot fail to exert an influence on all Masonic investigations. Krause cannot but be considered as one of the founders of a new Masonic literature, not for Germany alone, but for the whole world of Masonic students.

Brother Roscoe Pound, *Philosophy of Freemasonry*, 1915, discusses keenly and fraternally the contributions of several outstanding Masonic students. Among these was Krause and we attempt briefly to outline the author's judicious conclusions (page 39). Krause held that:

Freemasonry's ultimate aim was the perfection of humanity, its immediate purpose to organize the universal moral sentiments of mankind, to organize the sanction of human disapproval.

That the relation of Freemasonry to human institutions, especially government, state and church, should be in harmony and even co-operation towards the great end of all of them. In this spirit Krause expounds our Masonic charges.

Freemasonry deals with the internal conditions of life governed by reason and its fundamental principles are measurement by reason and restraint by reason—and by teaching these to approach perfection.

Brother K. R. H. Mackenzie, *Royal Masonic Cyclo-pedia*, says that Krause is supposed to be the original of Thomas Carlyle's Professor Teufelsdröckh in the peculiar book *Sartor Resartus* (the *Tailor* or *Patcher Repatched*), a curious philosophy of clothes.

KRAUSE MANUSCRIPT. A title sometimes given to the so-called *York Constitutions*, a German translation of which was published by Krause, in 1810, in his *Kunsturkunden* (see *York Constitutions* and *Manuscripts, Apocryphal*).

KRISHNA or CHRISTNA. One of the Trimurti in the Hindu religious system. *Trimurti* is a Sanskrit compound word meaning *three-shaped* and is here applied to the trinity or triad of the Vedas, consisting of Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer. The myth proceeds to state that Devanaguy, upon the appearance of Vishnu, fell in a profound ecstasy, and having been *overshadowed*, to use the Sanskrit term, the spirit was incarnated, and upon the birth of a child, the Virgin and Son were conducted to a sheepfold belonging to Nanda, on the confines of the territory of Madura. The newly born was named *Krishna*, the Sanskrit for *sacred*. The Rajah of Madura had been informed in a dream that this son of Devanaguy should dethrone and chastise him for all his crimes; he therefore sought the certain destruction of the child, and ordained the massacre, in all his states, of all the children of the

male sex born during the night of the birth of Krishna. A troop of soldiers reached the sheepfold of Nanda, the lord of a small village on the banks of the Ganges, and celebrated for his virtues. The servants were about to arm in defense, when the child, who was at his mother's breast, suddenly grew to the appearance and size of a child ten years of age, and running, amused himself amidst the flock of sheep. The exploits of this wonder child, his preaching the new or reformed doctrine of India, his disciples and loved companion Ardjouna, the parables, philosophic teaching, the myth of his transfiguration, his ablutions in the Ganges before his death, and tragic end, together with the story of his revival after three days, and ascension, are graphically told by many authors, perhaps more brilliantly in *La Bible dans l'Inde*, as translated into English by Louis Jacolliot.

KULMA. The Hindustani Confession of Faith.

KUM, KIVI. These two words, pronounced *koom* and *keevy*, are found as ceremonial words in the advanced Degrees. They are from the Hebrew, and are interpreted as meaning *Arise!* and *Kneel!* They are not significant words, having no symbolic allusion, and seem to have been introduced merely to mark the Jewish origin of the Degree in which they are employed. In the more recent instructions they are disused.

KUN. Arabic for *Be*, the Creative Fiat of God.

L. In Hebrew, ל; Samaritan, 𐤋.

The shape of the twelfth English letter is borrowed from that of the Oriental *lomad*, coinciding with the Samaritan. The numerical value in Hebrew is thirty. The Roman numeral L is fifty. Hebrew name of Deity, as an equivalent, is למד, *Lim-mud*, or *Doctus*. This letter also signifies a *stimulus*, generally feminine.

LAANAH. The Hebrew לענה, meaning *Worm-wood*, a word used in the Order of Ishmael.

LABADY. A member of the Grande Loge de France, banished, in 1766, for alleged libel. An exile to Blois, in October, 1767, for permitting Masonic assemblies at his residence contrary to the orders of the government.

LABARUM. The monogram of the name of Christ, formed by the first two letters of that word,

ΧΡΙΣΤΟΣ, in Greek. It is the celebrated sign which the legend says appeared in the sky at noonday to the Emperor Constantine, and which was afterward placed by him upon his standard. Hence it is sometimes called the *Cross of Constantine*. It was adopted as a symbol by the early Christians, and frequent instances of it are to be found in the catacombs.

According to Eusebius, the Labarum was surrounded by the motto EN ΤΟΤΩ ΝΙΚΗ, or *Conquer by this*, which has been Latinized to *In hoc signo vinces*, the motto assumed by the Masonic Knights Templar



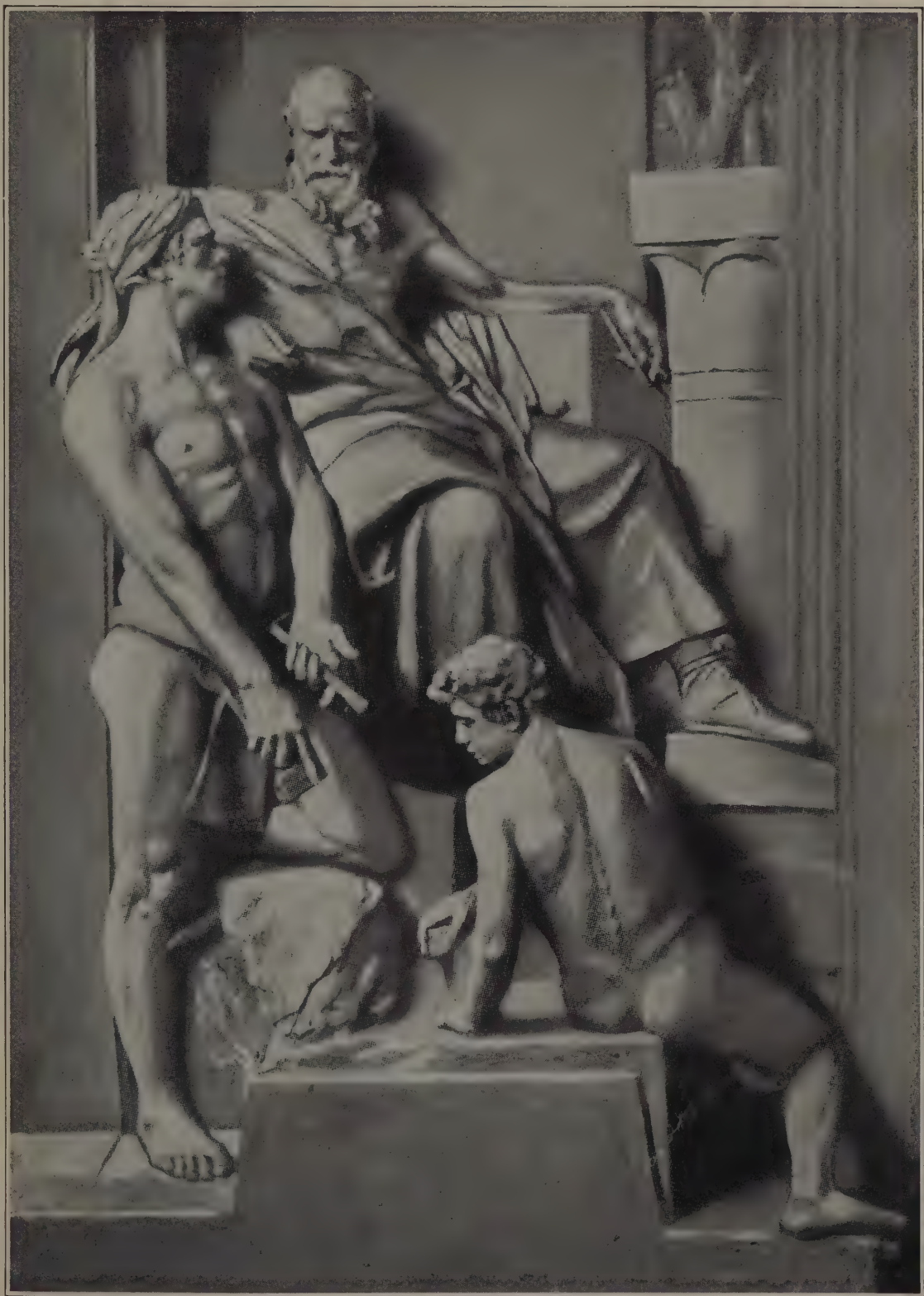
(see *In hoc signo vinces*). In this *Life of Constantine* (i, page 31), Eusebius describes the arrangement of the Labarum as on a long gilded spear having a crosspiece supporting a square purple cloth jewelled richly, at end of spear a gold wreath enclosing monogram. The derivation of the word *Labarum* is uncertain. The Greek word *Labaron* means a *flag*.

The *Encyclopedia Britannica* connects the name with the Basque *Labarra*, signifying *standard*.

LABOR. It is one of the most beautiful features of the Masonic Institution, that it teaches not only the necessity, but the nobility of *labor*. From the time of opening to that of closing, a Lodge is said to be at *labor*. This is but one of the numerous instances in which the terms of Operative Masonry are symbolically applied to Speculative; for, as the Operative Masons were engaged in the building of material edifices, so Free and Accepted Masons are supposed to be employed in the erection of a superstructure of virtue and morality upon the foundation of the Masonic principles which they were taught at their admission into the Order. When the Lodge is engaged in reading petitions, hearing reports, debating financial matters, etc., it is said to be occupied in *business*; but when it is engaged in the form and ceremony of initiation into any of the Degrees, it is said to be at *work*. Initiation is Masonic labor. This phraseology at once suggests the connection of our Speculative System with an Operative Art that pre-



LABARUM



LABOR IS WORSHIP

ceded it, and upon which it has been founded. Gädicke says:

Labor is an important word in Freemasonry; indeed, we might say the most important. For this, and this alone, does a man become a Freemason. Every other object is secondary or incidental. Labor is the accustomed design of every Lodge meeting. But do such meetings always furnish evidence of industry? The labor of an Operative Mason will be visible, and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by a tempest. He knows that he has done his labor. And so must the Freemason labor. His labor must be visible to himself and to his Brethren, or, at least, it must conduce to his own internal satisfaction. As we build neither a visible Solomon Temple nor an Egyptian pyramid, our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done.

As Freemasons, we labor in our Lodge to make ourselves a perfect building, without blemish, working hopefully for the consummation, when the house of our earthly tabernacle shall be finished, when the *Lost Word* of Divine Truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God service.

LABORARE EST ORARE. A Latin expression, meaning *To labor is to pray*; or, in other words, *labor is worship*. This was a saying of the medieval monks, which is well worth meditation. This doctrine, that labor is worship, has been advanced and maintained, from time immemorial, as a leading dogma of the Order of Freemasonry. There is no other human institution under the sun which has set forth this great principle in such bold relief. We hear constantly of Freemasonry as an institution that inculcates morality, that fosters the social feeling, that teaches brotherly love; and all this is well, because it is true; but we must never forget that from its foundation-stone to its pinnacle, all over its vast temple, is inscribed, in symbols of living light, the great truth that *labor is worship*.

A distinction may well be suggested here between the past and present uses of the words, a difference of somewhat suggestive character (see in this connection page 7, *Encyclopedia Britannica*, eleventh edition, volume 16). "The term *labor* means strictly any energetic work, though in general it implies hard work, but in modern parlance it is specially confined to industrial work of the kind done by the *working classes*." Labor to the Freemason is a term usually spoken of the performance of ritual—the act of initiation and of the ceremonial work in general, a special service done by the adept in his strictly Masonic duties, "remembering without ceasing your work of faith, and labour of love, and patience of hope" (First Epistle, Thessalonians i, 3).

LABORATORY. The place where experiments in chemistry, pharmacy, etc., are performed; the work-rooms of the chemist and physicist. An important apartment in the conferring of the Degrees of the Society of Rosicrucians.

LABORERS, STATUTES OF. Toward the middle of the fourteenth century, a plague of excessive virulence, known in history as the Black Death, invaded Europe, and swept off fully one-half of the inhabitants. The death of so many workmen had the effect of advancing the price of all kinds of labor to double the former rate. In England, the Parliament,

in 1350, enacted a Statute, which was soon followed by others, the object of which was to regulate the rate of wages and the price of the necessities of life. Against these enactments, which were called the *Statutes of Laborers*, the artisans of all kinds rebelled; but the most active opposition was found among the Masons, whose organization, Doctor Mackey asserts, being better regulated, was more effective (see *Freemason*). In 1360, Statutes were passed forbidding their "Congregations, Chapters, Regulations, and Oaths," which were from time to time repeated, until the third year of the reign of Henry VI, 1425 A.D., when the celebrated Statute entitled "Masons shall not confederate themselves in Chapters and Congregations," was enacted in the following words:

Whereas, by yearly Congregations and Confederacies, made by the Masons in their General Assemblies, the good course and effect of the Statutes for Laborers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons, our said sovereign lord and King, willing in this case to provide a remedy, by the advice and assent aforesaid, and at the special request of the Commons, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convicted, shall be judged for felons, and that the other Masons that come to such Chapters and Congregations be punished by imprisonment of their bodies and make fine and ransom at the king's will.

Findel (*History of Freemasonry*, page 94), following Preston, says that this Statute was passed in the Parliament of Bats; but Brother Hawkins points out this is erroneous, for the Act forbidding Masons to meet in Chapters or Congregations was passed in 1425 by the Parliament at Westminster, while the Parliament of Bats met at Leicester in the following year (see *Bats, Parliament of*).

All the Statutes of Laborers were repealed in the fifth year of Elizabeth; and Lord Coke gave the opinion that this act of Henry VI became, in consequence, "of no force or effect"; a decision which led Anderson, very absurdly, says Brother Mackey, to suppose that "this most learned judge really belonged to the ancient Lodge, and was a faithful Brother" (*Constitutions*, 1723, page 57); as if it required a judge to be a Freemason to give a just judgment concerning the interests of Freemasonry.

LABRUM. From the Latin. A lip or edge, as of a dish or font; having reference to the vase at the entrance of places of worship for preliminary lustration, the act of purifying.

LABYRINTH. A place full of puzzling intricacies, with winding passages, as the Egyptian, Samian, and Cretan Labyrinths. That of the Egyptians was near Lake Moeris, which contained twelve palaces under one roof, and was of polished stone, with many vaulted passages, and a court of 3,000 chambers, half under the earth and half above them. Pliny states it was 3,600 years old in his day. The *labyrinth* is symbolical of the vicissitudes and anxieties of life, and is thus metaphorically used in a number of the Degrees of various Rites. Sage of the Labyrinth is the eighteenth grade, Rite of Memphis, in the Order of 1860. Sage Sublime of Labyrinth is the fifty-fifth grade of the same organization (see *Catacombs*).

LACEPÈDE, B. G. E. DE LA VILLE. A French savant and naturalist, born in 1756, died 1825.

President of the Legislative Assembly in 1791. Master of the Lodge de Saint Napoléon in 1805. An account of his installation is recorded by Kloss.

LACORNE. The Count of Clermont, who was Grand Master of France, having abandoned all care of the French Lodges, left them to the direction of his Deputies. In 1761, he appointed one Lacorne, a dancing-master, his Deputy; but the Grand Lodge, indignant at the appointment, refused to sanction it or to recognize Lacorne as a presiding officer. He accordingly constituted another Grand Lodge, and was supported by adherents of his own character, who were designated by the more respectable Freemasons as the *Lacorne Faction*. In 1762, the Count of Clermont, influenced by the representations that were made to him, revoked the commission of Lacorne, and appointed Monsieur Chaillou de Joinville his Substitute General. In consequence of this, the two rival Grand Lodges became reconciled, and a union was effected on the 24th of June, 1762. But the reconciliation did not prove altogether satisfactory. In 1765, at the annual election, neither Lacorne nor any of his associates were chosen to office. They became disgusted, and, retiring from the Grand Lodge, issued a scandalous protest, for which they were expelled; and subsequently they organized a spurious Grand Lodge and chartered several Lodges. But from this time Lacorne ceased to have a place in regular Freemasonry, although the dissensions first begun by him ultimately gave rise to the Grand Orient as the successor of the Grand Lodge.

LADDER. A symbol of progressive advancement from a lower to a higher sphere, which is common to Freemasonry and to many, if not all of the Ancient Mysteries. In each, generally, as in Freemasonry, the number of steps was seven (see *Jacob's Ladder*).

LADDER, BRAHMANICAL. The symbolic ladder used in the Mysteries of Brahma. It had seven steps, symbolic of the seven worlds of the Indian universe. The lowest was the Earth; the second, the World of Re-existence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and the upper worlds; the fifth, the World of Births, in which souls are born again; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, who was himself a symbol of the sun.

LADDER, CABALISTIC. The ladder of the Cabalists consisted of the ten Sephiroths or Emanations of Deity. The steps were in an ascending series—the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown. This ladder formed the exception to the usual number of seven steps or rounds.

LADDER, JACOB'S. See *Jacob's Ladder*.

LADDER, MITHRAITIC. The symbolic ladder used in the Persian Mysteries of Mithras. It had seven steps, symbolic of the seven planets and the seven metals. Thus, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury by iron, Mars by a mixed metal, the Moon by silver, and the Sun by gold; the whole being a symbol of the sidereal progress of the sun through the universe.

LADDER OF KADOSH. This ladder, belonging to the advanced Degrees of Freemasonry, consists of

the seven following steps, beginning at the bottom: Justice, Equity, Kindliness, Good Faith, Labor, Patience, and Intelligence or Wisdom. Its supports are love of God and love of our neighbor, and their totality constitute a symbolism of the devoir or duty of Knighthood and Freemasonry, the fulfilment of which is necessary to make a Perfect Knight and Perfect Freemason.

LADDER, ROSICRUCIAN. Among the symbols of the Rosicrucians is a ladder of seven steps standing on a globe of the earth, with an open Bible, Square, and Compasses resting on the top. Between each of the steps is one of the following letters, beginning from the bottom: I. N. R. I. F. S. C., being the initials of Jesus, Nazarenus, Rex, Iudaeorum, Fides, Spes, Caritas. These words suggesting *Jesus of Nazareth, King of the Jews; Faith, Hope, Charity*. But a more recondite or hidden meaning is sometimes given to the first four letters.

LADDER, SCANDINAVIAN. The symbolic ladder used in the Gothic Mysteries. Doctor Oliver refers it to the Yggrasil, or sacred ash-tree. But the symbolism is either very abstruse or very doubtful. It retains, however, the idea of an ascent from a lower to a higher sphere, which was common to all the mystical ladder systems. At its root lies the dragon of death; at its top are the eagle and hawk, the symbols of life.

LADDER, THEOLOGICAL. The symbolic ladder of the Masonic Mysteries. It refers to the ladder seen by Jacob in his vision, and consists, like all symbolical ladders, of seven rounds, alluding to the four cardinal and the three theological virtues (see *Jacob's Ladder*).

LADRIAN. In the Sloane Manuscript 3848 and probably meant for *Edwin*.

LADY. In the androgynous, both sexes, Lodges of Adoption, where the male members are called *Knights*, the female members are called *Ladies*; as, the Knights and Ladies of the Rose. The French use the word *Dame*.

LAKAK DEROR PESSAH. The Hebrew words, לקח דרור פסח. The initials of these three words are found on the symbol of the Bridge in the Fifteenth Degree of the Scottish Rite, signifying *Liberty of Passage and Liberty of Thought* (see *Bridge*, also *Liber*).

LALANDE. See *De la Lande*.

LAMAISM. The name of the religion prevalent in Tibet and Mongolia. The Tibetan word, *Llama*, is pronounced *lama*, a chief or high priest. The faith is Buddhism, corrupted by Sivaism, an adoration of saints. At the summit of its hierarchy are two Lama Popes, having equal rank and authority in spiritual and temporal affairs.

LAMA SABACHTHANI. An expression used in the Masonic French Rite of Adoption. The words are from Matthew (xxvii, 46), "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

LAMB. In Ancient Craft Masonry the *Lamb* is the symbol of innocence; thus in the instructions of the First Degree: "In all ages the Lamb has been deemed an emblem of innocence." Hence it is required that a Freemason's Apron should be made of lambskin. In the advanced Degrees, and in the

Degrees of chivalry, as in Christian iconography, or illustration, the lamb is a symbol of Jesus Christ. The introduction of this Christian symbolism of the lamb comes from the expression of Saint John the Baptist, who exclaimed, on seeing Jesus, "Behold the Lamb of God"; which was undoubtedly derived from the prophetic writers, who compare the Messiah suffering on the cross to a lamb under the knife of a butcher. In the vision of Saint John, in the Apocalypse, Christ is seen, under the form of a lamb, wounded in the throat, and opening the book with the seven seals. Hence, in one of the Degrees of the Scottish Rite, the Seventeenth, or Knight of the East and West, the lamb lying on the book with the seven seals is a part of the jewel.

LAMBALLE, THE PRINCESS OF. Marie Thérèse Louise, born at Turin, 1749, devoted companion of Marie Antoinette, who appointed her Superintendent of the Royal Household. Imprisoned with the Queen at the Revolution, she refused to take the oath against the royalty and was on September 3, 1792, delivered to the populace for execution, her head on a spear being carried before the windows of the Queen's apartment. The Grand Mistress of the so-called Mother Lodge of La Maçonnerie d'Adoption.

LAMB OF GOD. See *Lamb, Paschal*.

LAMB, PASCHAL. The *Paschal Lamb*, sometimes called the *Holy Lamb*, was the lamb offered up by the Jews at the paschal feast, the Passover. This has been transferred to Christian symbolism, to Easter, and naturally to Chivalric Freemasonry; and hence we find it among the symbols of modern Templarism. The paschal lamb, as a Christian and Masonic symbol, called also the *Agnus Dei*, or *Lamb of God*, first appeared in Christian art after the sixth century. This is depicted as a lamb standing on the ground, holding by the left forefoot a banner, on which a cross is inscribed. This paschal lamb, or Lamb of God, has been adopted as a symbol by the Knights Templar, being borne in one of the banners of the Order, and constituting, with the square which it surmounts, the jewel of the Generalissimo of a Commandery. The lamb is a symbol of Christ; the cross, of His passion; and the banner, of His victory over death and hell. Barrington states (*Archæologia* ix, page 134) that in a Deed of the English Knights Templar, granting lands in Cambridgeshire, the seal is a Holy Land, and the arms of the Master of the Temple at London were argent, a cross gules, and on the nombril point thereof a Holy Lamb, that is, a Paschal or Holy Lamb on the center of a red cross in a white field.

LAMBSKIN APRON. See *Apron*.

LAMP, KNIGHT OF THE INEXTINGUISHABLE. A Degree quoted in the nomenclature of Fuslier (see Thory, *Acta Latomorum* i, page 320).

LANCE. A weapon for thrusting at an enemy, usually adorned with a small flag, made of tough ash, weighted at one end to balance it in use, and pointed at the other.

LANDMARKS. In ancient times, it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which, by malicious persons, would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove

them, therefore, was considered a heinous crime. "Thou shalt not," says the Jewish law, "remove thy neighbor's Landmark, which they of old time have set in thine inheritance." Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the *Sons of Light*, are called the *Landmarks* of the Order. The *Universal Language* and the *Universal Laws* of Freemasonry are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred Landmarks, by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offenses that a Freemason can commit.

In the decision of the question what are and what are not the Landmarks of Freemasonry, there has been much diversity of opinion among writers. Doctor Oliver says (*Dictionary of Symbolic Masonry*) that "some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no Landmarks beyond its peculiar secrets." But all of these are loose and unsatisfactory definitions, excluding things that are essential, and admitting others that are unessential.

Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the Landmarks are therefore "of higher antiquity than memory or history can reach." The first requisite, therefore, of a custom or rule of action to constitute it a *Landmark*, is, that it must have existed from "time whereof the memory of man runneth not to the contrary." Its antiquity is its essential element.

Were it possible for all the Masonic authorities at the present day to unite in a Universal Congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole Craft, yet it would not be a Landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity. Another peculiarity of these Landmarks of Freemasonry is, that they are unrepealable. As the Congress to which we have just alluded would not have the power to enact a Landmark, so neither would it have the prerogative of abolishing one. The Landmarks of the Order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain, and must so continue in force until Freemasonry itself shall cease to exist.

Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the Landmarks of Freemasonry, and to give to them a comprehensible form. In October of that year, the author of this work published in the *American Quarterly Review of Freemasonry* (volume ii, page 230) an

article on "The Foundations of Masonic Law," which contained a distinct enumeration of the Landmarks, which was the first time that such a list had been presented to the Fraternity. This enumeration was subsequently incorporated by the author in his *Text Book of Masonic Jurisprudence*. It has since been very generally adopted by the Fraternity and republished by many writers on Masonic law; sometimes without any acknowledgment. According to this recapitulation, the result of much labor and research, the Landmarks are twenty-five, and are as follows:

1. The modes of recognition are, of all the Landmarks, the most legitimate and unquestioned. They admit of no variation; and, if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest.

2. The division of Symbolic Freemasonry into three Degrees is a Landmark that has been better preserved than almost any other; although even here the mischievous spirit of innovation has left its traces, and, by the disruption of its concluding portion from the Third Degree, a want of uniformity has been created in respect to the final teaching of the Master's Order; and the Royal Arch of England, Scotland, Ireland, and America, and the "high degrees" of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all Symbolic Freemasonry. In 1813, the Grand Lodge of England vindicated the ancient Landmark, by solemnly enacting that Ancient Craft Masonry consisted of the three Degrees of Entered Apprentice, Fellow-Craft, and Master Mason, including the Holy Royal Arch. But the disruption has never been healed, and the Landmark, although acknowledged in its integrity by all, still continues to be violated.

3. The Legend of the Third Degree is an important Landmark, the integrity of which has been well preserved. There is no Rite of Freemasonry, practised in any country or language, in which the essential elements of this Legend are not taught. The Lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Freemasonry. Any Rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic Rite.

4. The government of the Fraternity by a presiding officer called a *Grand Master*, who is elected from the body of the Craft, is a fourth Landmark of the Order. Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a Landmark of the Order. Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the Institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary.

5. The prerogative of the Grand Master to preside over every Assembly of the Craft, wheresoever and whenever held, is a fifth Landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, the *throne*, at every Communication of the Grand Lodge; and that he is also entitled to preside at the communication of every subordinate Lodge, where he may happen to be present.

6. The prerogative of the Grand Master to grant Dispensations for conferring Degrees at irregular times, is another and a very important Landmark. The statutory law of Freemasonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and to allow a candidate to be initiated at once. This prerogative he possessed before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power.

7. The prerogative of the Grand Master to give Dispensations for opening and holding Lodges is another

Landmark. He may grant in virtue of this, to a sufficient number of Freemasons, the privilege of meeting together and conferring Degrees. The Lodges thus established are called Lodges under Dispensation (see *Lodges*).

8. The prerogative of the Grand Master to make Freemasons at sight is a Landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this Landmark, which misapprehension has sometimes led to a denial of its existence in Jurisdictions where the Grand Master was, perhaps, at the very time substantially exercising the prerogative, without the slightest remark or opposition (see *Sight, Making Freemasons at*).

9. The necessity for Freemasons to congregate in Lodges is another Landmark. It is not to be understood by this that any ancient Landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the Landmarks of the Order always prescribed that Freemasons should, from time to time, congregate together for the purpose of either Operative or Speculative Labor, and that these Congregations should be called *Lodges*. Formerly, these were extemporary meetings called together for special purposes, and then dissolved, the Brethren departing to meet again at other times and other places, according to the necessity of circumstances. But Warrants of Constitution, by-laws, permanent officers, and annual arrears are modern innovations wholly outside the Landmarks, and dependent entirely on the special enactments of a comparatively recent period.

10. The government of the Craft, when so congregated in a Lodge, by a Master and two Wardens, is also a Landmark. A Congregation of Freemasons meeting together under any other government, as that, for instance, of a president and vice-president, or a chairman and sub-chairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a Warrant of Constitution is at the present day. The names, of course, vary in different languages; but the officers, their number, prerogatives, and duties are everywhere identical.

11. The necessity that every Lodge, when congregated, should be duly tiled, is an important Landmark of the Institution which is never neglected. The necessity of this law arises from the esoteric character of Freemasonry. The duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which therefore constitutes a Landmark.

12. The right of every Freemason to be represented in all general meetings of the Craft, and to instruct his representatives, is a twelfth Landmark. Formerly, these general meetings, which were usually held once a year, were called *General Assemblies*, and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called *Grand Lodges*, and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Freemason represented himself; now he is represented by his officers (see *Representatives of Lodges*).

13. The right of every Freemason to appeal from the decision of his Brethren, in Lodge convened, to the Grand Lodge or General Assembly of Freemasons, is a Landmark highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of Subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned Landmark, as well as the principles of just government.

14. The right of every Freemason to visit and sit in every regular Lodge is an unquestionable Landmark of the Order. This is called the *Right of Visitation*. This right of visitation has always been recognized as an inherent right which inures to every Freemason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Freemason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of

what is, in general, a Masonic right, founded on the Landmarks of the Order.

15. It is a Landmark of the Order, that no visitor unknown to the Brethren present, or to some one of them as a Freemason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitor is known to any Brother present to be a Freemason in good standing, and if that Brother will vouch for his qualifications, the examination may be dispensed with, as the Landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information.

16. No Lodge can interfere in the business of another Lodge, nor give Degrees to Brethren who are members of other Lodges. This is undoubtedly an ancient Landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic Jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation, which is, in fact, in itself a Masonic offense, does not exempt a Freemason from Masonic Jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a Landmark of the Order. These qualifications are that he shall be a man—unmutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the Rites of Freemasonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic Institution, and from its symbolic teachings, and have always existed as Landmarks.

19. A belief in the existence of God as the Grand Architect of the Universe, is one of the most important Landmarks of the Order. It has been always admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed Atheist was ever made a Freemason. The very initiatory ceremonies of the First Degree forbid and prevent the possibility of such an occurrence.

20. Subsidiary to this belief in God, as a Landmark of the Order, is the belief in a resurrection to a future life. This Landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believe in Freemasonry and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his skepticism was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

21. It is a Landmark that a Book of the Law shall constitute an indispensable part of the furniture of every Lodge. We say, advisedly, *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The Book of the Law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Freemasons, the Koran might be substituted. Freemasonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The Book of the Law is to the Speculative Freemason his spiritual Trestle-Board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-Board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The Landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

22. The equality of all Freemasons is another Landmark of the Order. This equality has no reference to any subversion of those graduations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect, which rightly belong to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level—that on that level we are all traveling to one predestined goal—that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

23. The secrecy of the Institution is another and most important Landmark. The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient Landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the Institution on account of its secrecy, and however much some unskilful Brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the Landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry as a secret association, has lived unchanged for centuries; as an open society, it would not last for as many years.

24. The foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching, constitute another Landmark of the Order. The Temple of Solomon was the symbolic cradle of the Institution, and, therefore, the reference to the Operative Masonry which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Freemasonry, however they may differ in other respects, religiously preserve this Temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

25. The last and crowning Landmark of all is, that these Landmarks can never be changed. Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors.

The above article by Doctor Mackey gives his latest conclusions upon a highly debatable subject. His list of Landmarks has been adopted by several Grand Lodges, than which no one could expect higher praise, while on the other hand many Brethren are convinced that the Landmarks enumerated by Doctor Mackey are too many, and others believe them too few. Of the latter class we have the late able and highly esteemed Grand Secretary, H. B. Grant, of Kentucky. He prepared a list of Landmarks for the *Masonic Home Journal*, 1889, and added to them for the consideration of the Masonic Congress of 1893. Since then they have been reprinted, the copy at hand dated 1910, and the number of Landmarks listed being fifty-four. The increase is due to the breadth of Brother Grant's definition. He held that "The Ancient Landmarks of Freemasonry are the immemorial usages and fundamental principles of the Craft, and are unchangeable" (see *Book of Constitutions*, Kentucky, 1910, page 209). The Masonic Con-

gress, 1893, as reported by Brother Grant (page 210) was assured that "The Ancient Landmarks are those fundamental principles which characterize Masonry, as defined in the Charges of a Freemason, and without which the Institution can not be identified." Both the lists of Doctor Mackey and Brother Grant are examined on pages 183 to 199, *Masonic Jurisprudence and Symbolism*, Rev. John T. Lawrence, 1908, the author challenging the universality of some items enumerated by the above Brethren as Landmarks.

An important and significant example of a brief list of Landmarks is the one adopted on December 11, 1918, as a part of the revised Constitutions and Regulations of the Grand Lodge of Massachusetts. Sections 100 to 102 state:

The Common Law of Freemasonry is to be learned from the ancient usages of the Craft as developed and interpreted from and after A.D. 1721. It is the foundation of Masonic jurisprudence. The Landmarks are those ancient and universal fundamental principles of the Craft which no Masonic authority can alter or repeal. This Grand Lodge recognizes the following Landmarks: Monotheism, the sole dogma of Freemasonry; belief in immortality, the ultimate lesson of Masonic philosophy; the Volume of the Sacred Law, an indispensable part of the furniture of a Lodge; the Legend of the Third Degree; Secrecy; the Symbolism of the Operative Art; a Mason must be a free-born male adult. The above list of Landmarks is not declared to be exclusive.

With reference to the general acceptance by Masonic authorities in the United States, as in the foregoing list, that every Brother must be freeborn, note also the comment by Brother Lawrence on English practise (see *Masonic Jurisdiction and Symbolism*, 1908, pages 141 and 142).

That a Freemason should be a free man is axiomatic, but previous to 1847 it was necessary that he should be a free man born of a free woman. But by the Emancipation Act a good many persons became free men who yet were not born of free mothers, and on September 1, 1847, Grand Lodge decided to abolish the disqualification, and now the only reference to parentage is in Section 4 of the Ancient Charges where "honest parents" are spoken of. The older *Constitutions* retain, of course, in the candidate's declaration, "I . . . being free by birth . . ." and the Lectures have references to the "degrading habit of slavery." The older *Constitutions* did not specify the age of the candidate, but simply required him to be of mature and discreet age. Article 187 defines mature age to be the legal age of manhood—twenty-one years—and this requirement fits in with the definition of a "free" man. In present times there is no question of slavery, and therefore a free man may well mean a man who is free to act independently of the consent of his legal guardians a freedom which he only attains at the age of manhood.

The circumstances under which the change from *Free-born to Free* was made by the Grand Lodge of England are in the *Proceedings* for the Quarterly Communication of September 1, 1847, and read as follows:

The Most Worshipful Grand Master.—At the last Quarterly Communication I stated that I thought it necessary some resolution should be come to as to those persons who at the time of their birth were not free, but who are now absolutely free, and whose mothers are also free. I stated then that it was very hard that persons of this description should be precluded from joining our fraternity. Now this is a subject which deserves the attention of Grand Lodge, and should indeed be attended to without delay. My own opinion, is, that instead of making use of the term "free-born," the expression "free man" would be sufficient to answer the end required; for so long as a person is a free man he should be capable of being initiated into our Order, and it should not be absolutely necessary

that he be born free. I hope, therefore, some Brother will make a Motion to that effect.

The Grand Secretary wished to know if he should read two letters on the subject, one from Antigua, the other from Saint Vincent.

The Most Worshipful Grand Master declared his assent, and the letters were read accordingly.

Right Worshipful Brother Dobie was sure the Grand Lodge would agree with him that they were very much indebted to the Grand Master for introducing this subject. It was a subject which had been under the consideration of the late Grand Master, who, if he had lived, would have brought it forward; but to the present Grand Master they were indebted that it was brought forward. It therefore gave him great pleasure in moving that the term "free" be used instead of "free-born"; that being all the change that would be required to give relief to the colonies; and that the change be made forthwith.

Worshipful Brother Goldsworthy seconded the motion.

The Grand Secretary read the alterations that would be required to be made in the Ancient Charges and Book of Constitutions if the motions were carried.

Worshipful Brother Lane suggested that an omission had been made in not noticing those parts of the Lectures where the term occurs.

The Most Worshipful Grand Master said the Lectures must conform to the Law.

Worshipful Brother Crucefix was happy that Providence had spared his life to see that those whom the nation had emancipated should also be emancipated as regarded Masonry. So long ago as the year 1836 he addressed a letter on this subject to the then Grand Master, feeling that it was a most singular thing that they should emancipate thousands of fellow-creatures, and not afterwards allow them to participate in the benefits of Free Masonry. The Worshipful Brother then read portions of the letter, wherein it was contended that the term "free-born" only referred to the customs of the eastern nations, and suggested that the words "free agent," if used instead, would counteract the evil. Acting on this feeling, he had never since that time initiated a man under the form "free-born," etc. He could not but express his gratitude for the manner in which the Grand Master had brought the subject forward, as, if agreed to, it would afford the means of many worthy men entering our blessed Order.

Right Worshipful Brother Dobie then read the resolution, which proposed that the word "born" at the top of page 6 of the *Book of Constitutions*, in the 3rd Head of the Ancient Charges, be omitted, and that the Declaration to be signed by Candidates, as set forth in page 86, be altered, and made to commence as follows, viz.: "I, being a free man and of full age," etc.

A short discussion as to the propriety of retaining the word "free" at all then ensued, at the termination of which the proposed alteration being put from the Chair, was agreed to unanimously.

Brother Dobie wished to know if the Grand Secretary should send such answers to the letters which had been read as would allow the writers to act upon them immediately, and without waiting for the confirmation of the next Quarterly Communication.

The Most Worshipful Grand Master consented that such answers should be transmitted.

Section 186 of the *Book of Constitutions* of the Grand Lodge of England, now has the statement "every Candidate must be a free man, and at the time of initiation in reputable circumstances," and Section 187 requires the candidate to make the following declaration:

I, ..., being a free man, and of the full age of twenty-one years, do declare that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favourable opinion conceived of the institution, and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand,
this day of
Witness

As to the permanent characteristics of Landmarks we may note XXXIX of the *General Regulations* compiled by Brother George Payne, Grand Master in 1720, approved by Grand Lodge, 1721, published by Dr. James Anderson, 1723, and which reads: "Every Annual Grand Lodge has an inherent power and Authority to make new Regulations, or to alter these, for the real Benefit of this Ancient Fraternity: provided always that the Old Land-Marks be carefully preserved." The extent to which a Grand Lodge may go in the making of laws depends upon its determination of what are or are not Landmarks, and as is seen at once by a study of the above particulars the Landmarks of the Fraternity do not find the same recognition and acceptance by all Grand Lodges. However, Doctor Mackey's list has found general favor, the attitude of the Craft being well outlined by the following comment in the *Masonic Manual and Code*, Grand Lodge of Georgia, 1917 (page 226).

No two authors agree in the enumeration of the Landmarks and no attempt to state all the Landmarks secretly has been universally accepted by the Craft. The Landmarks here stated are those published by the eminent Masonic author, Doctor Mackey, in his textbook on *Masonic Jurisprudence*, where the student will find a valuable commentary and explanation. The twenty-five Landmarks here given, however, have been very generally recognized in the Craft of all the States as correct.

Brother Hawkins, in his *Concise Cyclopedia of Freemasonry* (pages 138 and 139), describes the issuing of a Warrant on October 26, 1809, authorizing certain Brethren to hold a Special Lodge for "the purpose of ascertaining and promulgating the Ancient Land Marks of the Craft." This Lodge met frequently for some time and on October 19, 1810, it was "Resolved that it appears to this Lodge that the ceremony of Installation of Masters of Lodges is one of the two landmarks of the Craft, and ought to be observed." Brother Hawkins held that probably the other one was the modes of recognition of Entered Apprentices and Fellow Crafts. December 28, 1810, at a well-attended Communication of the Lodge "the Right Worshipful Master proceeded to point out the material parts in and between the several Degrees to which the attention of the Masters of Lodges would be requisite in preserving the Ancient Land Marks of the Order—such as the form of the Lodge, the number and situation of the Officers—their different distinctions in the different Degrees—the restoration of the proper words to each Degree, and the making of the pass-words between one Degree and another—instead of in the Degree." From these extracts Brother Hawkins inferred that according to the Lodge of Promulgation the Landmarks are: The form of the Lodge, its officers and their duties, the words and passwords, and the Installation of the Master, "though," he continues, "it is a pity that in their resolution of October 19 they did not state precisely what the two Landmarks were."

Another conjecture would be that the word read as *two* might have been intended for *true*. As we understand Freemasonry today some difficulty would be occasioned for most Brethren in limiting the number of Landmarks to only two. But be they few or many we may well take the injunction of old to heart: "Remove not the ancient landmark which thy fathers have set" (Proverbs xxii, 28).

Dean Roscoe Pound in his *Masonic Jurisprudence* defines Landmarks as "certain universal, unalterable, and unrepealable fundamentals which have existed from time immemorial and are so thoroughly a part of Freemasonry that no Masonic authority may derogate from them or do aught but maintain them." Brother Melvin M. Johnson, Past Grand Master of Massachusetts, when discussing the determination of Masonic Landmarks, *Builder*, July, 1923 (page 195), says, "Probably all Masonic students will agree to this definition (by Brother Pound) and then proceed immediately to disagree upon the list of those fundamentals which are to be classified as 'universal, unalterable, and unrepealable.'" Brother Johnson points out that the key to the situation is to be found in the Ancient Charges to which every Installed Master consents and by which he agrees to be bound. At every Installation the Worshipful Master solemnly asserts it is not in the power of any man or body of men to make innovations in the Body of Freemasonry. The essentials of Freemasonry are the landmarks, and these combined are the Body of Freemasonry. Brother Johnson therefore submitted the following for the consideration of the Craft: "The Landmarks are those essentials of Freemasonry without any one of which it would no longer be Freemasonry."

Brother W. J. Chetwode Crawley in his paper on *The Craft and Its Orphans in the Eighteenth Century*, *Transactions*, Quatuor Coronati Lodge (xxiii, page 167) says:

The ancient Landmarks of Freemasonry, like all other Landmarks, material and symbolic, can only preserve their stability when they reach down to sure foundations. When the philosophic student unearths the underlying rock on which our ancient Landmarks rest, he finds our sure foundations in the triple dogma of the fatherhood of God, the brotherhood of man, and the life to come. All laws, customs and methods that obtain amongst us, and do not ultimately find footholds on this basis, are thereby earmarked as conventions and conveniences, in no way partaking of the nature of ancient Landmarks.

Brother Albert Pike contributed a discussion upon the Landmarks to the *Proceedings*, Masonic Veterans Association, District of Columbia, and this is reprinted in *Research Pamphlet, No. 20*, 1924 (page 147), an excellent compilation by Brother Silas H. Shepherd, published by the Wisconsin Grand Lodge Committee on Masonic Research. Brother Pike says:

The Ancient Charges show by what principles the relations of those of the Fellowship to each other were regulated; and these may not improperly be said to have been the "Landmarks" of the Craft . . . Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple Freemasonry was builded, and without which it would not have been Freemasonry: the organization of the Craft into Lodges, the requisites for admission into Fellowship, and the methods of government established at the beginning . . . There is no common agreement in regard to what are and what are not "Landmarks." That has never been definitely settled. Each writer makes out for himself the list or catalogue of them, according to his own fancy, some counting more of them and others less.

Brother Shepherd has in the following sentences from the Preface to his book attempted a brief statement of what is commonly understood by the Brethren as the Ancient Landmarks, as well as his experience in seeking official light upon the subject:

The prevailing idea of the Ancient Landmarks is that they are those time-honored and universal customs of Freemasonry which have been the fundamental law of the Fraternity from a period so remote that their origin cannot be traced, and so essential that they cannot be modified or amended without changing the character of the Fraternity. Although the universal reverence of the "Ancient Customs and Usages of the Fraternity" might seem to presuppose an agreement as to their number and interpretation, nevertheless jurists and scholars express widely divergent opinions about them nor has any Grand Lodge ever promulgated a list that would be acceptable to all.

LANE, JOHN. Born in England, in 1843, he died suddenly on December 30, 1899. Statistician of the Masonic Fraternity, as he was so termed by Brother W. J. Hughan. Initiated on September 10, 1878, in the Jordan Lodge, No. 1402, at Torquay, he scarcely ever missed one of its meetings. He became Worshipful Master in 1882.

Brother Lane published his *Masonic Records*, 1717-1886, in 1886, a second edition appearing in 1895. The Board of General Purposes, Grand Lodge of England, warmly praised the colossal volume and remarked most truly "that many years of patient labor and careful research were spent by the compiler in its preparation, and it is perhaps the most useful Masonic work ever published." In 1889 he published *A Handy Book* to the study of the engraved, printed, and manuscript Lists of Lodges of Ancient Free and Accepted Masons of England—Moderns and Antients—1723-1814; and in 1891, *Centenary Warrants and Jewels*, comprising an account of all the Lodges under the Grand Lodge of England to which Centenary Warrants had been granted, together with illustrations of all the special Jewels.

He contributed several papers to Freemasonry during his affiliation with the Inner Circle of Quatuor Coronati Lodge which Brother Lane joined in 1887, and of which he was a very active and devoted member. A representative list of these articles is given here: "Another New List of Lodges, A.D. 1732," 1898; "Early Lodges of Freemasons, Their Constitution and Warrants, 1717-1760;" "Masters Lodges," 1888 and 1895; "Date of Origin of the Grand Lodge of the Antients 1751," 1892, appeared in the *Transactions* of Quatuor Coronati Lodge; "Notes on the Minute Book of an Early Athol Lodge," 1887; "Old Warrants, Lodge of Unanimity, No. 89, Dukinfield," 1891; "Notes on the Early Minute Book of Premier Grand Lodge of England, 1887, appeared in the *Freemason*, and an article entitled "Lodges in America under the English Constitution, 1733-1889," was printed in the *History of Freemasonry and Concordant Orders*.

An important Lecture of Brother Lane's led to considerable discussion, but could not be reproduced in print. It bore the suggestive title "Some Aspects of Early English Freemasonry, Esoteric, with Special Reference to the Signs, Tokens, Words and Obligations."

For biographical references to Brother Lane see *Freemason*, No. 34, 1895 (pages 334-5), and *Transactions*, Quatuor Coronati Lodge (volume xiii, page 41, 1900).

LANGES, SVALETTE DE. The Master of Les Amis Réunis, meaning *Reunited Friends*, who aided in founding the system of Philalethes in 1775.

LANGLEY, BATTY. An English architect who died March 31, 1751. His *Ancient Masonry* published in 1736 is dedicated to Francis, Duke of Lorraine, and "to all others the Right Hon. and Right Worshipful Masters of Masonry, by their humble servant and affectionate Brother, Batty Langley." There is an interesting introduction to Geometry in the fourth edition of the *Builders Complete Assistant*. The *Builders Jewel* or the *Youth's Instructor and Workman's Remembrance*, written by Batty and Thomas Langley and published at London in 1751, has a remarkable frontispiece full of Masonic symbols.

LANGUAGE, UNIVERSAL. The invention of a universal language, which men of all nations could understand and through which they could communicate their thoughts, has always been one of the dreams of certain philologists. In the seventeenth century, Dalgarno had written his *Ars Signorum* to prove the possibility of a universal character and a philosophical language. About the same time Bishop Wilkins published his *Essay towards a Real Character and a Philosophical Language*; and even the mathematical Leibnitz entertained the project of a universal language for all the world. It is not, therefore, surprising, that when the so-called *Leland Manuscript* stated that the Freemasons concealed a "Universelle Longage," John Locke, or whoever was the commentator on that document, should have been attracted by the statement. He says:

A universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages.

The guess of the commentator was near the truth. A universal language founded on words is utterly impracticable. Even if once inaugurated by common consent, a thing itself impossible, the lapse of but a few years, and the continual innovation of new phrases would soon destroy its universality. But there are signs and symbols which, by tacit consent, have always been recognized as the exponents of certain ideas, and these are everywhere understood. It is well known that such a system exists over the vast territory occupied by the North American savages, and that the Indians of two tribes, which totally differ in language, meeting on the prairie or in the forest, are enabled, by conventional signs of universal agreement, to hold long and intelligible intercourse.

On such a basis the Universal Language of Freemasonry is founded. It is not universal to the world, but it is to the Craft; and a Freemason of one country and language meeting a Freemason of another can make himself understood for all practical purposes of the Craft, simply because the system of signs and symbols has been so perfected that in every language they convey the same meaning and make the same impression. This, and this only, is the extent to which the universal language of Freemasonry reaches. It would be an error to suppose that it meets the expectations of Dalgarno or Wilkins, or any other dreamer, and that it is so perfect as to supersede the necessity of any other method of intercommunication.

Thus far Brother Mackey whose comments on Masonic universality are as applicable today as when his words were written, though his criticisms of the possibilities in universal languages are less successful in view of the work accomplished in that direction since his day and generation. However, we must admit that the same prejudice exists and is likely to persist and long continue. Part of this objection is due to misunderstanding, a belief that the projected language is intended to take the place of some national tongue. But this is an error; at best the attempts have been directed at an easily acquired auxiliary means of spoken and written communication, an agency especially promising of purpose in a world that is so readily misled by lack of correct knowledge concerning the peoples of the earth. Surely this is a task of importance to all Brethren of the Craft. As to the earlier attempts to which Brother Mackey alludes, they were failures, it is true. Dalgarno's *Ars Signorum* of 1661 and Wilkins' *Real Character* of 1668 failed because of insufficient foundation, the preliminary scientific labor had not then been done. But what was attempted was deserving of admiration and Wilkins in particular made a contribution to phonetics that is valuable among experts of modern times while his classification of ideas was the acknowledged forerunner of later efforts by Roget and Linnaeus. More recently we have had Volapük of 1880, Esperanto, 1887, and Idiom Neutral, 1902. Of these the second is admittedly the most reasonable and practical artificial language. Born as it was among the feuds of four races using different languages, its inventor, Dr. L. Zamenhof, believed that the evil could be remedied by a neutral speech. A Masonic Lodge using Esperanto was established at Paris, one has been planned for London, and an international group of Freemasons using Esperanto has also functioned (see *Universala Framasona Ligo*).

LANDSLOWNE MANUSCRIPT. This version of the *Old Charges* is of very early date, about the middle or latter half of the sixteenth century, as these *Free Masons Orders and Constitutions* are believed to have been part of the collection made by Lord Burghley, Secretary of State in the time of Edward VI, who died 1598 A.D. Brother Gould, in his *History* (volume i, page 61), says:

The Manuscript is contained on the inner side of three sheets and a half of stout paper, eleven by fifteen inches, making in all seven folios, many of the principal words being in large letters of an ornamental character. Sims, Manuscript Department of the British Museum, does not consider these "Orders" ever formed a roll, though there are indications of the sheets having been stitched together at the top, and paper or vellum was used for additional protection. It has evidently "seen service." It was published in *Freemasons Magazine*, February 24, 1858, and Hughan's *Old Charges* (page 31), and since in facsimile reproduction by the Quatuor Coronati Lodge. The catalogue of the Landsdowne Manuscripts—which consisted of twelve hundred and forty-five volumes, bought by the English Parliament, in 1807, for £4,925 (about \$23,837)—has the following note on the contents of this document: "No. 48. A very foolish legendary account of the origin of the Order of Freemasonry"—in the handwriting, it is said, of Sir Henry Ellis.

LANTURELUS, ORDRE DES. Instituted, according to Clavel, in 1771, by the Marquis de Croismare. Its purposes or objects are not now understood.

LAPICIDA. A word sometimes used in Masonic documents to denote a Freemason. It is derived from *lapis*, the Latin meaning a stone, and *caedo*, to cut, and is employed by Varro and Livy to signify a *Stone-Cutter*. But in the Low Latin of the mediæval age it took another meaning; and Du Cange defines it in his *Glossarium* as "Aedificiorum structor; Gall. Maçon," that is, "A builder of edifices; in French, a Mason"; and he quotes two authorities of 1304 and 1392, where *lapicidae* evidently means *builders*. In the *Vocabularium* of Ugutio, Anno 1592, *Lapicedius* is defined as a *Cutter of Stones*. The Latin word now more commonly used by Masonic writers for *Freemason* is *Latomus*; but *Lapicida* is purer Latin (see *Latomus*).

LARMENIUS, JOHANNES MARCUS. According to the tradition of the Order of the Temple—the credibility of which is, however, denied by most Masonic scholars—John Mark Larmenius was in 1314 appointed by James de Molay his successor as Grand Master of the Templars, which power was transmitted by Larmenius to his successors in a document known as the *Charter of Transmission* (see *Temple, Order of the*).

LA ROCHEFOUCAULT, BAYERS, LE MARQUIS DE. Grand Master of the Rite Ecossais Philosophique in 1776. A Freemason of considerable note.

LARUDAN, ABBE. The author of a work entitled *Les Franc-Maçons ecrasés. Suite du livre intitulé L'Ordre des Franc-Maçons trahi, traduit du Latin*, meaning *The Freemasons Crushed, a continuation of the book entitled the Order of Freemasons Betrayed, translated from the Latin*. The first edition was published at Amsterdam in 1746. In calling it the sequel of *L'Ordre des Franc-Maçons trahi*, by the Abbé Perau, Larudan has sought to attribute the authorship of his own libelous work to Perau, but without success, as the internal evidence of style and of tone sufficiently distinguishes the two works. Kloss says (*Bibliographie*, No. 1874) that this work is the armory from which all subsequent enemies of Freemasonry have derived their weapons. Larudan was the first to broach the theory that Oliver Cromwell was the inventor of Freemasonry.

LASALLE, TROUBAT DE. One of the founders of the Mother Lodge of the Rite Ecossais Philosophique.

LA-TENTE, EDOUARD. See *International Bureau for Masonic Affairs*.

LATERAN COUNCILS. They were five in number, regarded as Ecumenical, that is of world-wide importance, and were held in the Church of Saint John Lateran in Rome, in 1123, 1139, 1179, 1215, and 1512.

LATIN LANGUAGE IN LODGES. Latin, the tongue of the ancient Roman Empire is still in the modern study of the sciences and the scholarly classics a language long favored by the universities. In the higher learning it holds tenaciously a prominent place and its international service now and formerly often finds it useful as a medium of understanding among scholars when other means of communication fail. Rob Roy MacGregor, in his tales of travel, tells of illness in a monastery in Palestine where the Latin of his boyhood was profitably refreshed while he

sojourned with the monks who had with him none other common means of expression. In pharmacy it continues of everyday service and each medical prescription tells of its present usefulness. The Roman Catholic Church makes it practically a universal language employed everywhere she has a foothold. Freemasonry has also striking instances of the usefulness of Latin in the Lodge. The Roman Eagle Lodge, No. 160, chartered in 1785, Edinburgh, Scotland, was founded by Dr. John Brown, its first Right Worshipful Master, to use the Scottish expression for the Master of the Lodge. Dr. John Brown, born 1735, died 1788, studied at the University of Edinburgh and became famous as a Latin scholar as well as in founding a system of medical treatment of the sick that was called after him the Brunonian method. He published a Latin work in 1780, his *Elementa Medicinæ, Elements of Medicine*, maintaining that most diseases often indicated weakness, not excessive strength or excitement, and that indiscriminate bleeding of the patient was a mistake, that frequently supporting treatment was required. His system was then radical, met with much opposition, but slowly prevailed. Some Brethren were students in his University classes and he encouraged the Lodge to keep the Minutes and perform other duties in Latin. The mother tongue became the medium of communication in later years.

With Brother A. M. Mackay we examined in Edinburgh the old records of Saint David's Lodge, No. 36. This is the Lodge of which the noted novelist Sir Walter Scott was a member. Readers of his *Ivanhoe* may recall his use of a Masonic term in writing of the tourney where the field for jousts was laid out as an "oblong square."

However, at an emergency meeting of Saint David's Lodge, September 13, 1783, four persons were severally initiated and we read "the ceremony was performed by the R. R. Br. John MacIure, Grand Chaplain, & translated into Latin by Br. John Brown, M.D., as none of them (the candidates) understood English." The initiates were in the service of the Polish Government, and temporarily in Scotland. On September 18, 1783, only five days later, the Master appears by the Minutes to have informed the Lodge, "That the four Polish Brethren had been extremely diligent in learning the apprentices' part, and as their time in this Country was to be short, they were anxious to be promoted to the higher Degrees, and for that purpose he had ordered this Masters' Lodge to be convened and hoped their request would be granted and their Entries having proved tedious, first giving it in English and then translating it into Latin, so the Most W. Charles Wm. Little Esqr. Subt. G. M. of Scotland had voluntarily offered to assist Br. John Brown, M.D., and Br. Clark of Saint Andrew's Lodge, and accordingly the Ceremony which took up above three hours was performed in very Elegant Latin."

The new Brethren applied for certificates showing that they had been "made Masons and Members" of the Lodge, and although "this request was new and contrary to the practise of the Lodge, and had been refused in former cases, yet there was a distinction in this case, the Brethren being Foreigners, who never were, nor probably would ever be again in Scotland,

and that giving such certificates might be a means not only of increasing Masonry, but also a probability of extending the authority of the Grand Lodge" and therefore the suggestion was unanimously agreed upon, the certificates written upon vellum and furnished the departing Brethren who planned to set out for Poland in a few days (see our article in *Builder*, September, 1926).

Brother Little was Depute Master, Royal Lodge of Saint David's, No. 36, 1784-6, and Right Worshipful Master, Roman Eagle Lodge, No. 160, 1787-9, and Right Worshipful Master, Lodge Edinburgh Saint Andrews, No. 48, in 1791. His great-great-grandson Brigadier-General R. G. Gilmore, writes Brother Mackay, is Past Grand Master Mason of Scotland; Grand Standard-Bearer, Supreme Council, Thirty-third Degree, and Past Grand Sword-Bearer, Grand Lodge, Royal Order of Scotland, a striking instance of prominent long-continued Masonic activity in one family.

LATOMIA. This word has sometimes been used in modern Masonic documents as the Latin translation of the word *Lodge*, with what correctness we will see. The Greek λατομείον, *latomeion* (or λατομία), from the roots *laas*, a stone, and *temno*, to cut, meant a place where stones were cut, a quarry. From this the Romans got their word *latomiae*, more usually spelled *laurumiae*, which also, in pure Latinity, meant a stone-quarry. But as slaves were confined and made to work in the quarries by way of punishment, the name was given to any prison excavated out of the living rock and below the surface of the earth, and was especially so applied to the prison excavated by Servius Tullius under the Capitoline hill at Rome, and to the state prison at Syracuse. Both *λατομία* and *laurumiae* are seldom used by ancient writers in their primary sense of a stone-quarry, but both are used in the secondary sense of a prison, and therefore *Latomia* cannot be considered a good equivalent for *Lodge*.

LATOMUS. By Masonic writers used as a translation of *Freemason* into Latin; thus, Thory entitles his valuable work, *Acta Latomorum*, meaning the *Transactions of the Freemasons*. This word was not used in classical Latinity. In the Low Latin of the Middle Ages it was used as equivalent to *lapicida*. Du Cange defines it, in the form of *lathomus*, as a cutter of stones, *Caesor lapidum*. He gives an example from one of the ecclesiastical Constitutions, where we find the expression "carpentarii ac Latomi," which may mean *Carpenters and Masons* or *Carpenters and Stone-Cutters*. Du Cange also gives *Latomus* as one of the definitions of *Maçonetus*, which he derives from the French *Maçon*. But *Maçonetus* and *Latomus* could not have had precisely the same meaning, for in one of the examples cited by Du Cange, we have "Joanne de Bareno, Maçoneto, Latonio de Gratianopolis," or in English, "John de Bareno, Mason and Stone-Cutter (?) of Grenoble." *Latomus* is here evidently an addition to *Maçonetus*, showing two different kinds of occupation. We have abundant evidence in medieval documents that a *Maçonetus* was a builder, and a *Latomus* was most probably an inferior order, what the Masonic Constitutions call a *Rough Mason*. The propriety of applying it to a Freemason seems doubtful. The word is sometimes found as *Lathomus* and *Latoni*.

LATOUR D'AUVERGNE, LE PRINCE DE. President of the Mother Lodge of the Rite Ecossais Philosophique in 1805, and member of the Grand Orient of France in 1814.

LATRES. This word has given much unnecessary trouble to the commentators on the old Records of Freemasonry. In the legend of the Craft contained in all the old *Constitutions*, we are informed that the children of Lamech "knew that God would take vengeance for sinne, either by fire or water, wherefore they did write these sciences that they had found in twoe pillars of stone, that they might be found after that God had taken vengeance; the one was of marble and would not burne, the other was *Latres* and would not drowne in water" (*Harleian Manuscript*, No. 1942). It is the Latin word *later*, a brick. The legend is derived from Josephus (*Jewish Antiquities* I, ii), where the same story is told. Whiston properly translates the passage, "they made two pillars; the one of brick, the other of stone." The original Greek is *πλατθος*, which has the same meaning. The word is variously corrupted in the manuscripts. Thus the *Harleian Manuscript* has *latres*, which comes nearest to the correct Latin plural *lateres*; the *Cooke* has *lacerus*; the *Dowland*, *laterns*; the *Lansdowne*, *latherne*; and the *Sloane*, No. 3848, getting furthest from the truth, has *letera*. It is strange that Halliwell, *Early History of Freemasonry in England* (second edition, page 8), should have been ignorant of the true meaning and that Henry Phillips, *Freemasons Quarterly Review*, 1836 (page 289), in commenting on the *Harleian Manuscript*, should have supposed that it alluded "to some floating substance." The Latin word *later* and the passage in Josephus ought readily to have led to an explication.

LAUREL CROWN. A decoration used in some of the higher Degrees of the Ancient and Accepted Scottish Rite. The laurel is an emblem of victory; and the *corona triumphalis*, or *crown of victory*, of the Romans, which was given to generals who had gained a triumph by their conquests, was made of laurel leaves. The laurel crown in Freemasonry is given to him who has made a conquest over his passions.

LAURENS, J. L. A French Masonic writer, and the author of an *Essai historique et critique sur la Franche-Maçonnerie*, meaning *Historical and Critical Essay on Freemasonry*, published at Paris in 1805. In this work he gives a critical examination of the principal works that have treated of the Institution. It contains also a refutation of the imputations of anti-Masonic writers. In 1808 he edited an edition of the *Vocabulaire des Franc-Maçons*, the first edition of which had been issued in 1805. In 1825 was published a *Histoire des Initiations de l'ancienne Egypte* with an essay by Laurens on the origin and aim of the Ancient Mysteries (Kloss, *Bibliographie*, No. 3871).

Laurie. See *Lawrie, Alexander*.

LAVER, BRAZEN. A large brazen vessel for washing placed in the court of the Jewish tabernacle, where the officiating priest cleansed his hands and feet, and as well the entrails of victims. Constructed by command of Moses (Exodus xxxviii, 8). A similar vessel was symbolically used at the entrance, in the modern French and Scottish Rites, when conferring the Apprentice Degree. It has been used in many of the Degrees of the latter Rite.

LAWFUL INFORMATION. See *Information, Lawful*.

LAW, MORAL. See *Moral Law*.

LAW, ORAL. See *Oral Law*.

LAW, PARLIAMENTARY. See *Parliamentary Law*.

LAWRENCE, SAMUEL CROCKER. Born at Medford, Massachusetts, November 22, 1832, and died there on September 24, 1911. A graduate of Harvard University, a member of the banking firm of Bigelow and Lawrence at Chicago, then in 1858 joined his father and brother in business at Medford until 1905. Active in many important business enterprises he was also Lieutenant, 1855; Captain, 1856; Major, 1859, and Colonel of the Fifth Regiment, Massachusetts Militia, 1861, and organized his regiment on a war footing even before the outbreak of Civil War hostilities and was severely wounded in the battle of Bull Run, 1861. First Mayor of Medford. Brought to light in Hiram Lodge at West Cambridge, now Arlington, October 26, 1854, a charter member of Mount Hermon Lodge, Medford, was Junior Warden, Senior Warden, and Master until 1865; in 1870 elected Grand Senior Warden, since 1869 a Director, and Grand Master of Massachusetts in 1881-3. Exalted, Saint Paul's Chapter, June 13, 1855, and a charter member and Past High Priest, Mystic Chapter at Medford. A Companion of Boston Council, and a Knight of De Molay Commandery, Boston, 1858; becoming Eminent Commander, he was Grand Commander in 1894. In the Scottish Rite he received the Degrees Fourth to Thirty-second in 1862, the Honorary in 1864, and became an Active on December 14, 1866. Grand Commander Barton Smith wrote of him (*Proceedings*, 1912, page 228): "It is to his diplomatic skill and wise and prudent judgment more than to that of any other one person, and probably more than to that of all persons, that the great Reunion of 1867 was due. When he succeeded in bringing about a friendly conference between William Sewall Gardner and Henry L. Palmer, the great seed was sown from which has grown our present Supreme Council." From May 17, 1867, to his resignation as Grand Commander at Detroit, through failing health, September 22, 1910, he loyally served as an officer of the Supreme Council, Northern Masonic Jurisdiction.

LAWRIE, ALEXANDER. He was originally a stocking-weaver, and afterward became a bookseller and stationer in Parliament Square, Edinburgh, and printer of the *Edinburgh Gazette*. He was appointed bookseller and stationer to the Grand Lodge of Scotland, and afterward Grand Secretary. In 1804 he published a book entitled *The History of Freemasonry, drawn from authentic sources of information; with an Account of the Grand Lodge of Scotland, from its Institution in 1736 to the present time, compiled from the Records; and an Appendix of Original Papers*. Of this valuable and interesting work, Lawrie was at one time deemed the author, notwithstanding that the learning exhibited in the first part, and the numerous references to Greek and Latin authorities, furnished abundant internal evidence of his incapacity, from previous education, to have written it. The doubt which naturally arises, whether he was really the author, derives great support from the testimony of

the late Dr. David Irving, Librarian to the Faculty of Advocates, Edinburgh. A writer in the *Notes and Queries* (Third Series iii, 366), on May 9, 1863, stated that at the sale of the library of Doctor Irving, on Saturday, March 28, 1862, a copy of Lawrie's *History of Freemasonry* was sold for £1. In that copy there was the following memorandum in the handwriting of Doctor Irving:

The history of this book is somewhat curious, and perhaps there are only two individuals now living by whom it could be divulged. The late Alexander Lawrie, "Grand Stationer," wished to recommend himself to the Fraternity by the publication of such a work. Through Doctor Anderson, he requested me to undertake its compilation, and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance David Brewster, by whom it was readily undertaken, and I can say was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature of *Alexander Lawrie*, and the volume is commonly described as *Lawrie's History of Freemasonry*.

There can be no doubt of the truth of this statement. It has never been unusual for publishers to avail themselves of the labors of literary men and affix their own names to books which they have written by proxy. Besides, the familiarity with abstruse learning that this work exhibits, although totally irreconcilable with the attainments of the stocking-weaver, can readily be assigned to Sir David Brewster the philosopher (see *Lyon's History of the Lodge of Edinburgh*, page 55).

Lawrie had a son, William Alexander Laurie (he had thus, for some unknown reason, changed the spelling of his name), who was for many years the Grand Secretary of the Grand Lodge of Scotland, and died in office in 1870, highly esteemed. In 1859 he published a new edition of the *History*, with many additions, under the title of *The History of Freemasonry and the Grand Lodge of Scotland, with chapters on the Knights Templar, Knights of Saint John, Mark Masonry, and the Royal Arch Degree*.

LAW, SACRED. The Sacred Scriptures, the Holy Bible, the Great Light in Freemasonry (see also *Sacred Law*).

LAWS, GENERAL. See *Laws of Freemasonry*.

LAWS, LOCAL. See *Laws of Freemasonry*.

LAWS OF FREEMASONRY. The *Laws of Freemasonry*, or those rules of action by which the Institution is governed, are very properly divided into three classes: 1. Landmarks. 2. General Laws or Regulations. 3. Local Laws or Regulations.

1. *Landmarks.* These are the unwritten laws of the Order, derived from those ancient and universal customs which date at so remote a period that we have no record of their origin.

2. *General Laws.* These are all those Regulations that have been enacted by such Bodies as had at the time universal jurisdiction. They operate, therefore, over the Craft wheresoever dispersed; and as the paramount Bodies which enacted them have long ceased to exist, it would seem that they are unrepealable. It is generally agreed that these General or Universal Laws are to be found in the old Constitutions and Charges, so far as they were recognized and accepted by the Grand Lodge of England at the revival in 1717, and adopted previous to the year 1721.

3. *Local Laws.* These are the Regulations which, since 1721, have been and continue to be enacted by Grand Lodges. They are of force only in those Jurisdictions which have adopted them, and are repealable by the Bodies which have enacted them. They must, to be valid, be not repugnant to the Landmarks or the General Laws, which are of paramount authority.

LAWSUITS. In the Old Charges which were approved in 1722, and published in 1723, by Anderson, in the *Book of Constitutions* (page 56), the regulations as to lawsuits are thus laid down:

And if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge, at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

LAX OBSERVANCE. *Observantia Lata* is the Latin term. When the Rite of Strict Observance was instituted in Germany by Von Hund, its disciples gave to all the other German Lodges which refused to submit to its obedience and adopt its innovations, but preferred to remain faithful to the English Rite, the title of *Lodges of Lax Observance*. Ragon, in his *Orthodoxie Maçonnique* (page 236), has committed the unaccountable error of calling it a schism, established at Vienna in 1767; thus evidently confounding it with Starck's Rite of the Clerks of Strict Observance.

LAY BROTHERS. A Society founded in the eleventh century, consisting of two classes, who were skilled in architecture; also recognized as a Degree in the Rite of Strict Observance.

LAYER. A term used in the old Records to designate a workman inferior to an Operative Freemason. Thus: "Alsoe that no Mason make moulds, square or rule to any rough layers" (*Harleian Manuscript*, No. 2054). In Doctor Murray's new *English Dictionary* the word is said to mean "one who lays stones; a mason," and is described as obsolete in this sense. A quotation is given from Wyclif's Bible of 1382 (First Chronicles xxii, 15), "Many craftise men, masouns and leyers."

LAZARUS, ORDER OF. An Order instituted in Palestine, termed the "United Order of Saint Lazarus and of our Beloved Lady of Mount Carmel." It was a Military Order engaged against the Saracens, by whom it was nearly destroyed. In 1150 the knights assumed the vows of Obedience, Poverty, and Chastity, in the presence of William the Patriarch. In 1572, Gregory XII united the Italian knights of the Order with that of Saint Maurice. Vincent de Paul, in 1617, founded a Religious Order, which was approved in

1626, and erected into a congregation in 1632, and so called from the Priory of Saint Lazarus in Paris, which was occupied by the Order during the French Revolution. The members are called *Priests of the Mission*, and are employed in teaching and missionary labors.

LEBANON. A mountain, or rather a range of mountains in Syria, extending from beyond Sidon to Tyre, and forming the northern boundary of Palestine. *Lebanon* is celebrated for the cedars which it produces, many of which are from fifty to eighty feet in height and cover with their branches a space of ground the diameter of which is still greater. Hiram, King of Tyre, in whose dominions Mount Lebanon was situated, furnished these trees for the building of the Temple of Solomon. In relation to Lebanon, Kitto, in his *Biblical Cyclopedia*, has these remarks:

The forests of the Lebanon mountains only could supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phenicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof; and hence it was of such importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the seaside, whence it was to be taken along the coasts in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem.

The Ancient and Accepted Scottish Rite has dedicated to this mountain its Twenty-second Degree, or the Prince of Lebanon. The Druses inhabit Mount Lebanon, and preserve there a secret organization (see *Druses*).

LEBANON, PRINCE OF. See *Knight of the Royal Az*.

LE BAULD DE NANS, CLAUDE ETIENNE. A distinguished Masonic writer, born at Besançon in 1736. He was by profession a highly respected actor, and a man of much learning, which he devoted to the cultivation of Freemasonry. He was for seven years Master of the Lodge Saint Charles de l'Union, in Mannheim; and on his removal to Berlin, in 1771, became the Orator of the Lodge Royale York de l'Amitié, Royal York of Friendship, and editor of a Masonic journal. He delivered, while Orator of the Lodge—a position which he resigned in 1778—a large number of discourses, a collection of which was published at Berlin in 1788. He also composed many Masonic odes and songs, and published, in 1781, a collection of his songs for the use of the Lodge Royale York, and in 1786, his *Lyre Maçonnique*, or *Masonic Harp*, a familiar title for a songbook. He is described by his contemporaries as a man of great knowledge and talents, and Fessler has paid a warm tribute to his learning and to his labors in behalf of Freemasonry. He died at Berlin in 1789.

LECHANGEUR. An officer of one of the Lodges of Milan, Italy, of whom Rebold (*History of Three Grand Lodges*, page 575) gives the following account. When, in 1805, a Supreme Council of the Ancient and Accepted Scottish Rite was established at Milan, Lechangeur became a candidate for membership. He received some of the Degrees; but subsequently the founders of the Council, for satisfactory reasons, declined to confer upon him the superior grades. Incensed at this, Lechangeur announced to them that he would elevate himself above them by creating a

Rite of ninety Degrees, into which they should not be admitted. He carried this project into effect, and the result was the Rite of Mizraim, of which he declared himself to be the Superior Grand Conservator. His energies seem to have been exhausted in the creation of his unwieldy rite, for no Chapters were established except in the City of Naples. But in 1810 a patent was granted by him to Michel Bedarride, by whom the Rite was propagated in France. Lechangeur's fame, as the founder of the Rite, was overshadowed by the greater zeal and impetuosity of Bedarride, by whom his self-assumed prerogatives were usurped. He died in 1812.

LECTURE. Each Degree of Freemasonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the Degree are set forth. This arrangement is called a *Lecture*. Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which have varied at different periods, although the substance remains the same. According to Preston, the lecture of the first Degree contains six sections; that of the second, four; and that of the third, twelve. But according to the arrangement adopted in this country, commonly known as the *Webb lectures*, there are three sections in the first Degree, two in the second, and three in the third.

In the Entered Apprentice's Degree, the first section is almost entirely devoted to a recapitulation of the ceremonies of initiation. The initiatory portion, however, supplies certain modes of recognition. The second section is occupied with an explanation of the ceremonies that had been detailed in the first—the two together furnishing the interpretation of ritualistic symbolism. The third is exclusively occupied in explaining the signification of the symbols peculiar to the Degree.

In the Fellow Craft's Degree, the first section, like the first section of the Entered Apprentice, is merely a recapitulation of ceremonies, with a passing commentary on some of them. The second section introduces the neophyte for the first time to the differences between Operative and Speculative Freemasonry and to the Temple of King Solomon as a Masonic symbol, while the candidate is ingeniously deputed as a seeker after knowledge.

In the Master's Degree the first section is again only a detail of ceremonies. The second section is the most important and impressive portion of all the lectures, for it contains the legend on which the whole symbolic character of the Institution is founded. The third section is an interpretation of the symbols of the Degree, and is, of all the sections, the one least creditable to the composer.

In fact, it must be confessed that many of the interpretations given in these lectures are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express all their thoughts. Learned Freemasons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the sym-

bol of Freemasonry, and there they have always been enabled to find this true interpretation. The lectures, however, serve as an introduction or preliminary essay, enabling the student, as he advances in his initiation, to become acquainted with the symbolic character of the Institution. But if he ever expects to become a learned Freemason, he must seek in other sources for the true development of Masonic symbolism. The lectures alone are but the Primer of the Science.

LECTURER, GRAND. An officer known only in the United States. He is appointed by the Grand Master or the Grand Lodge. His duty is to visit the subordinate Lodges, and instruct them in the Ritual of the Order as practised in his Jurisdiction, for which he receives compensation partly from the Grand Lodge and partly from the Lodges which he visits, or wholly from the Grand Lodge.

LECTURES, HISTORY OF THE. To each of the Degrees of Symbolic Freemasonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the Degree are contained. A knowledge of these lectures—which must, of course, be communicated by oral teaching—constitutes a very important part of a Masonic education; and, until the great progress made within the present century in Masonic literature, many *bright Masons*, as they are technically styled, could claim no other foundation than such a knowledge for their high Masonic reputation. But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms, is now considered necessary to form a Masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal language, which has always been the boast of the Institution, not only is a knowledge of them absolutely necessary to every practical Freemason, but a history of the changes which they have from time to time undergone constitutes an interesting part of the literature of the Order.

Comparatively speaking, comparatively in respect to the age of the Masonic Institution, the system of Lodge lectures is undoubtedly a modern invention. That is to say, we can find no traces of any forms of lectures like the present before the middle, or perhaps the close, of the seventeenth century. Examinations, however, of a technical nature, intended to test the claims of the person examined to the privileges of the Order, appear to have existed at an early period. They were used until at least the middle of the eighteenth century, but were perpetually changing, so that the tests of one generation of Freemasons constituted no tests for the succeeding one. Brother Oliver very properly describes them as being “something like the conundrums of the present day—difficult of comprehension—admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysteries and symbols of the Institution” (*On the Masonic Tests of the Eighteenth Century. Golden Remains*, volume iv, page 16). These tests were sometimes, at first, distinct from the lectures, and sometimes, at a later period, incor-

porated with them. A specimen is the answer to the question, “How blows the wind?” which was, “Due East and West.”

The Examination of a German Stone-Mason, which is given by Findel in the appendix to his *History*, was most probably in use in the fourteenth century. Doctor Oliver was in possession of what purports to be a formula, which he supposes to have been used during the Grand Mastership of Archbishop Chichely, in the reign of Henry VI, and from which (*Revelations of a Square*, page 11) he makes the following extracts:

Question. Peace be here? *Answer.* I hope there is. *Q.* What o'clock is it? *A.* It is going to six, or going to twelve. *Q.* Are you very busy? *A.* No. *Q.* Will you give or take? *A.* Both; or which you please. *Q.* How go squares? *A.* Straight. *Q.* Are you rich or poor? *A.* Neither. *Q.* Change me that? *A.* I will. *Q.* In the name of the King and the Holy Church, are you a Mason? *A.* I am so taken to be. *Q.* What is a Mason? *A.* A man begot by a man, born of a woman, brother to a king. *Q.* What is a fellow? *A.* A companion of a prince, etc.

There are other questions and answers of a similar nature, conveying no instruction, and intended apparently to be used only as tests. Doctor Oliver attributes, it will be seen, the date of these questions to the beginning of the fifteenth century; but the correctness of this assumption is doubtful. They have no internal evidence in style of having been the invention of so early a period of the English tongue.

The earliest form of catechism that we have on record is that contained in the *Sloane Manuscript*, No. 3329, now in the British Museum, which has been printed and published by the Rev. A. F. A. Woodford. One familiar with the catechisms of the eighteenth century will detect the origin of much that they contain in this early specimen. It is termed in the manuscript the Freemason's “private discourse by way of question and answer,” and is in these words:

Question. Are you a Mason? *A.* Yes, I am a Freemason. *Q.* How shall I know that? *A.* By perfect signes and tokens and the first poynts of my Entrance. *Q.* Which is the first signe or token, shew me the first and I will shew you the second. *A.* The first is heal and conceal or conceal and keep secrett by no less paine than cutting my tongue from my throat. *Q.* Where were you made a mason? *A.* In a just and perfect or just and lawfull lodge. *Q.* What is a just and perfect or just and lawfull lodge? *A.* A just and perfect lodge is two Interprintices two fellow craites and two Mast'rs, more or fewer the more the merrier the fewer the better chear but if need require five will serve that is, two Interprintices, two fellow craites and one Mast'r on the highest hill or lowest valley of the world without the crow of a cock or the bark of a dogg. *Q.* From whence do you derive your principalls? *A.* From a great'r than you. *Q.* Who is that on earth that is great'r than a free-mason? *A.* He y't was caryed to y'e highest pinnicall of the temple of Jerusalem. *Q.* Whith'r is your lodge shut or open? *A.* It is shut. *Q.* Where lyes the keys of the lodge doore? *A.* They ley in a bound case or under a three cornered pavem't about a foote and halfe from the lodge door. *Q.* What is the key of your lodge doore made of? *A.* It is not made of wood stone iron or steel or any sort of mettle but the tongue of good report behind a Broth'r's back as well as before his face. *Q.* How many jewels belong to your lodge? *A.* There are three the square pavem't the blazing star and the Danty tassley. *Q.* How long is the cable rope of your lodge? *A.* As long as from the Lop of the liver to the root of the tongue. *Q.* How many lights are in your lodge? *A.* Three the sun the mast'r and the square. *Q.* How high is your lodge? *A.* Without foots yards or inches, it reaches to heaven. *Q.* How stood your lodge? *A.* East and west as all holly Temples stand. *Q.* W'ch is the mast'rs place in the lodge? *A.* The east place

